

Sic fuit? (ah, fuit!) Amesius. Quid funere tanto,
Cum grege Papali, Pelagianus ovat?
Quid rides Hierarcha? Viri nos arma tenemus,
Astra animam, tellus ossa, sed os tabula.



Sic fuit? (ah, fuit!) Amesius. Quid funere tanto,
Cum grege Papali, Pelagianus ovat?
Quid rides Hierarcha? Viri nos arma tenemus,
Astra animam, tellus ossa, sed os tabula.

A FRESH SVIT
Against
HUMAN CEREMONIES IN GOD'S VVORSHIP.
OR
A Triplication unto.
D. BVRGESSE HIS REJOINDER
For
D. MORTON.
The First Part.

Pſal. 119, 113.
I hate vayn inventions: but thy
law doe I love,

Printed Anno 1633.

An

ADVERTISEMENT

to the Reader,

Occasioned by the never enough lamented death of my deare freind the Authour of this Fresh suite.

VNderstand *Christian Reader, that with the comming forth of this booke into the light, the learned and famous Authour D^r. Ames left the light, or darknes rather of this world. His name for diverse reasons (not needfull here to be recited) hath been hitherto concealed, and that which generally was but imagined before, (viz. that the Repl. and this fresh suit to D. B. Rejoynder) to be his work, now it is certainly known to be his, that none need to doubt therof. It pleadeth trueth succinctly, yet perspicuously, and with sinewy Answeres to B. M. and D. B. poore Sophisms, as indeed his veine in all his writings and discourses did most admirably lead him to do. Concerning this matter, I may not keep back what I heard him speake as in the sight of God, that he was in his conscience more perswaded of the evill of these reliques of Popery and monuments of that superstition then ever, and yet he never had seen good in them, or come from them: and that moreover if*

D.B. or any other of them would yet be daubing with vntempered mortar, and not give over to paint rotten sepulchres, he was by the grace of God resolved still to maintain the cause, and while he liued never let fall the suit commenced this way, not that he sought victorie to himselfe, no; That trueth might returne out of the feild with conquest was the highest pitch of his ambition. And though this worthy of the Lord be with us no more, yet God (I trust) who is rich in mercy, and hath more then one blessing, will (as need shall require) supply the advantage trueth had, and now hath lost in the losse of this glorious instrument. Together with his life God hath put an end to all his travailes, wherein he shewed himself a pattern of holines, a burning and a shining light, and lamp of learning & Arts, a Champion for trueth, specially while for the space of 12 yeares at least, he was in the Doctors Chaire at Franequer, and having fought the good fight of faith, whereunto he was called, & professed a good profession before nyam witnesses, he hath now indeed layd hold on eternall life. His spirit gon to the spirits of just men, and his body committed to the ground, We committ his labours to thy use, wherein he being dead, yet speaketh, and his memorie we hope shall live for ever.

Fare well in Christ, the Fountain of all welfare.

To the renovvned King,

EDVVARD THE SIXT

And so

To our preſent Soueraigne King CHARLES his Succeſſor.

IOHANNES ALASCO (a Godly Learned Polonian Baron and Superintendent of the Church of ſtrangers at London) in the Epiſtle Dedicatory of his tractate Concerning the Sacraments, printed at London, Anᵒ. 1552.

WEll doth that Father, and vvithout doubt diſerueth praiſe, vvho having a daughter a Virgin dravvne by the guile of panders into ſome levvd and diſhoneſt houſe, and there trimmed after the vvhoriſh guiſe doth preſently reſcue her thence and bring her home

to his owne house before shee be utterly spoyled. But the same Father (if he be wise) thinks it not enough for the safty of his daughter, and the honor of his house, that he hath brought her home agayne, vnles he take from her wholly whatsoever he knowes to be accounted in those houses a whorish attyre.

Neyther doth he inquire whence such attyre came first: but iudgeth it dishonorable to himselfe, and so unworthy his daughter and whole family, that any such thing at all as strompets haue vsed for dressings in their houses, should appeare in his.

Neyther doth hee giue eare to their perswasions, who beare him in hand that all things are to bee esteemed according to the Fathers mynd in his owne house; and so thinke that the Fathers approbation can make that honest, in his owne house, for his daughter, and whole family, which in another house, is most dishonest, for any daughters that regard their owne credits: ascribing so much to the Fathers prerogatiue, that whatsoever he approues, must be of others well liked of, so farre as it concernes his owne house. For he knowes full well, that although all those things which he hath authorized in his owne house be there well thought of, yet that is not enough, synce the honor of his daughter, and his whole Family, must not only hee cared for

within

vvithin his ovvne house, but also throughout the vvhole Citie, that he may remoue all evill suspicions from his family among all his neighbours; and is heedfull that the panders haue not the least occasion left them, of challenging or laying clayme to the sayd daughter, as hauing some of their vvhor-house-marks upon her.

Even so in the Church of God, as in a city, Magistrates and Ministers are in place of parents, having the pure and right Administration of the Sacraments committed unto them of God, for to be tended, and tendered as their ovvne daughter. It is therfore very commendable in these parents of the church (as vvee may terme them) if they rescue the lavvfull & pure Administration of the Sacraments from the violence and tyrany of the Romish Panders, by taking it into their ovvne care and custody.

But heer they ought to remember (Especially they vvho are called by the holy Spirit, Eminent Ministers of God, and Nursing Fathers of his church! E. Christian Kings and Monarchs, that it is not enough for them, thus to have brought this daughter out of the Papists stevves, home into their ovvne care and keeping, unles they also put of from her, all that dressing, vvhich they knovv to be vvhorish in the sayd stevves, that no such thing may be seene vvith them, vvhich may be

accounted

accounted vvhorish: Espetially in that citty vvhere there is great Variety of judgments, the ouer-ruling vvherof by mans Autority is not to bee expected, and vvhere there are so mamy hucksters for the stevves remayning.

Nor let them heare the delusions of those vvho suggest, that such kindes of dressing from vvhence soeuer they bee taken may bee made good & honest by Authoritye. For vvell they knovv, they are not set ouer the vvhole church of God, but only one part of it, as a Family in a Citty, and that therfore though they could beare out such things at home by their Authoritye; yet it is their dutye (as they regard publike Chastity and honesty) to procure the honor of their daughter and familye not only vvithin their ovvne vvalls but alsoe throughout the vvhole citty; not suffring any thing to be seene vvithin their house, vvhich they knovv to be held, urged, and maynteyned by the Romish stevves and their instruments as their proper vvhorish stuffe.

Last of all they must bee vvary, least any signes or tokens bee left upon their daughter, by vvhich shee may bee questioned agayne by these panders as one of theires.

Novv (if it please your Excellent Majestye) you are one of these nursing Fathers of the Church of God blessed bee his name therefore: and in this high calling (by

Gods

Gods providence) you haue this Ministery of the Sacraments rescued out of the popish Brothells, and brought into your owne care and keeping: Here therfore bee pleased to set before your eyes the foresayd example of a good Father in those things which yet remayne to be performed, I. E. in prouiding for the credit of this your reduced daughter and so of your whole Family, not only in this your Flourishing Kingdome, but also in the Catholike Church of Christ whereof you are a citezen, unto whom a principall part therof as an honorable familye is Committed in trust.

This is that which all the Godly throughout the Christian world doe expect from your hand, and that the more earnestly because they know that God hath enriched you with such excellent gifts, & placed you in so high a place almost aboue all others; euen to this very end, that you might remoue from the Ministery of the Sacraments all those popish trinkets, wherewith it hath bin fearfully prophaned, & restore unto it agayne that virgin-like attyre, wher-

wherwith it was of old adorned by the high King of Kings, and lawgiver Christ the Lord in his holy Institutions. So shall your faith and fidelitye bee famous throughout the Christian world: and the Church of England grow more honorable under your Gouernment.

The Latyn vvords of Iohannes Alasco himselfe.

Serenis-

Sereniſsimo Regi

EDVVARDO SEXTO

Dei gratia, Angliæ, Franciæ, & Hiberniæ Monarchæ, Fidei veræ, Catholicæ, & Apoſtolicæ, Defenſori; Omnium (in ſuis ditionibus) perſonarum &c.

IOHANNES A LASCO, &c.

REcte facit Pater, laudemq; meretur proculdubio, ſi Filiam Virginem, dolis lenonum, ad ganeas forte abreptam, rituque jam meritricis ornatam, protinus illinc eximat, incolumi adhuc pudicitia illius, inque ſuas rurſum ipſius ædes reducat: Sed idem

ſatis non eſſe putat, ad tuendam ſuam, filiæque illius, & totius adeo familiæ ſuæ honeſtatem, exemiſſe e ganeis filiam, inque ſuas ædes reduxiſſe; niſi illi id totum plane detrahat, quod in ganeis illis pro ornatu meretricio haberi videt. Neque diſquirit, undenam ornatus ille originem ſuam habeat: ſed indecorum ſibi, adeoque & caſtitate filiæ ſuæ, & familiæ etiam totius indignum eſſe judicat, ut aliquid omnino ejuſmodi domi ſuæ conſpiciatur, undecunque tandem deductum eſſet, quod in ganeis ipſis pro ornatu meretricio haberi non ignoret. Neque hic audit eorum perſuaſiones, qui omnia ex Patris arbitrio domi ſuę, æſtimanda eſſe dicunt; & proinde ornatum quoque meretricium illum in ganeis, honeſtiſſimum jam fore putant domi paternæ, cum filiæ illi, tum etiam reliquæ toti familiæ, ſi quidem paterna authoritate comprobaretur; eò quod in Patris id poteſtate poſitum eſſe videatur, ut quæ illi probantur, ea jam honeſta etiam domi ſuæ omnia eſſe cenſeantur. Intelligit enim, etiamſi domi ſuæ, pro honeſtis haberentur omnia quæ ipſe ſua authoritate comprobaſſet; honeſtatem tamen filiæ illius, & familiæ ſuæ totius, non intra domeſticos ſibi duntaxat parietes ſuos, ſed per

totam

totam etiam civitatem reliquam, tuendam esse; ut omnem malam suspicionem, apud omnes omnino cives, a domo sua depellat: & cavet ne ullis rursus lenonibus, ullam deinceps etiam reposcendæ denuò ad ganeas filiæ suæ occasionem quoquo modo relinquat, pro jure ipsorum; si quæ apud illam notæ adhuc tales, ganeis familiares, conspicerentur.

Ita vero, etiam Parentum loco sunt in Dei Ecclesia, veluti in civitate quadam, & Verbi, & Gladij Ministri omnes; habentque sibi concreditum ab ipsomet Domino Deo, veluti filiæ loco, purum ac legitimũ ministerium Sacramentorum. Hic igitur istorum Ecclesiæ Parentum (ut ita jam loquamur) fidem ac studium nemo non merito laudaverit, si concreditum sibi ab ipsomet Deo (veluti filiam quandam) purum ac legitimum Sacramentorum ministerium, ab Antichristi Romani, & lenonum suorum ganeis, in quas vi ac tyrannide ipsorum abductum fuerat, in suas ipsorum domos rursus, in curam (inquam) ac custodiam suam reduxerunt. Sed hic cogitare debent utrique, potissimum autem ij, qui non frustra Præcellentes Dei Ministri, Altoresque Ecclesiæ Dei a Spiritu Sancto vocantur, Reges (in-

quam) ac Monarchæ Christiani, satis non esse, si filiam illam e ganeis Papisticis, in ædes rursus suas ipsorum, hoc est, in curam custodiamque suam recipiant, nisi eam etiam omni illo ornatu plane exuant, quem in ganeis ipsis, meretricium ornatum & esse, & haberi sciunt; nequid ejusmodi domi ipsorum conspiciatur, quod pro meretricio haberi posset: in ea potissimum civitate, in qua varia sunt adhuc judicia hominum; neque ab uno homine gubernari possunt; & in qua adhuc multam, infinitamque lenonum turbā supersesse constat. Neq; hic audient persuasiones illorum, qui ornatum ejusmodi (undecunque tandē desumptus esset) honestum nihilominus domi paternę fore existimant, si Patris ipsius authoritate comprobetur. Intelligunt enim, non toti se Civitati omnino, non toti (inquam) Dei Ecclesię, sed parti duntaxat illius alicui, veluti domui ac familiæ cuidam præesse: et proinde, etiamsi domi suæ, pro honestis jam haberi videant, quæ ipsi sua authoritate comprobassent; sui interim officij esse agnoscunt (quatenus equidem castitatis amantes, publicæq; honestatis studiosi haberi volunt) ut filiæ illius, totiusque adeo familiæ suæ honestatem, non inter domesticos tan-

tantum parietes ſuos, ſed per totam illam civitatem etiam, omni ſtudio, ac cura tueantur, nihilque domi ſuæ conſpici patiantur, quod in ejuſdem civitatis ganeis, ac lupanaribus, maximo lenonũ omnium conatu, ac tyrannide, pro meretricio haberi interim, urgerique, ac propugnari vident. Poſtremo, cavendum ſibi modis omnibus eſſe putant, ne eiſdem lenonibus rurſum, aut eorum ſimilibus, ullam omnino occaſionem (pro jure ipſorum) relinquant, quoquomodo repoſcendæ filiæ illius ſuæ; ſi quæ notæ adhuc (ganeis illis familiares) apud illam conſpicerentur.

Iam vero tu quoque unus es ex hiſce Eccleſię Dei Altoribus (Rex Sereniſsime) quo quidem nomine, ſummas Deo Patri noſtro cœleſti gratias agimus. Et concreditum tibi, in præcellenti vocatione hac tua, a Domino Deo, Sacramentorum Miniſterium, veluti filiam quandam, ganeis jam Papiſticis, in tuas rurſum ædes (Divino beneficio) hoc eſt, in curam ac cuſtodiam tuam domeſticam reductum habes. Hic tu igitur tibi quoque ſequendum eſſe cogitabis, in his quę adhuc reſtant, propoſitum jam boni Parentis exemplum, in tuenda reductæ filiæ, totiuſque a-

deo familiæ tuę, publica honeſtate, non tantum in Regno tuo florentiſsimo, ſed in Chatholica etiam Chriſti Eccleſia, cujus alioqui & ipſe civis es, ejuſq; partem pulcherrimam, veluti inſignem illius familiam tibi concreditam habes. Hoc vero abs te pij omnes, toto orbe Chriſtiano, exſpectant. Et quidem tanto majore deſiderio, quanto majoribus atque excellentioribus donis tea Domino Deo noſtro ornatum, ac ſublimiore etiam, ſupra alios fere omnes, loco, poſitum eſſe non ignorant: nempe ut Sacramentorum Miniſterium, illecebris meretricijs, in Papæ ganeis, nefandiſsimè profanatum, omni illarum ornatu meretricio exuas; ſuoque illud ornatu virgineo rurſus induas; quo videlicet a ſummo illo Regum omnium Rege ac Nomothete, Chriſto Domino, in ſuis inſtitutionibus ornatum eſſe conſtat. Sic enim nota demum erit toti Eccleſiæ Chriſti, fides tua, in tuenda filiæ tibi concreditę, non domi modo tuæ, ſed toto etiam orbe terrarum, publica honeſtate.

THE

THE PRÆFACE.

THey who put to ſea, according to their ſeverall ſcopes & purpoſes, ſo doe they ſteere their Compaſſes, & proceed in their travells anſvvearablely. Such as ſett out meerely to ſatiſfy their pleaſure, or ſome private end; vvhen once the heavens begyn to be beſett vvith clouds, the vvynds grovve high, & the ſtorme approaching threatens apparent danger, vvhen their companyes are ſcattered & ſevered from them, or vvhen the foulenes of their ſtomacks and the noyſome humors ther, cauſe, that they cannot brooke the ſea, but vvith much tædious diſquiet & ſickenes; They turne their courſes & make to ſhoare vvith as much ſpeede as they may.

Others vvho ſeriouſly intend to make a voyage of it, & are bound for ſome remote place, & reſolved to fetch ſome precious commoditys from a farr country; they reckon vpon hazards, expect the common calamitys of the ſea, & determyne to vndergoe, vvhat ever they

they doe expect, or ſhall befall. The concluſion is: vvilling they are to adventure the loſſe of their lives, but not vvilling, to looſe their voyage, therfore on they vvill: extream neceßityes may overbeare them, but no feares can diſcourage them in ther courſe.

As thus it fares in traveling, ſo fares it alſo, vvith men in profeßing the truth; their aymes are ſeverall, & their proceedings ſutable therunto: Some take up the profeſſion of the truth, as a voyage of pleaſure: & ſuch vvill be ſure, to ſayle no further, then that they may ſee the ſmoake of their ovvn chymneyes: they vvill ſerve Chriſt no longer, then they may ſerve ther ovvne turnes, and therfore ſuch vvill have no more of the goſpell, then they may have their ovvne private vvith it, not only vvithin ſight, but vvithin reach: And its admirable to ſee, vvhat falſenes they diſcover in ther courſe, & yet vvhat fayre colores, they putt upon all their proceedings, & vvould beare the vvorld in hand, they vvyſh nothing but ſoundnes, vvhen indeed ther is nothing but ſhevves & appearances, to pleaſe a ſenſuall eye:

Its not amiſſe therfore, to take the ſcantling of both theſe kinds, that the Iudicious Reader may be able to ovvne them as they appeare in his vvay, either in their vvritings, or behaviours: for the lives of men are

like

like living books, vvhich a vviſe man vvill ſerch into, & obſerve: To this purpoße therfore vve ſhall ſhortly conſider: 1 vvhat is the cauſe of this declyning? 2 vvhat be the pretenſes, vvherby they labor to excuſe it?

The cauſe of this declining, is the entertaynment of the truth upon falſe grounds: The apple vvhich is unſound at the coar, vvill diſcover rottennes in the ſkinne aftervvards: vvhen the foundation is not ſure the vvhol frame vvil ſynke, vvhen its ſhaken by the leaſt ſtorme. Cauſſes of declyning 1 Sext. 13 Luke 19

Some ther be, like the ſtony-hearted hearers, vvho from the preſent apprehenſion of the comforts & promiſes of the goſpell, are tickled vvith the ſvveetnes the rof, though but in general conceaved, & have their hearts ſudainly cheared, vvith the confuſed & unapplyed grounds of good; And therfore they are ſayd to receive itſuddaynly vvith joy: 13 Math. 20. εὐθὺς

But as they floriſh ſpeedily, ſo doe they fade aſſoone: for theſe flaſhes of comfort, as they ariſe not from any deepe root of an humbled & ſelfdenyng heart: So they leave no deepe ſtamp or impreſſion upon the Spirit: and therfore vvhen ſad & heavy preſſures of ſorrovv doe ſeaſe upon the ſoule, theſe ſlight impreſſions of flaſhy ioy vaniſh avvay: 13 Math. 21. ὀχ ἔχει ῥίζαν.

These comforts in Temporaries, *are like the painting & complexion, which is layd upon the face by deformed harlotts, which the least violence of cold, or heat takes off immediatly; whereas, a sound joy issuing from grounded assurance, is like ruddy complexion, which ariseth from good blood, & a wholsom constitution, which the greatest heats or colds may increase, but cannot remoove as long as life & strength lasteth:*

2 Sort of decliners.

13 Luk 14. 8 Math. 20.

Others agayne are brought to imbrace the truth because of the company or multitude, which they see give credit or countenance therunto: thus the Pharisee would not to heaven unlesse he might go in thecrowd. Or because of the safty & commodity which the Lord somtimes voutsafes to sincere Professors. Thus many turned Iews in Esters tyme, not because they were the better, but the stronger party; not for the truth of their profession, but for the safty of the Professors. These attend upon Christ for the loaves *and follow the gospel no longer then profit followes them. The name of a prison, the noyse of a chaine, makes the truth so deformed in their eye, that they dare not, & therfore will not owne it. As the leaves of a tree, while they be fed with moysture, drawne up into the branches by the Sunne in the springe, they florish*

Ester. 8. 17.

6 Ihon. 26.

and

and cold froſt drive back the moyſture, they vvither & fall. Like theſe leaves, is the love of theſe vvordly goſpellers. An inſtance of this temper is apparant in many of our Elizabeth Profeſſors (*as they are termed*) *vvho vvere vvhot at the entrance of the Goſpel, vvhen company, credit, & profite vvere attendants to it: but vvhen the frovvnes & diſpleaſure of authority, like vvynter blaſts, plucked avvay their livings & dignities vvhich vvere as the moyſture, to feed their deſires, they dried avvay in their* (diſcretion) *& reteined nothing but the name of* auncient Profeſſors, *like boxes in Apothecaryes ſhops, vvhich cary fayre titles on the outſyde, & fill up roome, but have not one healing or uſefull drugge in them.*

A third ſort ther be, vvho at the firſt appearing of the goſpel in a place, are taken up vvith the ſtrangnes and novelty, eyther of the Doctryne, or the manner of delivery, & anſvverablely vvith ſome affection make inquiry after it. This vvas their practiſe, vvhen Iohn Baptiſt came preaching in the vvildernes, Then vvent out to him Hieruſalem, & all Iudea, & all the Region about Iordan. *This alſo our Saviour acknovvledged as ther indeavor.* Ihon vvas a burning & a ſhining light, & you vvould have 3 Sort. 3. Math. 5. Ihon. 5. 35.

recoyced in him for a ſeaſon.

It befalls the Goſpell in this caſe, as it doth vvith ſome ſtrange commodity: vvhen it firſt comes to vievv, many ſee & cheapen, until the price proves too heavy, & then they depart & vvill not buy: So here: vvhen our Saviour ſets open the ſale of the goſpel, in ſom obſcure place, many vvil be comers, hearers, Cheapners, until they finde that the vvord grovves ſom vvhat high rated, & the conditions of the Goſpel ſeeme too hard, & then they forſake it. Herod vvelcomes Ihon Baptiſt, & obſerves him, but at laſt murthers him.

4. Fort of declyners.

Others laſtly, after ſome ſad conviction of the truth revealed, as alſo of the neceſsity and excellency therof, hold it a poynt of honor, to perſevere in the defenſe & maintenance of it: and hence for their ovvne prayſe, may, & doe Suffer heavy perſecutions, as, poverty, Exile *in the profeſſion of the truth, the povver vvher of they never approved in the exactnes of it.*

Thus many in Queene Maryes dayes, vvere exiled for the Goſpel, vvho aftervvard returned into England, & oppoſed, yea perſecuted the povver & accuratnes practiſe of it.

13. Math. καιρος.

For ther is a nick of temptation, vvich ſtuttes the humor of theſe temporizing hypocrites, & diſcovers them in their

in their colours: & hence it is, that these of Diotrephes *his generation, could endure baniſhment, becauſe that hyndred not, but promoted their honor in that kynd of ſuffering: yet vvhen they came into place of ſupremacy, fell to beating of their fellovv brethren, as conceaving the ſtrictnes of their courſe, caryed a condemnation of their careleſſe and pompous ſenſuality.*

VVe have ſeen the cauſes, conſider vve novv the excuſes they vvould pretend for themſelves. And heer as mens corruptions are diverſe, & act more or leſſe ſtrongly, their ſhifts cary more or leſſe apperance vvith them. Here firſt your ſtatiſt *is moſt groſſe, to vvhom his Religion is as his coyne: Al that, goes for currant goſpel vvith him, that is ſtamped vvith the authority & allovvance of the State: He is hovering betvvixt ſeveral Religions, that he may take any for his turne, vvaits & eys, to ſee vvhich ſyde is like to proſper, that ſo he may be of the ſafeſt ſyde: And he heſſeth him ſelf vvith the name of a Chriſtian Churche, & the ſubſtance of Religion. And vvhat ever things are like to prove troubleſome, theſe he vvil make indifferent, that he may take them, or leave them, as he likes beſt for his eaſe.* Statiſt his prætenſe.

He complaynes much of the reſtleſſe ſtrictneſſe of mens Spirits, vvho cannot ſee vvhen they are Diſcretion is they ſtatiſts God & Goſpel.

vvell, put too great vveight upon things, that are of no vvorth, ſtand upon trifles. He crieth out for Diſcretion *as that vvhich vvould umpire & determyne all doubts. And therfor he can run vvith the hare, & hould vvith the houud:* (by diſcretion) *He vvill doe any thing, rather then ſuffer any thing:* (by diſcretion.) *He can ſoder vvith the tymes, & vvinke at the ſynnes of men, yea ſvvallovv them dovvne, though vvith reluctance of conſcience, & that he termes tolerating; & all* (by diſcretion.) Authority *is inſtead of all arguments to this man, he enquires after no other ground or vvarrant.*

Pranks playd under colour of diſcretion.

The Temporary *Goſpeller having had ſome touch of Religion, & light of truth, in his mynde, can fynd no reſt unto his conſcience, vnleſſe he have ſome ſhevv of reaſon to allege: for he remembers the charge of the Apoſtle: ye are redeemed* vvith a price: be not the ſervants of men: he *recalls the limitation of Gods command:* obey in the Lord: *that vve* ought to be followvers of the Apoſtles no farther then they vver followvers of Chriſt. *That the utmoſt extent of our Saviours commiſſion to teach, & for men to obey vvas: That men ſhould be taught, to* obſerve all that he commanded, *not that men commanded.*

Temporary Profeſſors pretence.

1. Cor. 7. 23
1. Pet 2. 13
1. Cor. 11.
28. Math.

Reſol-

Reſolving therfor to decline, they ſeek to catch at any appearance, vvhich they may plead for their declining. And becauſe they are moſt led by example, and ſenſe, theſe are the vveapons vvith vvhich they uſe to vvard them ſelves, & maintain their courſe.

A declining heart catcheth at any thing, that it may plead for declining.

Common example carries a perſvvading povver vvith them, its a ſufficient reaſon for their doing becauſe they ſee it is don. Here they take up their ſtand. All men for the moſt part do ſo, & vvhy may not they? Thus like ſheep they follovv the drove though it be to the ſhambles. Eſpecialy if they heare of any noted & famous for piety, & godlines to goe in ſuch a vvay, they conclude forthvvith, it is the right vvay: reaſoning thus: They are vviſe and godly, & think you, they durſt do it, they vvould do it, unleſſe it vver good and pious? vvhen the truth hath told us, that all men are lyers, *& eyther doe, or may deceive, or be deceyved; even the courſes of the ſtricteſt ſaynts have ther crackings: Peter vvas a good man, &* yet diſſembled: *and* Barnabas *vvas a good man, & yet vvas ſnatched avvay by example into the ſame diſſimulation. Vvhat madnes is it becauſe a vviſe man happily falls into the mire, that vve ſhould foule our ſelves & vvallovv vvith him? But the mayne bulvvark vvherby they beat back all aſſaults, is if they*

Non quo eundum ſed quo itur.

3. Rom. 4.

2. Gall. 12. 13. Acts. 11. 24 2. Gall. 13.

can

The authority of the Church, & the Canons of it, like wind & tyde cary the Temporizer to any coast.

can hould out ſome Eccleſiaſtical Canon: The Church *enjoynes it, & are you vviſer then* The Church? *This ſtricks it dead, no man muſt dare to diſpute any further; nay they count it unreaſonale, once to demurr or doubt any more: but expect, that al men ſhould captivale their conceits preſently, & put off reaſon, & plucke out their eys, to ſee by other mens ſpectacles: vvhich is intruth not only to ceaſe to be Chriſtians, but to be men.*

The extent of the Churches authoritye.

Not that I detract any due reſpect & eſteeme, vvhich each man ſhould have both in opinion & affection of the true Church of Chriſt: I knovv ſhe is the ſpouſe of Chriſt; yet but the ſpouſe. It is enough that ſhe is next to her head, the Lord Ieſus, ſhe muſt not uſurp to be head, her povver is ſubordinat not ſupreme, miniſterium *not* imperium, *ſhe muſt deliver the lavves vvhich ſhe hath receaved, from her King, not dare to make lavves: And therfore vve muſt bevvare, leſt vvhyle (for our ovvne es) vve vvould honor the Church too much, vve diſhonor Chriſt, vvrong & greive both: To cruſh therfore the former Cavil, & objection: I anvver ſeveral things.*

28. Math. laſt.

The pretenſe taken from the authority, daſhed. 1. becauſe its a poyſoned drug of popery.

It is the Romiſh tenet, to a hayre, & one of the moſt fulſom poynts, & loathſom dregs of the fylth of Popery. The Jeſuits themſelves having no other bottom

the

they beare up, or to biuld up, their blynd obedience: An opinion constantly & unanimously opposed by all our Divines (Chamier de votis, lib. 11. cap. 11.) *abhorred by al Christian self denying, and syncere-belleiving hearts: For vvhat is it else, but to jusle Christ out of his prophetical & Kingly office: to resolve our fayth & obedience lastly, into the determinations & commands of men?*

1. Bec: it overthrovves the Soverangu-ty of Christ & his prophetical & Kingly office.

2. *VVhy are the Berreans commended for* examining Pauls Doctrin? *vvhy are all men enjoyned* to trye all things, & to hold that vvhich is good; *If vve be bound to take our Religion upon trust from the authority of the Churche?*

Acts. 17. 1. Thess. 5. 21.

3. *If Paul an Apostle & Doctor of the gentiles, disclaymes all such souveraignty as tyrannicall usurpation, vvhat man or Church dare chalenge it? But disclayme it he doeth. 2. Cor. 1. last.* Not that vve have dominion over your fayth, but are helpers of your joy, for by fayth you stand.

3. The Apost: would not chalen-go this po-wer.

4. *Had men, or Curches, povver to coyne Eccleſiastical Canons, to forge nevv articles of fayth, to make these senses of the Scripture Authentick, vvhich suited their mynds, and to charge these upon the consciences of men, as necessary to be beleeved, Beleivers should not stand*

by their fayth, but they, and their fayth, ſhould ſtand or fall, according to the feeble determination of men.

That the authority of the Church is not the rule: & the ſame rule which guides the Church, doth guide each member.

5. *If the fayth of particular men depend upon the Church, upon vvhat doth the fayth of the Church depend? Eyther they be the rule; (vvhich is too loathſome to affirme) or elſe they are guided by the rule of the vvord, in their determinations, vvhich begets both ſaving light in their mynds, & ſound faith in their hearts: Eph. b 20. 10. Rom. 17. And if the vvord be able to give them light & fayth, vvhy not others as vvel as them?*

Vniverſale nec exiſtit, nec agit niſi in individuis.

6. *The authority of the Church, unto vvhich vve muſt captivate our judgements, muſt eyther be the authority of the Univerſal Church, vvhiche acteth nothing but in the particulars; & theſe have varied in opinion, & practiſe, touching ceremonies, & therfor cannot ſetle us in a certaine determination; Or it muſt be the authority of a particular Churche: but particular Churches have not only erred, but departed from the faythe: Vvho Lorded it oter the lavv? did not the Church: 14. Math. 10? vvho condemned & crucifyd the Lord? (did not the Church?) vvho perſecuted the Apoſtles & forbad them to preach & publiſh the Goſpel? (did not the Church?) And this vvhich*

vvhich is ſayd of Churches, is true of Counſels; of all kynds, as experience of all ages hath made it good.

Others of this rank, plead the love of their people, the neceſſity of preaching, & hope of doing good: how precions mens paynes are, & vvhat need of laborers in the vvynyard. And therfore conclude, if all men ſhould ſit dovvvn in ſilence, as ſome doe, the ruyne of the Church muſt needs follovv. They confeſſe (its true indeed) theſe popiſh reliques, vvhich are the bane of the Churches peace, being unprofitable & needleſſe, nay ſcandalous & offenſive, ſhould be removed. But vvhen they vveigh that heavy charge: VVoe if I: preach not the Goſpel, *they are then vvilling to beare all, rather then to deprive the Church of the benefit, & the ſoules of Gods people, of the profit & comfort of their miniſterye: vvhereas alas al this pretence of mercy is a miſerable miſtake, & commonly that vvorldly vvatch-vvord (*of favour thy ſelf*) lyes cloſely covered under theſe curions floriſhes of care & compaßion for the common good. For the quaſtion is not, vvhether preaching be precious, or the paynes of ſaythful Miniſters profitable? But the doubt here is, vvhether vve may come to doe lavvful things, by unlavvful meanes? To ſynne, that vve may doe ſervice? As though*

3. Plea of the Temporizer is the love of his prople & preachin;; when indeed it is the love of him ſelf & living.

Favour thy ſelf: is the ſerions arge: whatever is alledged ito colour it with.

the Lord had need of my lye; or elſe that he could not bring his ſervants to his owne haven, without the divels boate; or that Chriſt could not upholde his owne kingdome without the paynes & preaching of ſome men; now I conceyve, it is undeniably evident, that the ſuffering, in the tyme of Queene Maryes dayes, did more ſetle & enlarge the bounds of the Goſpel, then all the preaching did in King Edward the ſixt his reigne.

A 4. plea of the temporizer.

Others ſpeake out, & deale downe right: profeſſe, it is agaynſt the hayre, & their hearts, to doe this drudgery, but they are not able to undergoe the extreame preſſure which followes the refuſal of them: Nay its certayne, ſome have openly proteſted, that, if it were but

I. ſpeake but what I. know.

half an howres hanging, they would rather ſuffer it, then ſubſcribe. But for them & theirs, to ly in the ditch, & to be caſt into a blynd corner, like broken veſſels; yea they & their familyes to dye many hundred deaths, by extreame miſery, before they could come unto their graves; This they were not able to undergoe. A condition, I acknowledge, which needs & deſerves a great deale of pity & commiſeration, ſince it is true, that ſome kinds of oppreſſion make a man mad: But oh that the God of mercy would put it into the mynds & hearts of thoſe whom it doth concerne, that they would never

ſuffer

ſuffer ſuch refuſe reliques, longe, to hazard, not ouly the comforts, but even the conſciences & happines of many diſteſſed ſoules.

Ther is a thrid & laſt ſort of men, more ingenuous then the former, vvhoe vvhen they ſee, that ſuch colours (of excuſes, formerly propounded) are not layd in oyle, & therfore vvill not continue, nor can give them any encoragement in ther courſe; ſuch feeble pleas being like figg leaves, vvhich cannot cover the nakednes of their cauſe, being neither true in themſelves, nor honorable to their proceedings: They come to the mayne hold; and profeſſe the things are lavvfull, & commendable, & therfore they doe no more but vvhat they may, nay vvhat they ought. And vvhereas they have beene of another mynd, they diverſely diſcover the cauſes of their change; as they are diverſely affected, or have a greater ſtroke of conſcience, & conviction of judgement. The cloſe hypocrite his excuſes.

1. Not willing to ſearch.

One man acknovvledgeth, he hath beene long ſtaggering, about the things in queſtion: But novv he hath gott greater light, ſees more, & underſtands better. And yet no man could ever ſee, his candell lighted, his arguments alleged, nor yet vvere his overſvvaying reaſons, ever offered to ſkanning.

Nay if he be put hard to, it will appeare he hath, nor yea he is not acquaynted with the things he doth, if he come to give an account, of what he hath done. Only you muſt beleive, he hath private arguments, which doe overpower his judgement: Otherwiſe he muſt graunt, he doth practiſe without ground & reaſon: The ſumme in ſhort is, he hath gotten a perſpective about him, and perceyves that eaſe, & liberty is good, & therfore, (Iſſachar like) is reſolved to ſit under his burden: he ſees the way by ſwallowing o, ceremonyes, how to ſleepe in a wholle ſkinne, & that eourſe he takes.

His falſhood in his ſearch.

If ſome ſearching truth delivered in publike, preſſe him, or ſome ſyncere hearted freind perſwade him to a further inquiry, he ſeeks after the truth, as a coward doth for his enemy, being afrayd to fynd it. Loath he is, to be in the ſociety of ſuch, whō he conceaves, to be eyther Iudicious in their diſpute, or Zealous in their courſe, agaynſt this traſh. Secretly deſirous, that other ſhould not occaſion conference, or that ſuche ſhould not enter into ſerions communicatiō of theſe things, & if they doe, he is weary of it, & blames the Author of the diſcourſe, as that more ſavory or ſeaſonable talk were ſhut out: When he goes for counſel, and direction, it is to ſome ſuch Authors, who write for the things he would

Conſult wiht theſe only who are of his judgement.

practiſe,

ractise, or consult onely with those men, that professe
o maynt ayne them, & so they make up the match at
aydnight.

But if yet, their owne consciences, the arguments or
ersuasions of others, provoke to a more serious exami-
nation of both sides: How wearisely & unwillingly goe they to the worke? Commonly they make choice of the weakest, whose opinion they know, to be crosse, to their course: or if they advise with other, of more able understanding, it is upon a start or suddayne, that ther can be no sad dispute, & if yet such arguments fall, which they are not able to gaynsay; They goe their way, & can tel how to forget or neglect them, & professe they were with such, but could not be convinced, nor see any sufficient reason to settle their judgements.

Or adviseth with those who are weake, if contrary they be in judgment.

But when they consult with such, whose opinions they know will please their palates, & persvade them to that, which, they are resolved before hand to ractise; Though happily they propound no reason, but nly administer some grave counsel; or favorably advise to expresse their owne resolution, or allege that place Rom. 13. 1. Let every soule be subject to the higher powers; Oh they goe away with abundant content, admire & thank him for his advise: professe they

never

never heard so much, & that now he is fully setled, & hath his doubts answered to his desire, gives it out, that such a man is able to give satisfaction to any: when in the meane while, he never asked any argument, but tooke his bare opinion, because it pleased him, & yet will reject the reason somtymes of another, because it crosseth him.

May be, it so falls out, that some new book of great note & expectation, is publyshed, which might cleare the cause to these mens contents: After they have viewed it, & wiped their eyes, all things then are so cleare, that ther is not a cloud in the sky, nay not a mote in the sunne: Ther was never sayd so much before: Oh this book of D. Burgesse, hath made all things evident to them, even to admiration, & conclude, it will doe as much to any that reads it: so that, if men be not obstinate, they cannot, but be convinced.

But alas: these men, have they taken the arguments into serious consideration? have they labored to search & examyne the strenght of them? have they propounded them to such who are held most able, & judicious, of the other opinion, who doe not fynd themselves, yet perswaded? Alas here is deepe silence? where is that ancient rule: Audi alteram partem? where is that charge

charge of the Apost: trye all things. *Is it not likely the man ſhould be perſwaded by his author, who reſolves before-hand never to queſtion any thing in him? He muſt needs be of his authors fayth, who purpoſeth to beleive all he ſayes, or not to doubt of what he ſayes. And whyle I was penning this preface, ther was one curious prank of cleanly conveyance of a declining heart, brought to hand, & it was this: preſſures groving heavy upon ſuch, that would not conforme themſelves, The Court cenſures of the Commiſſary, proceeding to excommunication of ſuch as refuſed, & adding aggravations therunto: to wit, forbidding to buy or ſell with ſuch, that were ſo excommunicate, upon payne of excommunication: one amongeſt the reſt was not able to undergoe the burden: to profeſſe he could not ſuffer, was too ſhameſull, & therfore he profeſſeth his jugdement was changed by D. Burgeſſe his book: & therfore he need not, nay he ſhould not ſuffer. Some of his parteners or conſorts, deſiring ſatiſfaction with him, entreat that he would poynt at the place, expreſſe the argument, or arguments, in this booke, that prevayled with him. To which he anſvvers: no perticular, or perticulars, in the book, perſvvades, but the vvholl: The Engliſh of vvhich ſpeech & practiſe is this: I am reſol-*

1. Theſſ. 15 23.

This was done at Leceſter:

reſolved to conforme: & I vvill be perſvvaded by Doctor Burgeſſe his book to it; but neither I, nor you ſhall knovv, vvhat perſvvades me, that ſo my grounds not being knovve, they cannot be anſvvered, nor I unſetled any more: oh the deſperate folly of a declining heart, to betray & deliver up it ſelf unto the deluſions of Satan!

The ſhifts of ſubtyll diſputers.

Ther is laſtly another ſort of profound diſputers in the vvorld, vvho apprehending their reache to be beyond the reaſons & vvritings of other men, have out of the depth of their judgements, deviſed a vvay judicioully, to deceyve their ovvne ſoules; & out of their pick-lock ſubtility, count it eaſy to make vvay for themſelves, & mayntayne their vvay in any queſtion. And this they do by making a maze of Diviſions, & cutt things in ſo many ſhreds, by multitudes of diſtinctions, that at length they looſe their cauſe, the truth, & them ſelves alſo in theiſſue, & muſt of neceſſity be vvilder the reader, unleſſe he be of a ſearching judgement: This kynd of diſtinguiſhing is like ſnuffing of the candell too neare, putting out the light vvholly, vvhyle they intend to make the light burne more cleare: ſo do theſe men darken the truth, profeſſing to diſcover more of it. pregnable examples of this kynd, the Rej. hath expreſſed unto us, vvhen to avoyd the dint of the argument con-

cerning

cerning ſignificant Cerem: & vvorſhip, his deſtinctions are ſo many & intricate, that one member deſtroyes another, & the true nature of vvorſhip alſo, as may appeare in the 85. & 136. pag: of the firſt part of this Diſpute.

All this I ſpeake, not that I vvould fall out vvith any, vvho is not of the ſame opinion vvith my ſelf: for I profeſſe the contrary, in a vvord of truth: every man abounds in his ovvne ſenſe: Only this ſeemes ſomvvhat greiuous, & I conceave alſo injurious to the truth, that after all hard dealing, ſhe cannot gett an indifferent hearing, Seing it is the faſhion of the vvorld, to have mens perſons in admiration, to gayne ſome countenance therby to their ovvne courſes, And therfore to blovv up the fame of mens abilityes, (as they do bladders) to the utmoſt greatnes they can, that the greater vvarrant they may ſeeme to have, to follovv their opinions & vvayes. And contrary vvyſe, the perſon muſt be diſparaged, vvhen vve vvould have his cauſe, or vvork come into diſcredit: a faſhionable, but a ſhame leſſe peice of Rhetorick: Thus the vvriting of the Repl: muſt be a pamphlet, his manner of vvriting ſcurrilous, that vvhen both are thus diſſigured, by the dirt and foote, vvhich the Rej. hath flung upon them, it may be conceyved, they

vvere ſo miſshapen in their firſt frame: vvhereas the anſvveare of the Rei: muſt be lifted up & proclaymed, vvorthy, learned, & judicions: vvhich puts me in mynd of Demetrius his out-crye: 19. Acts: 28. Great is Diana of the Epheſians: the ground vvhereof vvas not ſo much the love of the Goddeſſe, as the greedy deſire of that great profit, they reaped therby: So here, the anſvveare muſt be learned & judicious, that men may conforme learnedly, and judicioufly.

19. Acts. 25

Not that I evvy the Drs. Honor, or vvould diminiſh any thing of his due, but I cannot endure davvbing, much leſſe that the prayſe of men, ſhould be advanced, to the præjudice of the truth. Laying aſide therfore all præjudice, & partiality, caſt vve the proceedings of the Repl: & Reioy. into the ſcales of righteous conſideration, & vvhere the blame moſt appeares, let the Reader lay it on, & let him beare it, to vvhom it is due by deſert: And in this ſearch, let no man think, I intend or ſeek the Rej. his diſhonor, for my vvitnes is in heaven, I doe not; nay I dare not doe it. I knovv the righteous judge vvould require it: but it is for the manifeſtation of truth, and innocency, vvhereever it is to be found.

That I may doe the Doctor right then, I vvill ſett dovvne the rules bovv farr the faylings of others may

be layd

be layd open. 2. Hovv farr, & in vvhat caſes, ſome kynd of tartnes, & ſting of indignation may be expreſſed, in pen or ſpeech, as allovvable in holy vvritt.

That vve may lay forth the limits of the farſt, & ſee hovv farr the compaſſe of our Chriſtian Commiſſion reacheth in the diſcovery of others faults, vve muſt vviſely diſtinguiſh of Perſons & Synnes that ſo vve may not be deceaved.

How farr lawfull to lay open ſynnes.

Perſons then undergoe many conditions, & relations: ſome are members of the ſame congregation, vvho have covenanted, to vvalk in the fellovvſhip of the fayth of the Goſpell: Others are ſubjects of the ſame commonvvealth only, profeſſing the truth.

Both theſe agayne; are there repenting or pertinacious, & incorrigible ſynners.

Synnes alſo are of ſundry kynds ſome are private; ſome are publike: both theſe agayne, are leſſer ſcandalls: or more hainous & Capitall Crymes, vvhich threaten apparant hazard to the publike good of a ſtate, or the proſperons ſucceſſe of the Goſpell: Novv out of theſe diſtinctions, ſuch concluſions may eaſily be collected, vvhich may give anſvver to the firſt quæſtion, ſo far as concernes our purpoſe: & theſe be 3.

In private offences, the rule of our Saviour takes

Rules of direction, how we mai discover the faults of others.

place: If thy Brother offend, tell him *his fault betvixt him & thee alone, if he* heare thee, thou haſt gayned thy Brother: *if our admonition attayne the end, in removing the evill, vve need not then crave further help, from any other, to redreſſe it. Beſide, our Brother having regayned his honor by repenting, vve ſhould not caſt the blott agayne upon him, by any freſh report.*

2. *If under private admonition, a Brother prove obſtinate, & incorrigible, vve may, & ſhould publiſh, both perſon & fault to the congregation, as our Saviour in that caſe enjoynes it, as a duty to be diſcharged, & leaves it not to our freedome to omitt: for the vvords runn in force, & forme of a commaund: tell the Church.*

3. *If the offence be publike, either left upon record in vvriting, & made ſo notorious to all that vvill attend, & read it: or acted in ſome ſollemne aſſembly, or in open vievv before many vvitneſſes, laying aſide malice, & envy; vvhich may ſtir us, or ſynfull and ſiniſter ends, vvhich may carry us hereunto, & ſpoyle this, & the beſt ſervice. Its very lavvfull, nay (in caſe) very neceſſary, to ſpeake of ſuch miſcariages, or vvrite of them, as occaſion may require, & that vvith*

out

out all breach of love: vvhether vve looke at others, vvho are but ſtanders by, That they may not be ſcandalized, infected, or plucked avvay by the error of men: Or if vve looke at the offenders themſelves, by vvay of Caution, & vvholſome prevention, vve ſtopp the poyſon of their practiſe, that ſo they do no more harme to others; nor bring any more guilt upon their ovvne ſoules: then vvhich vvhat greater love and mercy can be ſhovvne, to our fellovv Brethren?

And out of this ground, and after this manner it is, that vve ſhall bring ſome of the Doctors miſcariages to conſideration, and preſent them to the vievv of the Reader: but ſuch only, vvhich he himſelf hath made open and notorious, either by vvriting or practiſe: and that for this end alone, that the falſe colours vvhich he hath putt upon his courſe, and proceedings, may not prejudice the truth in in the hearts, or judgements of the ignorant, and unvvary Readers; or any that are vvilling to declyne, vvho vvould very fayne have the Doctors vvords vvithout controule, that ſo they might follovv him vvithout feare, and this may ſuffice for

anſvver

anſvver to the firſt quæſtion, & the vvarrant for our vvay to vvalk in.

How farr tart ſpeeches may be uſed.

The ſecond admitts ſatiſfaction in ſhort: to vvit Hovv farr & in vvhat caſes, ſome kynd of tartnes may be expreſſed in pen or ſpeech.

Anſ: ther be tvvo inſtances in Scripture, vvhich are playne & pregnant to this purpoſe, & left for our direction in this caſe.

The firſt is the behaviour of Elias, tovvards Idolaters & their Idolatrous practiſes vvhom he jeares to their faces, & out of a holy kind of indignation, ſtings vvith a bitter & a deriding Irony. *For ſo the text: And it came to paſſe at noone, that Eliah mocked them, & ſayd crye aloud, for he is a God, either he is talking, or is purſuing, or he is in a journey, & peradventure he ſleepeth, & muſt be avvakened: And hence it is, the Lord caſts ſuch loathſom terms of deteſtation, upon the Idoll, that he beſparckles the vvorſhippers therof vvith diſdayne.*

1. Kings 18. 26.

The ſecond inſtance is touching ambitious falſe teachers, or Idoll ſheapherds. So Iſayah, his vvatchmen are blynd, they are dumb doggs, they cannot bark, they are greedy doggs, they can never have enough. *So the Apoſt. Paul gyrds the conſciences,*

56. Iſay 10.

of thoſe

of thoſe ſilken Doctors of Corynth, & their followers; vvhich ſlighted the ſimplicity of the Goſpell 1. Cor: 4. 10. vve are fooles for Christ, & ye are vviſe in Christ; vve are veake, & ye are Strong; ye are honorable, & vve are deſpiſed; Theſe tart Ironicall ſpeeches ſtable the heart, vvith a ſecret diſdayne, of their groundleſſe, & ambitious folly: And indeed vvhen the Lord enjoyns it as a duty, & makes it a note, & argument of a happy man, that a vyle perſon is contemned in his eyes; vvhat expreſſion of vvords, can ſute ſuch a contempt in the heart, unleſſe they cary ſome tartnes of diſdayne vvith them. 15. Pſal. 4.

VVe novv ſee our limitts & allovvance: let the judicious Reader according to this rule, conſider of ſome Keene paſſages of the Reply: and I ſuppoſe it vvill be found, that the moſt of thē, if not all are paynted againſt the unvvarrantable ſtandings, & places, the intollerable, & ambitious courſes of our Prelats, or elſe their ſeeming & ſelf-deceaving arguments.

If in any, he hath exceeded the bounds of ſobriety, I profeſſe, neither to defend, nor excuſe it, I knovv the Replyer himſelf vvill not allovve it. For he hath ſilenced all ſuch expreſſions in this ſecond Reply, though he had never ſo juſt cauſe, to provoke him thereunto, &

never ſo great advantage given him by the miſerable miſtakes of the Rej. in many places: vvhich if the Rej. had found in him, (He that can haulke after vvords vvith ſuch eagernes) vve ſhould have had exclamations, Proclamations, & outcryes enough to haue filled up a vvordy & vvyn dy volume.

Hovvever, vvas the Reply: never ſo vvorthy, to have the reproach of ſcurrility caſt upon him, or his vvork; the Rey: vvas moſt unvvorthy & unfit te doe it, vvho hath (I dare ſay) much exceeded in this kynd: Hovv unſeemely is it, & hovv ill ſounds it, to heare theeves complayne of Robbers, harlots of adultereſſes. The proverb is homely, but true: its a hard vvorld, vvhen heerring-men revile fiſher-men. For proofe vvhereof, I appeale to thyne eyes to be vvitneſſes Chriſtian Reader. And that I may proceed, according to Allegata probata, I vvill not look beyond my lyne: Only that picture vvhich the Rej. hath made of himſelf, I judge it not only lavvfull, but in this caſe neceſſary to preſent againe to his veiw; that the vvorld may knovv, & if God vvill, Doctor Burgeſſe alſo, may knovv himſelf, & vvhat his ſpleen hath beene, againſt the people of the moſt High God, bleſſed for ever.

Quis tulerit Græcos?

A taſt

A taſt of the tartnes of Doctor Burgeſſe his Spirit, in the ſeverall paſſages of his anſwer.

This tartnes will appeare in 3. kindes.

1. *His heavy Cenſures, and that, of the very hearts, & conſciences of men.*

2. *His open reviling of the perſons of the* nō conformiſts: *or ſecret inducements to bring them into diſtaſt:*

3. *His Keene & ſcornefull jeſts, which are his paſtime, frequently expreſſed through the wholl.*

Heavy Cenſures.

1. *They who tell us, that all the Church may doe touching ri-*

Certaine Quæres, by which theſe paſſages may be weighed, in the balance of ſerious conſideration.

Of all, in generall, the quæres are theſe: 1. If the Replier did any where give ſentence of conformiſts conſciences? 2. If he uttered any one bitter ſpeache againſt all Conformiſts? 3. The former being negatiuely true, if the Rejoyner (in his over & under-laſhings) was not overcome of his owne evill, rather then the Repliers?

Quære. 1.

1. If a man upon probability affirme ſuch a poynt, or out of ignorance & miſtake, conclude it

tes is: but the application of circumstances, which are in nature, Civill: Adding that the Church may not ordayne any Cerem: meerly Ecclesiasticall; do Manifest a spirit which lusteth after contradiction p. 37. of manuduc.

In the answer.

2. *If it seeme so to him indeed: God hath smitten his contentious spirit, with Giddines: for who but a man forsaken of all wisdome &c. 62. p.*

certaine, & so relate it, as by him conceaved, doth he hereby necessarily manifest a spirit of contradiction, or the weaknes of his owne apprehension?

2. If charity hopes the best, that can be conceaved in reason, to iudge mens spirits by grounds weake, & feeble, out of which nothing can be concluded.

Quære, whether it be not uncharitable censuring?

3. Do all those who contradict the like conceites of the Rej: as false, manifest a sinful spirit in lusting after contradiction?

Quære 2.

Whether may not a man mistake a thing plaine, & be of no contentious spirit?

Whether in such a mistake, is it certaine God smites with giddines?

Whether is not this to iudge mens consciences, beyond warrant of any word of God, or the nature of the work wil beare?

3. *The*

But is not this, not only unreasonable, but intollerable, if the thing be true?

Quære 3.

3. The Convocation house is not so likely to conclude &c. as this Libeller, is to come to shame for his factious, & intollerable comparison, unlesse God humble him. p. 62.

1. Whether these words come from a calme loving & merciful spirit?

2. Whether God may not abate a man, for his fals in executing iudgments here: or may lay many punishments on him beside open shame?

3. Whether these definitive determinations of iudgments upon men, for some light differences, & those not so cleare, be not to jusle God out of the place of iustice: & to cast thunderbolts where he doth not?

But if the replier make his expression good by his defense, as he hath; is not this a strange censure, upon so smal a thing, & so strange a mistake?

Quære 4.

4. For whosoever thinks not as

Whether this charge issues

(they) must either be condemned of grosse corruption, or excused, as having some good meaning: yet much vveaknes vvith all, scil. in (comparison of them) And this pride makes them so scornefull: p. 65.

not out of a principle, desirous to make the Persons of non conformists, odious to all, proclayming them as such, whose intollerable pride, scornes & contemnes, all men in regard of themselves?

Whether the Rej. his passion did not transport him beyond himself in this accusation, when it makes him contradict his owne confession? preface: p. 5. *Ther be some moderate learned, Godly, loving.* &c.

VVhether his spleen is not great that would spare none, but even destroy the Nation of Nonconformists, in the esteeme of men: As Haman the Iues? For of all he speakes: *They: Them.*

Quære 5.

5. It is so palpablely false, that I should hardly beleeue, any Fryar durst haue sett it dovvne in print: p. 67.

VVhether he be not more charitable to Fryars, then Nonconformists since he knowes, what they haue printed?

Quære 6.

6. And

6. And ſee hovv theſe men that talke & vvrite in ſo haughty, & magiſtrall a faſhion, doe but gull, & deceiue them vvith the names of vvorthy men.

Vvhich is ſo great & ſhamefull a ſinne, & in this Replyer, ſo frequent, that I vvonder he dares diſpute about Cerem: before he have learned the ſubſtance of common honeſty: p. 83. in his alligations.

7. Hovv can you beleeue any truth, croſſe to your opinion? vvhen as you ſeek glory one of another, & preſume of your nevv traditions, as if the ſpirit of truth came to you, or from you alone. p. 103.

8. As for tearmes of excre-

VVhether if this Repl. was faulty, was it reaſonable to fly in the face of all Nonconformiſts? *Theſe men.*

VVhether the Rej. his conſcience in cold blood dare ſay, that their is not amongſt the NonConformiſts, the truth of worthines, but only the names?

VVhen in his preface he thus writes p. 3. ſome peacable & *very VVorthy Miniſters* were caſt out.

Quære 7.

Whether they that cannot entertaine truth croſſe to their opinion, & ſeeke honor one from another, can have any truth of grace? our ſaviour ſeemes to gainſay it 5. Iohn. And therfore Whether there be any colour of argument, for the Rej. to condemne al Nonconformiſts as ſuch, whom this charge condemnes?

Quære. 8.

Whether doth the vilefying

ments,

ments, which he would be loath, one should apply to the hayre of his heade, It savoureth of a spirit of rancor, as doth the like Foule speech, in the Scotch Dialogue. God will judge them for these reproches, by which they labor, to breed scorne, and abhorring of these, in the minds of ignorant men. p. 131.

of a relique which one conceaves superstitious, argues a spirit of rancor?

How came the Rej: to be sure, that God will judge them for these?

VVhether may they not repent, & then God wil pardon them, not judge them?

How if the reliques be base & deserve to be scorned?

Quære 9.

9. *This slim-slam Master Iacob lent you, and both he, and you take it up, merely for a shift, Not out of conscience, or judgement; but of hauty desire of defending, what you have once spoke. 207.*

How knowes the Rej: but they might do it out of ignorance, & an error of ignorance may stand with a good conscience?

How knowes the Rej: that it was a hauty desire, & no other passion?

But if all this be maynteined, is not the Rej: extreamely harsh in his censures, when no roome wil serue him, unlesse he sit upon mens consciences, & Pilat-like condemne the innocent?

Quære 10.

10. *This Replier (in a com-*

If one call a non-conformitant

mon

mon course) giving the name of a good Christian, to some unconformable. The Rej. breaks out into these words. This Addition savores strongly of that spirit of seperation, which hath beene hunted after, in the chase of unconformity.

For this howres, that with these men the adversaries of ceremonies & Bish. are the only good Christians. p. 216.

11. *Doth this Repl. & such as he, who without law, without calling, without reason, without conscience, doe smite with their toungs, and condemne to the pit of darkenes, the Bish. & the conformed Ministers, & in a manner all that are not of their party.*

a good Christian, doth he expresse a strong savor of seperation?

He that names a Non-conformitant a good Christian, doth he conclude, that the adversaryes to the Bish. are the only Christians?

Quære whether reason, or passion agaynst all colour of reason, make these consequences? And whether the Rej. would suffer us to make the like out of his words, when he calleth Conformists, *the faithfull servants of Christ*, as he doth pag. 628.

Quære 11.

WOuld not the Rej. make Nonconformitants monsters of men, who shal commit so capital a sinne, as condemnation of the to Hell, & being voyd of law, calling, reason, conscience, in so doing?

2. Where doth this Repl. condemne all that are not his party, or all conformed ministers?

Say if neither he, nor any

12. Nor is it rightly taken up, that these men are counted factious, for neglect of Ceremonious Canons, upon conscience, but for stiffe opposition to Ecclesiasticall lawes, which they despitefully speake, & write against, & for contempt of these statute lawes, by which the book of common prayer is established. For that they draw (as fast as they can) into a body of themselves, ingrossing a fore-hand, the name of brethren, The Godly, the Church, the good Christians, as though we had lost our Christ, & they had found

Non-conformitant ever writt, spake, printed; nay thought so unreasonablely: quære: whence such an accusatiō comes, & what ground it argues, which exceeds the bounds of truth, or reason; yea common sense?

Quære 12. 13.

Whether these hundreds of ministers silenced at the beginning of K. I. were despitefull speakers againſt the cerem: or conscionable forbearers of their use?

Whether these, who desire to subscribe according to law, be despisers of the law, or those who deny them the benefit of it?

Where is that body, into which the Non-conformitants gather them selves?

How appeares it, that they ever ingrossed such Titles to them selves, so as to deny them to all others: or more then the Rej. ingrosseth the title of the faithfull servants of Christ, unto conformists, pag. 628.

Whether this imputation be

him

him quite away: 222: pag:

13. The tearming of our Cerem: Popish, is done out of faction, & to make the imposers, & Observers of them, hatefull with the people of God, which I beleeue no Church would suffer, I am sure it should not: pag: 238.

14. This man forceth his writt, & I feare his conscience also, & doth not beleeue himselfe, when he sayth, that these Cerem. are imposed as parts of Gods worshipp; but only for faction & opposition, would fayne haue it thought so, that their opposition might be justifyed before men. 243. p.

15. For a wrangling spirit, yea an ill conscience, is so playnly to be observed, while he studies

not to bring them into hatred & distast of the state?

Whether ever prophane drunkards, riotous adulterers, scoffing Atheists, or the bitterest of the Iesuits, geered more tauntingly agaynst many faythfull? And is it not loathsome to lick up their vomits? For the worst of men, have not worse language, agaynst the Nonconformists.

Quære 14. 15.

WHether the Rej. can judge of a mans heart any other way thē by his expressions outward?

Since the Repl: professions & expressions are playne one way, by what warrant can the Rej. conclude his conscience is other. Neither word, nor reason, nor loue, nor Religion, learnes or allowes such inferences: what is the principle whence these procced?

to perſvvade, vvhat himſelf beleeues not. 243.

16. But vvhat ſhould I preſſe theſe men, vvith the authority of men, vvho have themſelves in eſtimation, for ſoundnes of judgement, before all men. p. 370.

17. But the Repl. ſeing no interpretation vvill help againſt the cleare Teſtimonies of the Learned, by us alleadged, confeſſeth they vvere men, (as if he, & his partners vvere more then men!) & that ther is a little variety. So vvilling are men rather to caſt dirt in the faces of others, then to confeſſe any miſtaking in themſelues. Is this any thing, but the ſpirit of pride,

16. Quære.

VVhether any man, truly humble, & gracious, can preferr him ſelf before all men?

VVhether the Rej. accountes all Nonconformiſts, voyd of all truth of grace, when he layeth this to their charge?

17. Quære.

VVhether he that ſayes *the Auncients vvere men*, doth therby inferr, that he himſelfe is more then a man?

VVhether to affirme the *Fathers to be men*, is maſterly to judge them, or argues a Spirit of pride; when they them ſelves, ſo judge, & ſpeake of themſelves?

VVhether to affirme the Auncients to be *men*, argues a man reſolved to ſinke all mens reputation, how holy & zealous ſoever they be, rather then to confeſſe his owne miſtake?

thus

thus masterly to judge the Lords worthyes? 387. p.

18. This answer you think good to give: because you are resolved to sinke the reputation of all men, auncient or latter, how learned, & zealous soever they were, rather then to confesse your owne mistaking.

Quære 18.

VVhether ther can be a heavier charge layd agaynst a man then *rotten hearted & unfit to live in the society of men?* And yet what lighter ground, & more insufficient can be pretended to beare it up?

Open Revilings of the Persons of Non-conformitants: or secret inducements to bring them into distast.

In 52. pag: of the Præface: some Noncõformists are brought in, & sayd to be of that temper: that VVhen the remove all of Cerem. only VVas mentioned: Their answer VVas.

They must not haue a hoof-

Quære. 19.

VVhat if no man should have knowne, what *Mr. Knewstubbs* told Dr. B: in private, conceaving him of the same judgement? ergo Quære.

VVhether it be safe for fellow brethren, to betrust their secrets to the Rej. his keeping?

behinde them: And the note in the Margent tells us.

1. This S^r Fran: VValsingham told M^r Knevvstubs, of vvhom I had it.

2. It is a ridiculous supposition; it's a malitious surmise; all this scurrilous bundle is of no use, unlesse it be to ingraft himselfe, into the affections, (vvhich he calleth the consciences) and applause of his ovvne partie. p. 633. Preface.

3. These tvvo notes, note you to be an egregious vvrangler. p. 6.

4. Did ever sober-man reason thus? p. 61.

5. I should be sory to synde so much vvayvvardnes, & falshood, in any man of our Religion; but cannot but vvonder at it, in

2. VVhether the Rej. did not rake up all the blind corners of his memory, to fetch out what might be, to bring Nonconformers into distast?

Quære. 20.

VVhether this be not downeright rayling?

Quære 5.6.7.8.

VVhether the Pharisies, in their Ceremonies, did not prætend more holinesse, then other men? And whether Conformists be not therin more like the

a man

a man pretending more then ordinary ſincerity p. 15.

6. How ever theſe men, vvho in effect ſay to all other men, ſtand backe, I am more holy then thou, &c.

7. VVhat a ſhame is it for men to glory of ſincerity, for refuſing Cerem. And uſe no ſincerity in alleadging authors, 284.

8. But that uſe vvhich the learned divines call Hiſtoricall, theſe men call Religious, that they might by a falſe eare-mark, bring us into ſuſpicion abroad, & into hatred vviht our Religious people at home, and yet they vvould be counted ſincere men. 303.

Phariſies, then Non-conformiſts?

VVhether this be not to leaue the Perſons, & to gibe at ſincerity it ſelf?

VVhether doe the profeſſed enemyes agaynſt the power of godlines, uſe any other language, when they would jeare at the ſincerity of Gods ſervants?

Is not ſome hiſtoricall uſe, Religious? what want of ſynceritie then is it, to diſtinguiſh that hiſtoricall uſe of images, which is to ſtirr up devotion, from other civill uſe, by the terme Religious? Nay what ſynceritie is ther, in branding ſuch a declaration with a falſe affected ear-mark?

His

His tart jeſts & taunts are not as graines of ſalt, but ſo frequent, that they ſeeme as Pickle, in vvhich the paſſages of his book are layd to ſteep, & therfore I vvill but poynt at ſome number of places, to eaſe the reader, & my ſelf.

PAg. 71. lyn: Præface. pa. 14. ly. 29. pa. 19. pa. 33. ly. 22. pa. 15. ly. 1. 2. 11. pa. 37. ly. 24. 25. And he not only takes, but ſeeks an occaſion: yea is content to goe ſome miles about, to reache men a blovv, vvho vvere of Godlines & vvorth, by ſome ſlighting taunt to diſparage their perſons, or vvorks.

That judicious & paynfull laborer, & faithfull ſervant of Chriſt he ſlights, on this manner: *Mr Parkars Gaudye & paſſionate treatiſe of the croſſe.* A vvorke in truth, of that ſtrength, & beauty, that it bleares & dazells the eyes of envy it ſelf. And therfore men out of hope, either to imitate it, or anſvver it, vvould beare the vvorld in hand, it vvas not vvorth the vvhyle to ſpend labor in it.

pa. 4. Præface.

But the Rej. vviſheth, ſome vvould *reduce it to*

Logicall

Logicall argvments: & then he doubts not, but it vvould ſoone be anſvvered. pa. 75. præface.

VVhich is ſuch a meer *put-of*, & ſo unbeſeeming the ſkill of a Logicall diſputer, much more the champion-like confidence of Doctor Burgeſſe, that had not his heart ſecretly miſgiven him, in this ſeeming *bravado*, ſuch an expreſſion vvould never haue falne from his penn.

For let any rationall man be judge in this caſe. Are not Logicall arguments playnly expreſſed in a continued diſcourſe, & by a Logician eaſily collected? & vvhat needs a reducing to a forme then?

Beſide Mr. Parkars diſcourſe is eyther empty, & voyd of ſinevves of ſound reaſon, & then the vveakenes of it, is ſoone diſcovered, & may be confuted; yea diſgraced vvith more eaſe; or elſe ther be arguments, of that ſolidity, & ſtrength, vvhich eyther the Rej. cannot reduce, or elſe is not able, or not vvilling to anſvvere. To ſay he cannot reduce thē to forme, is a thing too meane to imagine, nor vvill the Rej. graunt, nor vvill I, or do I thinke. To ſay he is not vvilling to anſvver, is to gaynſay his ovvne courſe, the profeſ-

ſion of his care, to *traverſe* this cauſe, & his loue to our Cerem: & the peace of our Church, ſo much pretended in his anſvver.

The third therfore muſt be concluded, for I do not ſee vvhat fourth thing can be given.

Only, Did ever any anſvverer, ſerious & judicious, amongſt Divines, of any kynd, Proteſtant Papiſt, Lutheran, propound ſuch conditions, did ever any grant ſuch? nay is it not to common ſenſe ridiculous? For any Lutheran to ſend to a Calviniſt, any Proteſtant to a Papiſt, having printed ſome ſerious treatiſe agaynſt them, to ſend I ſay this meſſage; *vvell: you haue printed a treatiſe here, & you place ſome, yea great confidence in it: if you vvill (reduce it into ſillogiſmes,) you ſhall be ſoone anſvvered, & that ther is nothing but bumbaſt, & paynted vermilion putt upon it? Spectatum admiſſi riſum?* VVould not the Papiſts laugh in ther ſleeves, at ſuch an anſvver, I vvill ſay no more: but only propound this forme to the Rej. & ſaue him a labor to reduce it.

He that propounds ſuch tearmes of anſvver, vvhich never vvere yet aſked, or granted, & indeed are unreaſonable to yeeld: profeſſeth he cannot

not make an anſvver, being vvilling therunto.

But ſuch termes the Rej. craves. The like jirkes he lends to *M. Jacob*, p. 16. To Godly learned *Fenner*. p. 38.

And he hath ſuch a mynde to chide, that upon the occaſionall mentioning of one vvord *excrement*, he fetcheth a vagary into Scotland, as it vvere, & ſitts in judgement upon the Author of the Scotch dialogue: pa. 131. l. 20. vvithout any confutation of any ground, vvhich I ſupoſe had better ſuited his place, being an anſvverer, and not a judge.

In like ſort, he vilifies M. Bradſhavv: A pamphlet of things indifferent of M. Bradſhavv. pa. 188. (*your M. Bradſhavv*) VVhom vve are not aſhamed to ovvne, & ſuppoſe the Doctor vvould haue beene afrayd to haue grappled vvith him, in an arg: had he beene aliue.

Venerable *M. Cartvvright* he taketh up ſometime, as if he had vvritten upon præjudice, vvithout judgemẽt. Thus much I thought good, to adde in ſhort, to vvipe avvay that ſupercilious diſdayne, caſt here by the Doctor upon divers of the Lords deare ſervants, many thouſands of

vvhom together, he accuſeth after of ſtupiditie, or præjudice, even all that allovv not of Organs, in Divine ſervice, or Pſalmes-ſinging. VVe ſhall novv ſummarily poynt at the reſt of the places, as an inventory or treaſury of the Rej. taunts p. 47.l.22. p.50.l.7.8. p.52.l.33.34.35. p.55. l.26. p.113.l.32. p.120.l.12. p.130.l.10. p.141.l.laſt. p.180.l.32. p.182.l.16 17. p.213.l.18. p.247.l. 21.22. p.312.l.6.7. p.315.l.11.12. p.316.l.10.

Theſe are ſome of the many *common places of ſcoffes*, to be found in his booke, & are all contayned vvithin the compaſſe of the three firſt chapters. as for the laſt, I had neither leyſeure, nor liſt, to trouble thee good reader, or my ſelf, vvith vvriting them out.

Only to giue thee a gueſſe, hovv prittily the Rej. can play vvith vvords, fynd himſelf talk, & fill up pages: I ſhall take ſo much paynes, as to tranſcribe a place or tvvo. Thus he vvrites. p.66.

So this & thoſe rules after added, are as the proverbe is, like a rope & butter, that if the one ſlip; the other may hold: So agayne.

p.73. The truth is: Mr Iacob could never get ouer the block, vvhich Mr Cartvvright, & the Admonitors had

had layd in his vvay (hovv ever Mr. Cartvvright himself a man of more activity, made a shift to leape ouer it) namely thus: VVhat soeuer is not commanded in the vvord, must not be in the Church:

And yet Mr. Iacob, that he might seeme to hold fayre quarter vvith Mr. Cartvvright, & other learned Divines, vvho acknovvledge, that certayne Ecclesiasticall rites & Cerem: appropriated to holy actions, vvere left to the determination of the Church, under some generall rules of the vvord, vvill seeme to allovv somevvhat, he cannot tell vvhat, some circumstances only civill, or occasionall, as the tyme & place, vvhich he rather calleth circumstances, then Cerem: that so, if any shall say, he allovveth nothing to the Churches determination, to be squared, by some rules: He may answver for himself & say: yes, certayne circumstances are; namely such as are necessary in civill, as vvell as sacred actions. If on the other side, one challenge him to giue some liberty to men, for the ordayning of rites, vvhich are but extrinsecall circumstances about the vvorship of God: He may answver for himself, he hath protested againſt all meere Ecclesiasticall Rites, vvhich are ordayned by men, & not left so much as one, to their determination.

Thus, as he, that by turning of his picture of an horſe, made it running, or a tumbling horſe, vvhich you vvould: So hath M. Jacob provided for himſelf, ther to ſquare ſome circumſtances, by 4. rules, or to put of all by another, as the market ſhall require.

This is the ſubſtance (Chriſtian Reader) of a vvhole page almoſt: Touching vvhich I vvould propound theſe Quæres to thy conſideration.

VVhether it vvas not eaſy to make up a maſſy volume vvith ſuch talk as this?

2. If a man ſhould ſett dovvne ſuch like paſſages vvord for vvord, & add an anſvver ſutable, filled vvith ſuch vvynde, vvould it not rather be accounted, & that juſtly, a blotting of paper, & abuſing the reader, then rendering an anſvver of any vvorth & ſatisfaction?

And by the ſurvay of theſe perticulars, collected out of the three firſt chapters, & comparing the Reply thervvith, I am confident, it vvill ſoone appeare, to any not forſtalled vvith prejudice, vvhether the replye, or anſvver, may moſt juſtly challenge & beare the name of *ſcurrilous*? And it vvill be as evident that the Rej. had no cauſe to accuſe the Repl. of *ſcurrility*, unleſſe he vvould condemne

demne himſelfe not only, of the ſame crime; but
offomvvhat beſide farr more ſynfull. For, though
it be eaſily incident, I confeſſe, to our corrupt
natures, out of a *pange* of pride & paſſion, to caſt
unbrotherly contempt upon ſuch, vvho ſeeme
to croſſe us in our opinions, & practiſes, vvhen it
comes to poynt of oppoſition, bevvixt ſome par-
ticular men & our ſelves; yet to vent ſuch a maſſe
of venome, in heavy cenſures, harſh Revilings,
ſlighting ſcornes, & that not agaynſt one parti-
cular, vvhich may appeare in competition, & op-
poſition agaynſt us, but even agaynſt the gene-
ration of thoſe, vvhich refuſe humane Ceremo-
nies in Divine vvorſhip, many vvherof, our
penns, & conſciences acknovvledge vvorthy &
Godly; Nay not only to vent theſe expreſſions,
but to keepe them ſovvring, & leavening by us,
in our hearts, & vvritings, many yeares, vvherin
vve haue beene perſvvaded by freinds, & after
perſvvaſions reſolved, rather to haue thē burned
by others, or to burne them our ſelves; And yet
after all this in colde blood, in ſaddeſt conſidera-
tion, upon revievv, ſo far to approue of thē, as to
print & publiſh them to the vvorld; Hovv ſuch
a mans

a mans ſpirit is principled? & vvhether it vvas a root of bittetnes, or Godlines, vvhence ſuch things iſſue: I leave it to the Almighty to judge, & to the vviſe hearted to diſcerne.

Theſe be the vvitneſſes, vvhich I haue to produce out of the Rej. his ovvne vvritings. All that I deſire is, that their depoſitions may be impartially vveighed, & in this deſire, & indeavour, ther is no vvrong done to any rule of piety or charity.

VVe haue alſo the Rej. his open practiſe, as an apparant evidence, to contradict vvhat himſelf profeſſeth in his Præface, touching the conſtancy of his opinion, about the inconveniency onely *of theſe Cerem: horr-euer he beares the vvorld in hand to the contrary, & that vvith great confidence: To vvhich purpoſe, vve intreat the follovving Allegations may be indifferently heard, from thoſe, vvho as vvitneſſes can teſtify his vvalking by their experience.*

That faythfull ſervant of Chriſt, M. Arthur Hilderſham, novv at reſt vvith God, upon his ſicke bed, vvith great regrate & greif, thus expreſſed him ſelf to a fellovv Brother; Doctor Burgeſſe his conſcience knovves, that I knovv he ſpeaks untruly. *And that it may appeare, theſe vvords vvere neyther ſpoken paſſio-*

paſſionately by him, nor forged by me; he hath left the proof of them, under his owne hand upon record, which I now haue by me, & ſhall be bould, for fuller ſatiſfaction, to ſett downe his owne mynde in his owne words.

In the 19. pag. of the Præface: The Rej. expreſſeth him ſelf on this manner, I doe ingeniouſly confeſſe two errors in that my Apology; one that I truſted too much to the quotations of the Abridgement, which then I had in writing:

To which Mr. Hilderſham thus replyes in his notes: How falſe the quotations are in the Abridgement, will be ſeene hereafter. But this is manifeſtly falſe that he was (before the writing of his Apologye) deceaved therby, or that he had a Copy of it in writing before that tyme. For the Abrigdement was not made till after he was deprived: & therfore no man could haue any coppy of it, either in print or writing. Nay the large book (where of it is an Abridgement,) was not delivered to his Majeſty before that day he was deprived; & the Abridgement was made ſundry months after. He proceeds Ibid: 19. p. Its true that the Miniſters were reſolved to haue choſen him for one of thoſe three, that ſhould haue diſputed for them, (ſuch profeſſion he had made unto them of his full conſent

vvith them in judgement,) & he had beene one of the diſputants, if that (not the Deane of the Chappell; but) the King himſelf, had not expreſſely (in his meſſage) excepted againſt him: vvhich alſo argues, that his Majeſty did hold him to be fully of the mynd, that the reſt (vvho had ſent him the foreſayd book) vvere of.

In his notes of the 20. pag: he hath theſe vvords. That ther is no colour of truth in this that he ſayth here: i. e. (That vvhen he vvas choſen to be one of thoſe, that ſhould mayntaine their cauſe by diſputation, he profeſſed to his Brethren, that he could not ſpeake againſt the things as unlavvfull; but only as inconvenient) may appeare evidently to any reaſonable man. For ſeing they had in their book delivered to his Majeſty our Kings Father, ſtated the quæſtion not againſt the inconveniency, but the unlavvfulnes of theſe things. VVho vvill imagyne, they vvould euer haue choſen him to be one of the 3 to diſpute for them, if he had profeſſed to them at that tyme, that he had nothing to ſay againſt the unlavvfulnes of them? Theſe be the dying vvords of that deare ſervant of God, as I haue them to ſhovve in black & vvhite.

If yet the vvitnes of the dead deſerue no credit:

The

The Rej. may vvith ſome ſmall conſideration, recall to mynd, hovv after the Revolt, or change of his former opinion, in an occaſionall concurrence & meeting of many fellovv Brethren; vvhen they out of humane Civility deſired him to take his place according to his yeares & gifts; I ſay, he may (if he vvill bethink himſelf) eaſily recall, vvhat vvords he then openly uttered to this, or like effect: He told thē he vvas unvvorthy to ſitt vvith them; to haue reſpect from thē, ſince he had betrayed them, & their cauſe. *Novv the cauſe vvhich they mayntayned vvas not inconveniency: but unlavvfulnes in theſe things. If the Rej. his memory ſerue him not about this particular, let him repayre to Bambury ſyde to his auncient friends there, & they can teſtify ſo much to his face. If then the conſtruction that the King, & ſtate, made of his courſe, the apprehenſion his fellovv Brethren had of his practiſe: nay his ovvne profeſſion may be truſted: Lett all the vvorld, & Dr. Burgeſſe his ovvne heart judge, vvhether he hath changed his opinion yea, or no?*

In his præface, ther is not much that expects anſvver. For to omitt his biting language, & devouring vvords, vvhere vvith vve haue cloyed the Reader in the foregoing Catalogue, and unto vvhich ranke many Gibes here may be referred: as That pag. 5. Theſe do commonly call any ſmall company of their party:

The Church & the Christians of such a towne. *As if Christ were* (*I say not* divided amongst us) but wholly *taken away from* us, to them, *& what wants this of Schisme in the heart*, And that: pa. 9. The glory of suffering for (as they call it) the good cause: *And that pa. 12. Others ayme at* Schisme & Anabaptisticall delusions: *to lett passe these pangs of spleene, & other distempered cariages, which he himself cast upon some passionate people & Strongly conceited. All which being justly blamed, it neither hurts the cause against which he writes, nor helps that which he defends, since the most glorious Gospell of Christ hath such blotts cast upon it, by reason of the sinfull weaknesses of some, who take up the profession therof; Leaving* (*I say*) *all these, as not worthy the consideration, we shall intreat the Rej. at his returne to giue some satisfaction to these quæres.*

1. *VVhy Atheists, Papists, prophane varletts, brutish drunkards hellish blasphemers, together with the accursed crew of the most riotous wretches; yea the Generation of Newtralists, morall formalists, ignorant sotts of all sorts, are so zealous for these Cerem. Are so violent to urge, so carefull to practise them, who never had care of piety in all their liues?*

2. *After*

2. *After the Lord hath caſt in ſome ſaving illumination into the mynd, convicted the conſcience, & converted the hearts of ſcandalous ſinners; after ſuch haue gayned ſvveet peace of conſcience, & aſſured evidence of Gods loue, ſealed unto their ſoules; vvhy do the hearts of ſuch, riſe in ſome ſtrong indignation agaynſt theſe Popiſh reliques; vvhen they haue never beene perſvvaded therunto by teachers, nor had tyme from their ovvne invvard troubles, to conſider of them? That this is the diſpoſition of many, I can ſpeake by proof, I vvould haue the Rej. ſpeake to the reaſon of it.*

3. *VVhen it is notorious to all the Engliſh vvorld, that the moſt of the people (vvho liue in the boſome of the Church, & profeſſe the fayth) be vvholly taken up vvith conformity, both approving & practiſing of it, countenancing thoſe that do it: VVhy is the Doctor ſo troubled, that a fevv ſilly deſpicable people, voyd of vviſdome (nay if his former charges be true) voyd of grace, ſhould diſtaſt the ceremonyes; vvhen I knovv no Judicious Non-conformer, is diſquieted that the crovvde of the formall Goſpellers ſhould imbrace them? vvhyle the Rej. is ſearching the reaſon of theſe things, it may chance, he may either ſearch or ſee his ovvne heart ſomvvhat more clearely. Leaving then theſe to his conſi-*

tion. Proceed vve a little to survay the præface, & the substance of it may be referred to three heads. 1. He chargeth Non-conformity to be cause of many mischeifes. 2. He debates the cure, & administreth that, vvhich he conceaved most meet for redresse. 3. He makes a defense for himself, & vvriting: Agaynst all vvhich vve eycept thus.

1. *That his charge is not just.*
2. *His dealing in the cure not playne & through.*
3. *His defense in that vvhere the streße lyes, either not equall, or not sufficient.*

Come vve to skanne the particulars: The mischeifs, vvhich he conceaues to issue from Non-conformity are no lesse then Seperation & prophanesse. *A heavy charge, I confesse, but the best is, his reasons haue not the vvayt of a rush.*

1. *That of seperation, p. 5. is supported upon so slender a grounde, that he bevvrayes only his desire to haue surpassed his povver: therfore Rhetoricates in stead of reasoning.* If these (sayth he) be Idolatrous vvill vvorshipps; hovv can you? hovv dare you ioyne vvith us, in those acts of Religion vvherein these are used?

VVherein he neither concludeth the quæstion, because a man may refuse to ioyne in such acts, vvithout seperation,

leration, or utter condemning & renouncing all Church-
ommunion: Neither doth he proue that, vvhich he con-
ludeth about joyning in ſuch acts, by any other argumẽt
ut only by hovv can you, hovv dare you? *To vvhich*
anſvver, vve ſo can, & dare joyne in good acts, to vvhich
omthing perticipating of Idolatry is added, as Chriſt (our
eacher) & his Apoſt: did joyne in the Iewes vvorſhip, unto
vvhich vvere added many ſuperſtitions, as unlavvfull, as
ve had our Cerem: Nay I vvill add one thing further,
hat, if D.B. be reſolute in this poynt, i.e. that he muſt
eperate from all Churches, & Church actions, in
vhich any ſuperſtition is exerciſed; *then he muſt be*
ne of the greateſt Seperatiſts in the vvorld. *For*
e holding error of judgement to be ſuperſtition, & thoſe
uperſtitious Brethrẽ, *that abſteyne for conſcience ſake*
rom things lavvfull, though only upon error in judge-
ent: muſt upon the former ground ſeperate frõ all thoſe
hurches in vvhoſe Religious acts, any thing in his jud-
ement lavvfull, is ſo abſteyned from; & much more if
ny thing in his opinion unlavvfull, be put in practiſe:
rom one of vvhich faults, fevv or no Churches vvill be
ound vvholly free. Yet I vvould haue another opinion
f D. B. & think, that though he houlde bovving to
he altar, *to be ſuperſtitious or Idolatrous, yet vvould*
he not,

he not therfore ſeperate from the good prayers, that
follovv that ridiculous Ape of Idolatry.

That Other charge of prophaneneſſe *p.6. pretended*
to come from præciſenes, is ſo ſtrange a conſequence, that
it can hardly vvith deliberation, be fathered upon
Non-conformity, *vvithout* Non-conſcience.

For ſtrictneſſe in matters of Cerem. hath no more
force, to bring forth looſenes in matters of ſubſtance;
then zeale in matters of faith, & charity hath to bring
forth careleſſnes of both, nay then pure Religion hath, to
breed Atheiſme.

Goe vve to experience: *vievv the places vvhere*
Non-conformiſts liue; the people vvhom they teach;
the vvayes of thoſe vvith vvhom they vvalk; vvho
they be that haue reference to, & dependence upon
their perſons, or miniſteryes; & I ſuppoſe the vvalls of
the Churches, & the ſtones of the ſtreets, vvill give
teſtimony againſt this accuſation. Nay I ſuppoſe, I
may ſpeake it truly, as I profeſſe, I think it, that ſome
one Non-conformable miniſter, hath beene a meaner
under God, to bring more ſoules to grace & heauen;
then all the Cloyſters, or Cathedralls in all England in
the ſame time, vvhere all Conformity hath beene the
dayly diet, & liuelihood, of the people.

God

Goe vve to reaſon: *the beſt that either the Rej. or any beſide, can make of our Cerem: is, that they are things indifferent. Novv that vveake ones may doubt & ſtagger about ſuch, That doubting, they ought not to practiſe them 14. Rom: laſt verſ: is made a duty. That mens vvalking according to conſcience, ſhould be the cauſe of others diſobedience; That keeping the lavv, ſhould be an occaſion in it ſelf of prophaning the lavv; that ſtopping the very appearance of the leaſt evill, ſhould ſett open a gappe to the greateſt; I appeale to any reaſonable man vvhether it be not a conſequence voyd of common ſenſe, unleſſe men haue a miraculous ſkill to ſoder quickſilver, or tyſande together, or make heauen & earth meet!*

Laſt of all, it is remarkable that Doctor Burgeſſe himſelf pa. 8. doth impute theſe miſcheifes unto civill vvarr about Ceremonies: *vvhich if it be vvell vveighed, it vvill manifeſt too much prejudice, in his former diſcourſe. For in Civill vvarrs, the miſcheifs enſuing on them, are not vvont to be charged upon one part alone, & that poore, paſſive, overpovvred, obnoxious to the ſuffering of vvhat-ſoever preſſures their oppoſites pleaſe to lay upon them, vvhich is the Caſe of the Non-conformiſts in theſe Commotions: Tell us I pray*

yovv, if in your conſcience, the Prælats Canons, courſes, Courts, & proceedings, *haue had no hand in vvorking miſcheiſe? nay diverſe of theſe miſcheiſes, vvhich you haue affectedly placed on the other ſyde?*

If non-reſidents, double treble beneficed men, unable, perverſe, ſcandalous, half-Popiſh Miniſters, *haue not had a finger in them? If thoſe* trumpetours, & drummers, *vvho proclayme the innocency, & juſtneſſe of our Prelats proceedings, haue not brought ſomething to the furtherance of theſe miſcheiſes? If you ſpeake your conſcience, it muſt needs ſay,* yes; *&, ſo confeſſe, it vvas your paſſion, not your judgement, that obtruded all upon Non-conformity.*

The ſtate of this vvarr is this: vvee (as it becommeth Chriſtians) ſtand upon the ſufficiency of Chriſts inſtitutions, for all kynde of vvorſhip: and that excluſively, the vvord, (*ſay vve,*) *&* nothing but the vvord, in matters of Religious vvorſhip. *The Prælats riſe upon the other ſide, & vvill needs haue us allovve, & uſe certayne humane Ceremonyes of Religion in our Chriſtian vvorſhip. VVe deſire to be excuſed, as houlding them unlavvfull. Chriſt vve knovv: & all that cometh from him, vve are ready to imbrace. But theſe human Cerem: in divine vvorſhip vve knovv not,*

not, nor can haue any thing to doe vvith them; upon this they make feirce vvarr upon us, & yet by the penne of D. B. lay all the fault of this vvarr, & the miſchiefes of it, upon our backs. Novv all yee that paſſe by, conſider, & judge, vvhat æquity is uſed, in ſuch dealing? They vvill ſay, all things are to be done decently & in order. To vvhich vve vvillingly conſent, but alledge agayne, that vve cannot apprehend theſe Cerem: to be neceſſary for order, & decency. They (as our Lords) tell us, it is enough for our Conſciences, that They eſteeme them ſo. Our Conſciences tell us, this is to uſurp the place of God, vvhat can vve ſay leſſe, then that vve vvill follovve our Conſciences, rather then their vvills?

To conclude, the Rej. p. 285. maketh Circumciſion lavvfull to be impoſed, upon the ſame grounds, that our Engliſh Cerem: ſtand on. Novv if it ſhould pleaſe our Prelats in a Convocation to apoynt, that all Engliſh men ſhould conſent to the cutting of their fore-ſkins, & denounce vvarr upon thoſe that ſhould refuſe this goodly Canon; vvas it not a graue Accuſation, to lay all the miſchiefes of ſuch a vvarr, upon thoſe vvhich vvould not conforme to ſuch a Ceremony? But the vveakeſt muſt alvvayes goe to the vvall, & the Lamb

muſt dye for troubling the vvater, if it pleaſe the Lyon ſo to determine it.

VVe haue done vvith the diſeaſe, & miſcheife together vvith the cauſe of it. VVe are novv come to conſider the Remedy the D^r^ adminiſters: & vve except agaynſt his dealing herein as not playne; nay not profitable, even by his ovvne rules.

1. He deales not playnly. *For making the Aboliſhing of the Cerem: by authority, to be one, & the cheife courſe for cure, as deſpayring to obtayne that, he refuſeth* to perſvvade *thereunto*: Becauſe forſooth: to judge vvhat is moſt convenient, & to determine therof, belongeth only to thoſe, vvho to gether vvith povver of doing vvhat they ſhall vvell like, haue judgement to make choice of the beſt vvay. *VVhich is a vveake and a very unvvorthy conceit. For. 1. D. B. cannot deny, that thoſe, vvho impoſe, urge, and vvith capitall puniſhments inforce theſe Cerem: upon Chriſts, Miniſters and people, do therin abuſe that authority, vvhich they receaved for the procuring of the quietneſſe, peace, & ſafety of thoſe, that deſire to ſerue God according to his vvord, & not for the troubling, vexing, & ſcandalizing of them, by oppoſing*

their

heir meere vvills, in Religious affayres, to mens Consciences: depending vvholly and only upon Gods VVord; He cannot (I say) deny this to be a greivous sinne of those in place, & yet refuseth seriously to admonish them of the same, being called to giue counsell, & advise about this very cause:

2. It is to be supposed that vvorthy Ministers of the Gospell, are not destitute of vvisdome, and judgement concerning Religious affayres. By this reason therfore D. B. might as vvell haue forborne to judge, vvhat they should choose, as to determine so peremptorily thereof. Lastly, I vvould gladly knovv of D. B. vvhether the Scriptures be not able as vvell to make Magistrates, and Gouernoures, perfect to every good vvorke, as they can do Ministers? vvhether; either Minister, or Magistrate should doe, or ought to doe any thing, vvhich God hath not commanded them? VVhether a faythfull Minister, in his office, ought not to understand, vvhat that vvord reveales: ought not to teache all Magistrates vvhat out of the vvord, he so understands? If all vvhich particulars be playne & undeniable, it vvill appeare that it belonged to D. B. being called to giue counsell, declaratively to judge & determine, vvhat vvas convenient to be done:

vvhich if he durſt not declare, he durſt not doe his duty. And that I may faſten this nayle yet more fully, I thus force the concluſion.

VVhat ever duty of any calling, the vvord teacheth, that the Miniſter by the vvord ought to judge, determine, & deliver. Elſe hovv can he teach the vvholl counſell of God? hovv can he giue every one his portion?

But the dutyes, and doings (if good) of all Magiſtrates the vvord teacheth.

Ergo the Miniſter ought to judge, & determyne of thoſe, by the vvord, & ſo deliver them. Ergo it doth not belonge to thoſe onely, vvho haue povver, & are in place, to judge & determine; vvhich vvas the Doctors aſſertion.

Agayne: vvhat ever God commands, that, and all that, the Miniſter ſhould teach: & ſo judge, & determine, elſe the trumpet ſhould giue an uncertayne ſound.

But vvhat ever men, or Magiſtrates ought to doe, that Chriſt hath commanded. Both the parts of the argument are in 28. Math: laſt v. therfore the concluſion followes: vvhat ever men, or Magiſtrates ought to doe, Miniſters ſhould teach, and

and conſequently judge, and determine.

And as thus the Rej. dealt not playnly in his cure, ſo vvhether hath he dealt profitablely, in that his receit, is agaynſt his ovvne rule; as it ſhall appeare in the ſcanning of his defenſe: VVhich vve except agaynſt as inſufficient in thoſe particulars, vvherin the ſtreſſe and vveight of the plea lyes: And thoſe appeare in three ſpeciall obiections he makes: the dynt of none of vvhich, he is able to declyne.

The objections are pag. 12.13. & the ſumme of them in ſhort is, this vvriting ſtirrs ſtrife: ob. 2. exaſperateth authority: Obj. 3. hinders the remoueall of the Cement: ob: 4.

Heare vve novv his defenſe to each of theſe, in order: To the firſt, he anſvvers in truth by deniall, that his courſe of his is ſo far from ſtirring the fire of contention, that its caſting on vvater to quench it: & to this alſo belongs that, p. 11. there is a neceſſity that ſome ſhould ſpeake for the cauſe, unleſſe vve ſhall ſuffer ourſelues, not only to be rooted out of our livings, but vvhich is vvorſe, out of the hearts of our people, vvhom vve ſerue in the Lord.

Anſ: bare deniall vvith-out reaſon, yields ſmall releif

releiſe to a cauſe, but vvhen itis contrary to the vvord & it ſelf, it betrayes a cauſe, doth not defend it: & ſuch is this.

1. It is contrary to the vvord; & that ſtaple ru delivered by the Apoſtle, vvhich he ſetts dovvne, au ſtation, & ſhelter for the vveake in the fayth to b take them ſelves unto. 14. Rom. 1. vvhere the n toleration of thoſe, vvho are vveake in the practiſe things indifferent, is ever the ground of contention & diſturbance in the Church. And therfore this cour of forbearance, he inferrs, 19. v. as the vvay to follow peace: ſence teacheth it alſo: vvhen a company of pa ſengers are confined to one vvay to paſſe, or one doo to enter, it cauſeth them to croud & juſle.

2. This Deniall is contrary to the Doctors ovv doctryne delivered in 3. pag. vvhere its granted b him, and proved by the experience of threſco yeares: that oppoſition begetts oppoſition, & th vvhich vvas giuen to ſtirr the humor, did onl ſharpen it. Putt vve novv the caſe to the Colled of Phiſitions; nay let D. B. himſelf be judge. Is it rationall courſe? Or like to vvork a cure? that vvh the body hath beene diſtempered many moneths vvi phiſick, vve ſhould ſtill continue the ſame receit

A

And its marvellous to see, how conviction wrests truth from a man, even agaynst his owne passion, & purpose. weigh these two passages, & see if they will accord?

The Doctor must write, that he may not be wrought out of the hearts of his people. pag. 11. And yet he confesseth by writing, he hath wrought himselfe out of the hearts of the godly. *His defense to the 2. obj: is yet more feeble, though more ingenious: For his answere is nothing but yeilding the cause, in some compasse and circumlocution of words.*

For (1) when he graunts: that he forbore some yeares this course of writing, that he might not exasperate authority: he privily, yea playnly yeilds, the objection had such rationall face in it, that it did not only presse him, but prevayle with him also: where as 2.ly he adds: that by this meanes he hath some hope to perswade some to conforme, & so to avoyd the lash of authority. *By this he doth not only yeild the objection, but confirme & establish it. For if only those, who are perswaded by his answere, shall avoyd the lash, therfore they who will not be perswaded, must expect the blow, and shall be sure to feele it.*

3. He adds for his ovvne intention: Sure I am that I desire not the vexation of any sober man: *But his ovvne bond vvill not be taken, because he hath so often broke his vvord; he must seek for other suretyes:* (Quid verba audiam, cum facta videam?) *Little povver have vvords to persvvade any of common understanding, vvhen the practise goes the contrary vvay. Nor yet can I discerne, hovv to judge of any mans desire, but only by his indeavour. Those heavy accusations, uncharitable censures, vvherby he chargeth & that vvith much bitternes, the generation of Non-conformists, from vvhat root they come, & vvhat desire they imply, let any rational man determine: For it cannot be to ingratiate them, or procure favor for them, in the affections of the Governors, vvhen he makes them appeare such as deserve none; nay such as ought to receyve none, but the contrary at their hands.*

Lastly vvhen it is objected: That this course hinders the removeall of these things, vvhich authority othervvise might possibly remove; *His defense is;* That he vvill never beleive, that authority vvill remove them, vvith dishonor of it

self,

ſelf, as yeilding the things to be unlavvfull, vvhich it hath ſo long mayntayned.

In vvhich anſvver: theſe tvvo particulars offer themſelves to conſideration.

1. *To remove (erem: as unlavvfull, being long mayntayned is a diſhoner to Authority.*

2. *D. B. beleives, authority vvill not thus diſhonor it ſelf.*

Anſvv: The firſt of vvhich is a moſt dangerous aſſertion; & is made a cheiſe barr to ſtay Papiſts, & others from reforming of any thing, that others haue oppoſed, & they defended: And its uſuall in the mouth of falſe flatterers, & back freinds to all reformation: & I vvould hope that D. B. did utter more in this, by his penne, then he meant in his heart. Beſide the conſequences are not ſo dangerous, but the ground is as vveake For the long continuance, or mayntenance of a thing, if evill & unlavvfull, is ſo farr from bringing diſhonor upon any, for the remove all of it, that retayning therof, encreaſeth both his ſinne, & ſhame: & it argues a greater meaſure of humility & povver of grace to abandon it.

Nay, vvere the thing lavvfull, if yet by circumſtances it did appeare, that Gods Honor, the common good,

the ædification of our brethren, might more be promoted by the remoueall of it, though it vvere hoary headed vvith antiquity & continuance, it argued greateſt loue to God & man to alter it, rather then to keepe it in uſe: & that vvould bring greateſt honor to him that ſhould ſo doe; ſince by the verdict of Gods Spirit, he is moſt honorable, that moſt honoreth God.

2. From theſe grounds, hovv rotten & unſavory the ſecond particular of the Rej. his defenſe is, vvill eaſily be graunted. For if in ſuch a remoueall, the duty of Authority doth conſiſt, the povver of grace doth appeare, the glory of God, & good of the Church & common vvealth, vvill be advanced; To be of that beleife vvith D. B. that Magiſtrates vvill never be brought to doe vvhat they ought, hovv uncharitable is it thus to lay their honor in the duſt? And not to preſſe them hereunto, vvhen vve may, & by our calling, ought, hovv unconſcionable is it? And hovv contrary to that loue vve ovve to the Almighty, & our Governours?

The crovvd of objections, vvhich he makes concerning himſelf, I conceyve, as ſo many Strugglings of Spirit, vvhich ſtood in the vvay, to vvithſtand him in his courſe. His conſcience, as it ſhould ſeeme, gaue the onſett, & let in ſome ſuch intimations as theſe to him.

vvhy

VVhy is not Popery coming in fast enough; but you must make a preparation thereunto: yea become a purveyer, & harbenger to make Roome, & lay in provision for it? Is it not sufficient, that the vvicket is sett open, that the Popish pack may be dravvne in; but you must sett open the great gate, that a Sumpter horse may amble in vvith a load of reliques & Cerem? For if the patent of the Church be so enlarged, to appoynt Cerem: at their pleasure, to admonish and teach, and it is in their powver to appoynt vvhat, & hovv many, as seemes good to them; vvhy then let images be erected, let crosses & Crucifixes be sett up in every corner. These are lavvfull admonitors, & instructers, & vve cannot have too many good Companions, to putt us in mynd of our duties.

Consider beside, hovv many poore Ministers are under pressure, some fled, some imprisoned, many suspended, themselues & families undone. VVhy vvill you not suffer them to lye in the dust, but vvill you trample upon them, even unto death? Is it not enough, they make brick, but must they be beaten also? Oh consider, as before the Lord, to vvhom you must giue an account. Doe you vvell to blovv the fire in the Chymny, vvhyle the flame is in the thach? Is not the fury of the BB.

yet feirce enough, their rage ſharpe enough, but you muſt ſett them on, and ſtrenghthen their hands, to ſtrike harder? Laſtly, is not Cringing at Altars, bovving at the name of Ieſus, like to be brought in, & practiſed vvith great forvvardnes, & vvill you, dare you encorage, in ſuch courſes, yea giue an approbation and commendation to them? For they vvill ſay, they are but ſignificant Cerem: they place no merit, putt no efficacy in them, only they are admonitors of our dutyes. Thus is the foundation of ſuperſtition layd, the Goſpell Stopped, and an open vvay made for Popery, and you are the perſvvader, the encorager, yea defender of all theſe: hovv vill you anſvver this at the great day?

Yet do I not ſpeake this, as though I vvere troubled, vvith the vveight of any thing he hath vvritt. For I profeſſe unfaynedly the vvay of his traverſe ſynds vvelcome vvith me; vvherin the nakednes, & indefenſiblenes of his cauſe I hope vvill be diſcovered. Only one thing I vvould moſt earneſtly intreat, that he vvould ſhovv us but fayre play in theſe proceedings: to vvitt, that he vvould not breake our heads, vvhyle others haue bound our hands: Lett him but graunt us indifferent termes, euen the common curteſy of the court, an impertiall pleading: vve deſire no more fauour then the cauſe by its ovvne credit vvill procure: Lett the law

be

be open, as the rigour of Juſtice allowes: To which purpoſe ſhall he ſo far prevayle with his Lord BB. that we may enjoy, the uſe of our books, the liberty of the preſſe, & if not the benefit of our charges, yet freedome of breathing in our native ſoyle, & with our poore deſolate families; And I dare promiſe him he ſhall not want thoſe, that will joyne iſſue with him, in this traverſe, either by writing, or printing, & that without any gaudy expreſſions, (whereof he accuſeth M^r Parker) but by plaine dynt of Syllogiſme: & we will take our oaths, as he in deſireth, that each man of us ſhall write his conſcience. which I wonder why the D^r putt in, ſince its openly knowne to all that will not ſhutt their eyes, that all conſcience doeth not liue & dye alone with conformable men. But if we neither haue, nor he will procure us leaue, or liberty, either to preach, or write, or print, yea ſcarce to liue; then he muſt knowe, we are denied the benefitt of the law, & the Curteſy of the Court & in vayne he braggs of his traverſe.

To purſue all the particulars objected, & anſwered in his owne behalf, is not worth the whyle, ſince no weight of the cauſe lyes ther upon: Only one Bravado *here vented by the Rej. is not to be borne: which is obſervably ſett downe in the* 14. ob: D. Burgeſ. hath parted with more profitt, by taking up con-

conformity, and a benefice, then any nowv in England hath done by his unconformity, and loſſe of a benefice. *Surely he myndeth not ſo affectionately as he ſhould, the affliction of his brethren. VVhat did D. B. part vvith? Nothing but future, contingent, uncertayne profitt: vvhich made him liable to be envied, and oppoſed by the colledge of phiſitions; Profitt, vvhich vvas not neceſſary to his life & being, depending upon extraordinary paynes: ſuch as in all probability, he could not haue long indured, or at leaſt vvith contentement of mynd. His Pſhiſick practiſe made that change, vvhich Tully commendeth in Merchandize:* Satiata quæſtu, vel contenta potius, ut ſæpe ex alto, in portum, ſic ex ipſo portu, ſe in agros poſſeſſioneſque contulit. After ſufficient gettings, it forſooke both ſea & ſea-hauen, and betooke it ſelf to quietneſſe and plentie in the countrie.

On the other ſide, vvhat haue not? vvhat do not men looſe by unconformity? Even all their meanes of living; all their liberty, not only of providing for themſelves, & their families; but even of breathing in any ayre, ſaving onely that, vvhich may be dravven out of ſtinking priſons. Nay ſomtyme all the Commodity of

their

their Country, or Nationall habitation; being forced to flye euen unto the indians for ſafety, to ſay nothing of their loſſe of life it ſelfe, by cruell impriſonments Nowe let our Saviour judge betwixt us, & D. B. *The poore widowe (ſayth he) that parted but with two mites, parted with more then they did, who out of their plenty, parted with many ſheckells, becauſe thoſe two mites were all that ſhe had.*

If this be true, then many & many a one hath parted with more profitt for Non-conformity, then D. B. *did for Conformity, for ſoe much as they haue parted with,* all they had, *& he only with part of that which he had, or might haue hoped to gett, ſuperfluous in comparison of that, which others haue loſt. To conclude all, I ſuppoſe if we were willing to ſuffer, we ſhould be more willing, both to ſearch, & ſee the truth, & I doubt not, but the Lord would ſettle the hearts of ſuch, & bleſſe their indeauors in that behalfe. All that I would craue at thy hands (Chriſtian reader) is this, that thou wouldeſt read without prejudice, and judge without partiality; judge not the perſon, or cauſe of the diſtreſſed the worſe, becauſe of their preſſure or paucity.*

VVelcome Christ vvith his crosse, any truth though vvith trouble. Be vvilling the truth should fall on any side as vvorthy to be prised & loued for it selfe. That is all I desire for my money: & Religion, conscience, reason vvill not denie this.

Rules for to direct the weake reader how to read the booke vvith profitt.

VVhere these abbreviations occurr, D. B. signifies D^r. Burges. Rej. signifies D^r. Burges. Repl. notes the Replier. Def. signifieth D. Morton.

2. Because the Replyer is forced to follovv D^r. Burges in his farr fetched, & nevv coyned definition, & the maze of the multitude of his distinctions, the vveaker understanding vvill be att a losse, as not able to comprehend, or catch his meaning suddenly, & therfore, if I vvere vvorthy to aduise, I vvould intreat such, to craue the helpe of some judicious Minister, vvho is faithfull, not to betray him for hauing the booke, but vvilling and able to informe him hovv to conceiue of it aright.

The Replyer his maner of vvriting being preſſe & punctuall, & therefor ſetts dovvne ſoo much of the Rejoynders vvordes, as he conceiued needfull, if any difficulty ariſe therefrom, the Reader is to be entreated to conſult vvith the anſvvere at large.

The faults eſcaped correct thus:

pag: 17. in the margent line 3. for *ſext* reade *ſort*. pag: 20. lin: 22. for *accuratnes* reade *accurate*. pag: 24. lin: 5. for *captivale* reade *captivate*. Ibidem lin: 18, for *es* reade *endes*. pag: 25. lin: 1. for *they* reade *to*. pag: 26. lin: 20. for *oter* reade *over*. pag: 27. lin: 7. for *dowur* reade *downe*. Ibidem in the margent lin: 17. for *ito* reade *to*. pag: 37. lin: 14. for *there* reade *either*. pag: 42. in marg: lin: 2. for Græcos, reade Graccos. pag: 50. collum: 2. lin: 9. for *theſe* reade *thoſe*. pag: 71. lin: 9. for *had* reade *hould*. pag: 75. lin: 2. put out *by*,

An *Alphabeticall*

TABLE

Of the Principall Occurrents in this

FRESH SVIT.

Where note that 1.p. *and* 2.p. *at the end, ſometimes of the number, directing to the page, ſtands for* 1. *part, and* 2. *part.*

A.

AVguſtin what he thought, but durſt not ſpeak. p.33.2.p.
His judgement of ſignes. p.223.
His Condemning the very nature of ſuch Ceremonies, where ſome choiſe things are noted. p.228.
Adjuncts called *Parts* by Ramus. p.156.2.p.
Anabaptiſts occaſioned reformation of Cermon. p.19.1.p. and 457.2.p.

B.

BEzas cleare judgement of Epiſcopall authority. p.91.1.p.
Beza expreſſeth the Commune ſentence of our Divines, of the ancient Biſhops, viz. that they were ever too buſy about Ceremonies. p.228
Bucers wiſh about Holydayes, viz. that there were not ſo much as one left, beſides the Lords-day.

p.360.
Baines, his Syllogisme against our Ceremonies confirmed p.258.
Brightmans answere to Iuel. p.503.
Babingtons Comment. on Levit.10.1. observable against our Ceremonies. p.24.2.p.
Bradshaws opinion of indifferent things opened. p.161.
Bellarmins answer to the Law of the O. Test. prescribing all things to the Iewes. p.13.2.p.
His Proof for the Churches liberty to institute Ceremonies from *Purim* and the Feast of Dedicat. p.346.
He saith as much for their, as we for our Cer. p.488.
Blunsfeild a Persequutor threatned a good man for the Surplice. p.18.1.p.
Bernards answer to the Virgin Maries Image, bidding him *Good morrow*. p.364.

C.

Casuits admit nothing beside their order. p.65.1.p.
Chokim the Hebrew name of Ceremon. finely laid open. p.35.1.p.
Conformers miserable Apologie. p.13.1.p.
Ceremonies their dispute how ancient; opposed by Waldenses, Martyrs, removed in Helvetia. p.8.15.1.p.
Other things ridiculous yet as tolerable, if they had but institution from the Convocation-howse as a May pole ith Church, or a straw in a Childs hand at Bapt. p.17.
Ceremonies such as ours, why naught. p.18.
Ceremonies how defined, examined. p.21.
Ceremonies laid out in 4. things. p.23.
Ceremonies holy. p.129. 2.p. and 178.186.

Their

Their Worſhip. p.132. 2.p. and 298.
Ceremonies muſt have a rule for number. p.144.2.p.
Ceremonies Popiſh may yet be Iewiſh. p.218. See alſo. p.273.
Ceremonies by Inſtitution to what Commandement they belong. p.301.
Ceremonies condemned for ſpeaking out of place. p.364.
Ceremonies, Clowts that have layen on the plague ſoares of Idolatrie. p.367.
Ceremonies cānot be deduced from the kinds named by the Rej. p.482.
Ceremonies uſed by us never objects of Idol: anſwered. p.401.
Ceremonies conſequently impoſed as belonging to giving honour to God, yet Superſtitious. p.103. 1.p.
Ceremonies ſingle, double, trebble. p.91.2.p.
Ceremonies the Garmēts of Religion whereof the Scots mans jeſt. p.94.
Church repræſentative, to the life repræſented. p.88. 1.p.
Church Engliſh and primative compared. p.402.
Calvins account of additions. p.121. 2.p. 376.
What he ſaith to *Caſſander*, and to our Maiſters of Cerem. p.122. 2.p.
His admirable ſpeech to the Lord Protector of England. p.389.
His moderation toward Popiſh Ceremonies, what See. p.400.
His inference, that, if the 3. Children in Dan. had followed the Counſell, and witt of our times; they needed never to have ſtood out againſt the Kings Commandement. p.127.2.p.
His judgement of Ceremonies cleared. p.240.
His opinion miſſinterpreted by the Rej. anſwered.

ſwered. p.16.1.p.
Chamiers anſwer to that of *no new Cerem. brought in theſe days.* p.295.
His famous Cenſure of Ceremonies *Analogical* and *Sacramental*, as idlely doeing that over againe, for which the Sacramēts were by Chriſt appointed. p.84.1.p.
Covels Sentence ſleighted by the Rejoynd. p.208.
Chriſt the only authentick teacher. p.210.211.
Chemnitius his famous teſtimony about additions. p.249.
Cajetan a *Cardinall* of Rome would not be buried ith Church. p.469.
Conformity diſuaded frō, by one that Conformd himſelf. p.474.
Circumciſion Defended to be *now* lawfull by Def. & Rej. p.274.
Convocatiō howſe not Cleared by all that the Rej. can ſay. p.113.
Found Guilty of much evill: of perverting the Articles of religion, and ſetting thē out far worſe, then they were in good K. Edwards time, decreeing leſſe good, then the Councill of Trent. p.115.123.
Comlines. p. 77. 2. 1. Corinths. c. 14. which how interpreted by *Fathers* and *Schoolmen*, and more honeſtly then now adayes by *Hierarchs*. p.53.2.p.
Contrariety, of Decencie and edification diſpleaſing, yet Contrariety of rites ſerving thereunto, not ſo. p.117.2.p.

D.

Dr. *Humphreys* letter to the Biſhops. p.269.
Dr. Davenats doctrine at Cambridg p. 79. 1.p.
Dr. Morton cals for abolition of Superſtition without delay. p.371.
Dr. Andrews ſpeech to the Convocation. p.419. & 421.

Dr. Fulck

Dr. Fulck forſook the College for the Surplice p.473.
Diſtinctions of popiſh writers brought together by Rivetus. p. 299.
Diſtinction into *Coma d* and *allowance*, Symbolizing with papiſts. p. 142.
Diſtinctions of *Againſt* & *beſide*. p.28.2. p.
Diſtinction of traditions into Divine, and Apoſtolicall rejected by Iunius p.335.
For denying of which diſtinction the Repl: was charged with unlearnednes, yet all the Rej. learning, and more put to it cannot make it good. p.336.
Dipping 3. times p. 242.

E

Eaſterday ſolemnized with a *paſcal lamb*, by a late great Bp. of England. p.40.2.p.
Eaſter the firſt apple of ſtrife, from the Bp. of Rome. p. 85. 448. and 440.
Evill of our doings to be put away, finely explained p.131.

F.

FAſting in what ſenſe, *Worſhip*. p. 145.
Freewill offrings; no *will Worſhip*. p.153.
Nor do warrant appointing of Cer. p.152.1.p. and 151.2.
Feaſts of love, their original uncertain. p.334.

G.

G*Vnpowder* ſtopt into an image. p. 513.

H.

HOokers ſtrang ſpeech p.2.2.p
Hooper a Bp. refuſed the Surplice. p.135.
What he ſpeaks of Bps. ſtate. p.408.
Holy, either by infuſion or inhæſion, the Def. abſurd diſtinction p.179.
Human, with *Bellarm.* and the *Rej.* in one ſenſe. p.302.
Hezekiah, whether he lett the

the images ſtand, ſet up by Col. p 369.

I.

INtended obſervation. p. 26. 1. p.
Infants Communicants, p. 37. 2. p.
Iunius his remarkable ſpeech about additions. p. 89. 2. p. and 252.
His ſentence of images. p. 286. and 290.
Images for uſe religious mainteyned and condemned by the Rej. p. 237 283.
Images in Churches, not indifferent by the *Homilies* againſt Idol. p. 289.
Iuels propheſie about the croſſe p. 290

K.

KNeeling &c. proper worſhip by the Rej. grant p. 138

L:

LVthers adviſe about yeilding p: 97: 2. p:
How he placed the Images to make them ridiculous p. 285.
Latimers ſpeech to the convocation, for which he was committed to the tower p. 123: 1. p
His compariſon of Cer: and in a Sermon before K. Edw. p. 148. 2. p.

M:

MElancht free ſpeech againſt mans inventions p. 152. 1: p
His meaning opened p: 141. 2: p:
He diſalloweth the Collectiõ of ſome from Act: 15: Ibid.
Mat. 15. and Marc: 7: of phariſies waſhing p. 186 &c. and zz1
Miniſters how they enter upon their Pariſhes in Engl: p. 412:

N.

NOnreſidents a carefull ſort of them p: 417
Negative argument uſual with the beſt writers p: 43. 2. p.

O.

OPiniõ wheter it were worſhip p. 125. 2. p:

Organs

Organs disliked by Schoolmen p. 405
Not used ith Popes chappell p. 430
Officials commanding style when they enjoyne excom. p. 410

P.

Pope Paul 4. offred to confirm our *Service book* witnessed by Dr, Morton p. 203
Pope received the Host sitting p. 429
Papists opinion of their Cer. in regard of worship and necessitie to salvatiō, and the holines they put in them, together with their operation, and efficacy, no more then is confessed of ours. See. p. 70 and 73. 75. 1. p. and 93. 315.
Papists give liberty to the vulgar man to judg of the Churches precepts 79. 1. p
Their judgement of idle cer. p. 74. 2. p.
They & our mē agree in their answers to the place alleged, against *adding to Gods Worship* p. 115
They deny operative virtue to holy water p. 294
Popish idolatrie compared with Heathenish p. 518
Policie of old Bps. to win the Heathen by observing their holydais, condemned. p. 432. see also p. 500
P. M. refused the Surplice in Oxford p. 463
A remarkable speech of his about mens devises to stir up &c. p. 211
Prælats power if they pleas to command all Englishmen to be circumcised p. 107. 1. p.
Prælats in a præmunire p. 111.
Prælats greife when forced to deprive answ. p. 108
Prælats office to make canons saith the Rejoyn. p. 107
Parliament against silencing for such non-conformity p. 108. 1. p.

Parl.

Parl 1610. checkt the prelats p.106.1.p.
Polanus cleered.p.148.1.p
Praying toward the East as ancient as any Ceremonie. p.82.2.p.

R.

REjoynders bulls frequently observed. See p.44.83.92-1.p. again p.6.9.25.32.36.44.92.108 217.2.p.
Rej. noted for palpable error concerning inward worshiip p.127.1.p.
For Error again in { art / divinity } p.138.
His dangerous speech that Christ had laid snares if etc. p.68.2.p.

S.

SAcred proper and reductive, examined p. 63.1.p.
Sacramentals what p.226. Denied by pap.to work etc. p.227 Condemned by Beza p. 244.
Sacrament and Sacramentals a fooliſh distinction p.233.
Saduces not so præciſe. p. 220.
Sopping ith Sacrament p. 36.2.p.
Subscription how required by parliament, and refuſed by none p.101. 1.p.
Superstition rightly defined.p.98.1.p.215.236. by Polanus.
Superstition negative. p. 101.1: p: Cast by prevention on non Conformists p.34.and finely taken of p.95.etc.and 312.
Superstition, how first occaſioned by yeilding too much to the infirmity of others, p.83.2.p.
Sadeels testimonie maintei ned p.234
Surplice refuſed by a miniſter in Q. Eliz.dayes, and why p.435.
Swearing on a booke how p.357.
Souldjers new preſt by the Rej. p.436.

Scotland

Scotlands judg. to the miniſters of Engl. p.453.

T.

TExts alleged (viz. Ioſ. 6. and Iudg. 6.) for humā Cer. p.491
Trueth may be merry, noted in a fine ſpeech of *Tertulian* to that effect p. 437.

V.

Vrſins teſtimony about humā Cer. p.152.2.p

W.

WAldenſes oppoſed Cerem. with ſuch anſwers as now be uſed againſt them. p.8.1.p.
They uſed not the Croſſe p.39.2.p.
Wittenburgh Confeſſion p.231
Whipping out of the tēple twiſe don p.320
Worſhip ridiculouſly defined, examined. p.125. 1.p.
Worſhip in what properly Conſiſting. p.132.2.p 163.168.
Worſhip is that which is *above order* and decency in worſhip. p.72.2.p
Worſhip muſt be eſſetial, if worſhip. p.113.2.p.
Worſhip figurative what p.147.1.p.ult.
Worſhip applied to the Cer. by the Rej. p.154. 2.p.
Worſhip proper, eſſentiall, neceſſarie, how underſtood by the Rej. p.158. 2.p.
Worſhip Circumſtantiall, or acceſſorie not permitted onely, prooved by a Silogiſm from the Rej: felſe contradictions p. 139.1.p
Worſhip true and good, if according to the will of God, not hindering it, the Papiſts Plea, as well as our mens: ibid.
Worſhip, the parts of it, what) p.113.2.p
Worſhip indifferent none p.171.
Worſhip whatſoever, neceſſarie. p.138.2.p
Yet *will-worſhip* may be

without that opinion ibid.
Worſhip Popiſh and Sacrilegious mainteined under the ſame Colours of *reverend manner, order, decencie* among Papiſts p.143.1.p.
Worſhip in Cer: p.38.1.p.
Will worſhip diſtinguiſht into lawfull and unlawfull. p.136.2.p.
Will worſhip not defended by papiſts. p.150.2.p.

Z.

ZAnchies judgement of our Cer. p 97.2.p. alſo of *annexions* and *eſſentials*. p.155.&c.2.p.
Zeppers noble teſtimonie of hnman traditions. p. 216.

GEntle reader take notice that through ſome overſight or caſualty, there are the ſecond and third anſwers wanting in the 16. page of the firſt part, neare the beginning of the 3. chap. which the author finding after the impreſſion, he ſayd he would ſupply after, but death now preventing ſpeach with him, I cannot as yet finde it in his papers.

Becauſe

BEcauſe many orthodox writers have been abuſed and others in them, by ſpurious bookes which have bene obtruded upõ the world under their names, it was thought meet to repreſent to the reader in this inſuing Catalogue, the names of al ſuch bookes as were vndoubtedly knowne to be made by this Author.

Catechiſmus.

Puritaniſmus Anglicanus.

Bellarm. Enervatus 12. *printed Aº.* 1630.

Caſus Conſcientiæ 12. 1632.

Ameſij. *Coronis ad Collationem Hagienſem* 12. 1628.

Medulla Theologiæ 12. 1628.

Antiſtnodalia 12. 1633.

Contra Grevincho-vium 12. 1633.

Demonſtratio Logica. 12. 1633.

A Replye to Biſhop Morton,

This freſh ſuit againſt Ceremonies.

A firſt and ſecond Manuduction.

In Pſalmos commentaria, yet to be printed.

FINIS.

FINIS.

A FRESH SVIT

Against

HVMANE CEREMONIES IN GODS WORSHIP.

OR

A Triplication about Ceremonies, Oppoſed unto

D. BVRGESSE HIS.

Rejoinder for

D. MORTONS
Defence of 3. Nocent
Ceremonies.

With a Catalog.

1. Of the cheife heads here handled.
2. Of the Rejoinder his vnworthy perſonal ſpeaches.
3. Of divers errours which crept into the preſſe.

The Firſt Part.

Printed in the yeare of our Saviour, 1633.

A direction to the Reader.

THe author being constrayned to be absent from the presse, by reason of vrgent occasions and being altogither destitute of any help from other, who were willing and able to correct the Impression (as it is the common Lott to poore men vnder pressures to be forsaken of freinds and meanes) there be many faults escaped, in the printing, & some such, which pervert the sense, and will preiudice the truth, and Reader: and therfore he is to be intreated, before he read the book to mend the grosser mistakes with his penn: or else so attend and consider of them, that he may have recourse to them as occasion shall serve: the other faults which are of lesse consequence, common curtesy will easily pardon and passe by.

Faults eſcaped: thus to be corrected:

Pag: 3. lin: 21. read tartnes p 4 l. 14. for acquired r. aymed p 1. in the margyne: for vt. r. ne p. 13. l. 18 r. polluted p. 16. l. 16. for their. your. p 19. l. 1 ſt. for mudd r. mid. p. 20. l. 2. for ſopling r. ſtifling. p 29 l. 15. r. noveltyes p. 29. l 22. for if r. of thoſe: p. 31. l. 8 for thruſt r. croſſe p 32. l. 8. for conſerving r. conferring p. 32. l. 23. for is an action, r. are actions: p. 33. l. 3. for acts r. arts p. 35. l. 10. for are all, are did, p. 36. l. 22. for ontward r. onward p. 39. l. 13. for ioyned r. coyned p. 42. l. 28. add. a living creature p. 45. l. 15. for nether r. whether p. 48. l. 11 for the meanes of the vſe. r. meanes of the ſame vſe p. 49. l. 17. in the marg. for qui, r. quia p. 49. l. 20. for it is, r. it is not p. 52. l. 8 for lawfully r. awfully p, 53. l. 11. for there r. three. p. 55. l. 8. for waketh r. worketh. p. 56 l. 6. for are ſuppoſed r are not ſuppoſed. p. 63. l. 9. for needed to r. needed not to p 66. l. 1. for if r. of. p. 67. l. 19. for maymyr. mayne p 71. l. 20. for an r. from an p, 75. l. 24. del and p. 78. l. 29. del and p. 85. l. 14. for this r. thus p. 94, l. 11 for his r. he p 98 l. 14. for ad, r. and p, 128 l. 26. for nididuall r. indiv: duall p. 129. l. 7. for word r. work p, 131 l. 30 for being r. bring p. 133 l. 7 for luſe r. baſe p. 136. l. 17. for principa. r. principall p. 140. l. 7. for conduct r. conduce p. 144 l. 9, for man ever, r. man did ever p. 145 l. 18. 20. for faſting. r. feaſting p. 146 l. 14. for defende thaud r. defends and p. 148. l, 5. for words r. woods.

A Generall

A Generall table ſhewing the contentes of every chapter.

Chap. 1.

Touching the title of D. Burgeſſe his rejoynder. p:1:

Chap. 2.

Of the riſe and proceeding of Ceremoniall contentions with variety of tenents about them: p:7:

Chap. 3.

Concerning the juſt and proper ſtile of our Ceremonyes p.16.

Chap. 4.

The Nature and difinition of a Ceremony. p.21:

Chap. 5.

Of the ſorts and differences of Ceremonyes p. 53.

Chap. 6.

Concerning the difference betwixt popiſh Ceremonyes and ours in regard of neceſſity, holines, and efficacy, wherein how far we joyne with the Papiſts, is fully diſcuſſed by the confeſſion of Papiſts themſelves. p:76.

Chap. 7.

Touching other partitions of Ceremonyes p.77.

Chap. 8.

Chap. 8.
Concerning the nature of a National church. p. 17.

Chap. 9.
Concerning ſuperſtition p. 94.

Chap. 10.
Of Parliaments, and Convocations p. 105.

Chap. 11.
Touching the good and evill that Convocations have done. p: 115.

Chap. 12. Sect. 1.
Of the nature of worſhip. p: 124.

Sect 2.
Examination of authorityes, alledged for the ſeverall diſtinctions of worſhip. p: 141.

A tabl

A table ſhewing the particulars of ſpeciall conſideration in every chapter.

Chap. 1.

Its lawfull for an author vpon juſt occaſion, not to ſet his name to his work. p: 2.
The terme of ſcurrility caſt vpon the Replyer by contempt, is wiped away. p: 2. 3. 4.
The difference of Lord paſtor, and miniſteriall paſtor is vnlawfull. p: 6.

Chap. 2.

The firſt riſe of Ceremonyes p: 8.
Ceremonyes refuſed by the waldenſes vpon the ſame grounde we refuſe them p: 8.
The Biſhop and the Rejoy : joyne with the Lutherans in mayntayning of images p: 9.
The proteſtants moſt receaved opinion touching Cerem: p: 10.
T: C: his judgment of ſignificant Ceremonies was ever, that they were vnlawfull. p: 11.
That *Tenet* of inconveniency without vnlawfulnes, is vnſound, and vncomfortable p: 12. 13

Chap. 3.

Our Cerem : are mere fopperyes by the judgment of our beſt Divines p: 16. 17.
Ceremonies are nocent and hurtfull as now uſed: pag: 18.

Opoſition

Oppoſition againſt Ceremonies is no cauſe of the miſcheif they bring. p:19.

Chap. 4.

The vanity of the difinition of a Cerem : diſcovered in the Generall: p: 22.

Foure things to be conſidered tomake vs conceave a right of a Cerem: p: 23.

Things may be Ceremonyes when they are not actually vſed,as a Surplice when it is not worne: p:25.

The contradiction of the Rej. in making a Cerem: an externall action,and requiring a purpoſed obſervation notwithſtanding in the vſe thereof.p:26.

Inſtitution and purpoſed obſervation are not all one. pag:26.27.

An obſervation of an outward action, with a ſpecial ayme or reference intended by the doer, is not required, to make vp the nature of a Ceremonie p:27.28.

The proper forme of a Cerem : expreſſed in the definition,is fully diſcuſſed and found falſe: p:29.

How many wayes reference may be taken p: 30.31.

That reference to another, not as a cauſe or part of it to which it doth refer, cannot be the proper nature of a Cerem: p:32.33.

The true difference betweene ſuſtantiall and Cerem: worſhip, p:35.36.

A thing may be a Cerem:being referred to that whereof it is a cauſe. p.37.

The 7. Conſectary of the Rej : examined by the way:

way: pag. 37.
The ſecond conſectary examined, and found falſe: pag: 40.
The 4. Conſectary confuted pag. 42.
The 6. conſectary is examined, and found faulty. p. 42,
The 8. conſectary diſcuſſed aud found falſe p. 43.
In what ſenſe it is true, that the ſame vſe and end makes a Cerem: part of worſhip p: 45.
Reaſons why the ſame uſe and end makes a Cerem: part of worſhip really p. 46. 47. 48.
The 9. conſectary opened: p. 50.
Confuted & the contradictions in it diſcovered. p. 51. 52. 53.

Chap. 5.

The 2. partition confuted as imperfect and falſe: pag. 54. 55.
The definition of a ſacred Cerem: opened p. 57. 58.
Confuted p: 59. 60. 61.
The third partition of properly and reductively ſacred is examined, and the vanity therof declared p. 63. 64.
The 4. partition handled: p. 65. 66.

Chap. 6.

How we joyne with Papiſts in giving propriety of worſhip to Cerem: p. 67. 68.
How we make them neceſſary as they p. 68. 69.
laying aſide merit:
The Papiſts doe not hould it ſynne, to omitt Ceremonies: without ſcandal and contempt. 69. 70.

The ſumme of our Agreement p. 73.
That our Prelats, make our Cerem: morally efficacious in the way of worſhip.
Reaſons of that 4 p:75.76.

Chap. 7.

Vnprofitablenes is enough to Caſhire a Cerem: of mans making p.77.78.
Seven reaſons given therof: Ibid.
Inferiors may iudge of the commaunds of ſuperiors.p.79.
The judgement of the Governour, is not the rule of reteyning cerem. 80.
Whether our judgment and practiſe are equally bound p.81.
Things indifferent ought not to be reſtrayned p.82.
The ſixt partition handled and examined p.82.
The Rejoy: his contradictions in his diviſions p.83.
Croſſe ſignifies the covenant of grace. p.86.

Chap.8.

The nature of a repreſentative church diſcovered p.88.89.
The aſſociation of churches doth not require the orders nor officers of the Hierarchy.p.91.

Chap. 9.

Anſwer to Colloſſians 2.23.p.96.
When Ceſſation of an evill, comes to be worſhip p.91.
No definition of ſuperſtition will evince that the forbearing

bearing of Cerem: is ſuperſtition p. 99. 100.
The not doing of things forbidden in the firſt table (though vpon conſcience to God, is not alwayes worſhip, p. 100. 101.
The examples alledged by the Rej. for to make nonconformitants ſuperſtitious, are ſhewed to be vayne p. 103.

Chap. 10.

Parliaments allow not ſuperſtition as now it is vrged. p. 105.
The Prelates procedings are againſt Parliaments. p. 106.
The greiſe which is pretended in Prelates for depriving and ſilencing, is fayned p. 109.
The Prelates are ſubject to a *Premunire*. p. 111.
A miniſter cannot be deprived by law for not vſing Cerem. 112.

Chap. 11.

The canons of the convocation 1571. are worſe then thoſe which were enacted to their hands 1552. p. 115
This is ſhewed in ſeverall particulars. p. 117. 118.
That our convo cation cometh behynd the counſel of Trent in making proviſions for good canons for preaching p. 120. &c.
That they made ill canons and executed them, they made ſome good, and ſo left them. pag. 121.

Chap. 12.

The definition of worſhip: in the generall is examined p. 125.

A miſtake about veneration and adoration. pag 126.
Inward worſhip, may be aſwell performed falſly, as ſo pretended, 128.129.
The definition of ſubordinate worſhip examined, and found faulty, 129.
The holines of the perſon, and the preſent intention of the worſhipper, is not eſſentiall to externall worſhip. pag, 130.
4 reaſons of that, 131. 132. 133.
The diſtinction of mediate and immediate worſhip explicated, 135.
The definition of mediate worſhip is found faulty 135.
The diſtinction of immediate worſhip into proper and improper is diſcuſſed and confuted 136.
Severall contradictions are diſcovered in the Rej. his diſtributions 136. 137.
That allowance is not enough to legitimate any worſhip immediate 138. 139. 140.

Chap. 12. Sect. 2.

All examples and authorityes alledged in favor, of the former falſe diſtinctions are explicated, and proved nothing at all to favour the Rej. 145. 146.

A Taſk

Taſt of the Rej. his intemperate expreſſions, vnworthy, as well of him from whom they come, as of them againſt whom they are directed.

Egregious wrangler p. 6.

Dancing without a fiddle. 14

Hee compares the Replyer to a curre, ſaying hee runs away from the cauſe, lookes back at the Def: and ſhewes his teeth ſomwhat angerly. 19

A falſe Reporter. 22

The man is troubled. 35

They that ſay the church may not ordayne one or other Ceremony meerly Eccleſiaſticall doe manifeſt a ſpirit that luſteth after contradiction: 57

Mock Dighton. Ibid.

Nameles libellers as this Repl: Ibid.

This poore diſtreſſed man knowes not what to doe. 35

Not very apt to bluſh for any thing. 47

God hath ſmitten his contentious ſpirit with giddines. 62

A man forſaken of wiſedom. Ibid

Some men in Q: Eliz: dayes were not contented that theſe Ceremonyes ſhould be removed, unles all went out with them. 52

This libeller like to come to ſome ſhame for his factions. 61

It is a malicious ſurmiſe, ſcurrilous and of no vſe, vnleſſe

leſſe it be to ingraft himſelfe into the affections (which he calleth conſciences) and applauſe of his owne party. 63
15. You that make a faction. 73
16. Sooner fit the moone with a new coate, then theſe men with pleaſing Ceremonyes. 67
17. Your ſuperſtition eſteemeth this your abſtinence to be a ſingular poynt of piety, and true ſyncerity. 68
18. I ſee no cauſe of this outleap but eyther to eaſe his ſtomack, or to pleaſe theſe of his ſide 37
19. Moſt of their writers are nameles libellers. 31
20. The Replyer may hang downe his head, he is a ſilly man 61
21. This fantaſye is the very top and root of ſeparation, and Anabaptiſtry. 67
22. The Replyer worſe then a fryer ibid
23. The Repl: gulls and deceives. 83
24. Hee hath not learned the ſubſtance of common honeſty Ibid
25. A ſpirit of contradiction hath carryed him to ſhifting. 100
26. Out lyer. 103
27. You ſeeke honour one of another. Ibid
28. And preſume of your owne traditions as if the ſpirit of truth had come to you, or from you alone Ibid
29. The Repl: cenſures the vniverſall militant church. 104

30. Now

30. Now well fare a good ſtomack. 113
31. Boggling and ſcurrility. Ibid
32. The Repl: wrung on the withers, 120
33. Hee need heare ſome lecture of logick 121
34. A Beetle brought out of the Repl: head 130
35. A ſpirit full of rancor. 131
36, The Repl : liſting vp his hart to God, is much crying and little wool, as he ſayd that ſheerd his hogs. 180
37. Contradictious ſpirit. 183
38. Theſe men ſay to all other men ſtand back I am holyer then thou. 203
39. Salt Scurrility, 204
40. Theſe men if it were ſafe would ſpit their gall in the face of the magiſtracy. 205
41. Full of Froth and venome 213
42. A ſpirit of ſeparation hunted after in the chaſe of inconformity. 216
43. Inconformitants of a high ſtrayne beyond other men. 27
44. Doth this Repl: and ſuch as hee who without law, without calling, without Reaſon, without conſcience, ſmite with their tongues, and condemne to the pit of darknes the Biſhops, the conformed miniſters, and in a manner all that are not of their party. 218

See alſo 220. 221. 222. 226

45. The Repl: for Faction and oppoſition would have that thought of others, which he doth not beleeue himſelfe

himſelfe. 243
46. A wrangling ſpirit and ill conſcience Ibid
47. The Inconformiſts are of all men that ever I knew the moſt impatient, which is a ſigne of much partiality if not phariſaicall pride. 277
48. Counting their oppoſing Cerem: a high poynt of devotion, and their ſtiffnes therin conſtancy in that faith. 218
49. Tinkers luck. 424
50. It is your trims to fly vpon the faces of our Biſhops. 456
51. This Repl: is the childe of ſtrife not of judgment. 500
52. You are Godly men, all others are carnall: time-ſervers, formaliſts that have no conſcience, no ſyncerity, no zeale, you are the only men. 505

Many other flowers, of this ſent, might have been gathered out of the Rej: his Garden. But I will not trouble the Reader with them: Becauſe I perceive the Author of this *Freſh Suit* doth not much regard them. Nyether would I have noted theſe, but for the Rejoynders Biſhoplike objecting of *Scurrility* to the Replyer.

A manuduction to the following disputе.

ALthough it be but dead work, voyd of whetting pleasure or hope of great fruit, to spend much tyme, about humaine formalities, when as the divine substance of religion is in presеnt danger, yet seing the leaders of that course, which tendeth to this mischeif, being themselves marched with a great part of their mayne body, through the fens and quagmyers of *non residence, pluralities* and ambition, towards the quicksands of *Arminianisme*, popery and prophanesse, have left these, as theire passe and bagage to be kept and defended by men of good note, and worthy of better imployment (such as *Dr. B.* is) to the amazing of many good soules: It seemeth necessary to take into some consideration (though short, as such an unpleasant busines doth require) what strenght ther is in these their new works: To proceed therfore in order.

CAP. I.

FIrst touching the title of D. B. his reioynder. In which two things are observable: First; that he stileth the *reply a Pamphlet of a nameless author:*

in diſgrace, as clearly appeareth in his ſecond part, pag. 38. where he ſtileth not onely the replyer, but many others, for this very cauſe, Libellers: But it cannot be eſteemed any diſgrace, for any writing upon juſt occaſion, to want the name of the author, without involving, many excellent Divines, and divers pennmen alſo of holy Scripture, in the ſame blame. As for the terme *Pamphlet*, I underſtand it, as noting a little contemptible writing: But the worth of a writing doth not conſiſt, in *bulk and belly*, but in ſynewes, veynes, and arteryes, which with good blood and ſpirits, may be couched into a little body: If he meane by *Pamphlet* the ſame which after, he expreſſeth in the terme of *ſcurrilous*, that is as I take it, ful of jeſting, without reſpect of the perſons: he hath to deale with. My anſw: is: That if the Rep: had written to the convocation houſe, an Epiſtle with this Inſcription, *To the ſuperſtitious fathers of the Church of England*: as the Def: entituleth his epiſtle to us, to his ſuperſtitions Brethren, (and yet this Rej: is not aſhamed to adopt, this ſcurrility, and make it his owne childe, by maintaining of it, even againſt the very nature of D. Burgeſſe) there had beene more occaſion of ſuch a cenſure, then now is found, in all the Replye, as after ſhall appeare.

Its lawfull for an author in caſe, not to ſet his name to his work.

The *Repl:* doth not any where to my remembrance, vilifie the perſon of his adverſary, but only his argumens, and anſweres, together with the vyle courſes of our Hierarchy, in which kynd of jeſting the Rej: his ſcurrility is far greater, then the Repl: ſaving the difference, which ariſeth out of the outward greatnes of Prelats,

ats, and the poore condition of them, which are oppreſſed by them. Now the Repl: is no admirer of B^s. perſons, nether are diſputations acquainted, with ſuch court lãguage, as they are uſed unto: *If it pleaſe your Lordſhip &c.* but ſuch is the condition of thoſe, that have to doe with Prelats, that they are uſually cenſured either for ſcurrility, or flattery, and there is no doubt, but ſome will accuſe the Rej: as much of flattery in blazing his *Dioceſans Admirable Wiſdome*, as he doth the Repl: of ſcurrility, though I will not: Thoſe who write againſt Prelats, are wont to expect ſuch a cenſure from them & theirs. *So Zwinglius in his Epiſtle touching the authors of ſedition I doubt not, ſaith he, but ther will be many, who having heard or read all theſe things, at length will be ready to ſay, what meant this ſcoffer?* Calvin among others, was often accuſed of the ſame fault, not onely by thoſe, whom he calls uſually, *cornutos Epiſcopos, horned Biſhops*, but even by their diminutive æmulators among the Lutherans, his anſwere therefore unto *Weſtphalus* about this imputation may ſerve the Replyer. *It is eaſy for Ioachymus to obiect againſt me, the odious tarturs of unſeemely ſcurrility, and ſlanderous bitternes of language, but it is as eaſy for me, to wipe away that calumny of his with one word &c. For what courſe ſhould I take, ſince either the truth ſhould have beene betrayed in ſilence, or otherwiſe by an eaſy and toothleſſe expreſſion, the ſuſpition of fearfulnes and diſtruſt would have beene diſcovered.*

Sic Zwinglius de ſeditionum authoribus in Epiſt. non dubito fore, complures, qui lectis vel auditis his omnibus: tandem ecquid hic ſcurra vult, dicturi ſunt.

Facile eſt Ioachimo, nigrum intaltæ ſcurrilitatis, & ſycophantiæ mordacitatis ſalem, mihi obijcere ſed æque mihi proptum eſt, uno verbo diluere ejus calumniam, ſi ipſam, reperiri poſſet, qualiſcunq; oblu-

And in very deed, let any indifferent man judge, of

ſa vaheat &c. Quid enim facerem, quin vel ſilentio, prodenda fuiſſet alioqui veritas, vel placida mollique elocutione, dandum tumultuatæ ac diſſidentiæ ſignum ultr. admon. ad Weſtph. in præfat.

this imputation, by any place of the Reply, where the Rej. noteth ſcurrility, and he ſhall fynd the Rej. him ſelf, far more guilty: As for example pag. 63. in few lynes he may fynde theſe five termes packed together: *It is a manifeſt untruth and calumny: It is a ridiculous ſuppoſition: It is a malitious ſurmiſe: It is a ſcurrilous bundle. It is to ingraft himſelf into affections which he calls conſciences:* Theſe are baſer termes, then are to be found in any one place, or (I think) in all the courſe of the Rep: And what is the occaſion of them? forſooth, the Repl. ſayd, the Prelats have power, to ſuſpend, deprive, excommunicate nonconformiſts, at their pleaſure: that the Defend: called for further help from *Buckingham*: that the Defend: may be acquired at a better Biſhoprick: In the former whereof, ther is nothing ſayd, which the Rej. could with colour denye, before he himſelf had added for matter of accuſation, interpretations of his own imagining: And in the laſt, there is nothing ſo much ſuſpected of the defendant, *D. B.* himſelf knoweth, that it is ſcandalouſly true, almoſt of all Biſhops, viz, that they ayme at greater Biſhopricks: But on the other ſyde, what honeſty is there, in adding unto the replyers words. *Further then the Lawe of the State and Church require:* And yet that alſo is true, *de facto*, though not *de jure*, that the Prelats take power to themſelves, more then the lawes require: What charity or religion is ther in ſlighting the conſciences of all that hold with the Repl as if they pretended conſcience upon perverſe affections: What wiſdome is ther? in talking of the Repl. ambition, to ingraft him ſelf, into the affection of a few poore people,

from whom he cannot expect either gayne or worldly credit? This I am ſure of, that the Repl. being twice putt out of all meanes of living, for that cauſe, never in thoſe extremities gayned from that party, the Rej. ſpeaketh of, ſo much as the Emoluments of a tenn pound Prebendary, which the Rej. ſo much ſlighteth Pag. 15. As for his credit, untill he either putt his name to his book, or ſeek by other meanes to have it knowne, it cannot without injury be objected, that he ſought it.

The other thing to be noted in Rej. title, is, that in oppoſition to a nameleſſe Author, he nameth himſelf with ſuch a name or title, as neither by our Prelates rules, nor by the Scriptures doth admitt a good conſtruction. *Paſtor of Sutton Coldfeild in Warwickſhire*, Our booke of ordination acknowledgeth no ſuch paſtors, from whence alſo it is, that in our convocation-church-language, we never heare of a Paſtor of one Pariſh alone, None of our divines in the Synod of Dort, would take to themſelves that tittle, though moſt others did in their ſubſcription. *D. Andrewes* an Arch-Biſhop in eſteeme, cenſureth this title for a Novelty. *The names of Paſtor and (in this ſenſe alſo) of calling, are meere novelties, nor ſhall you read, that the Auncients ever ſtiled in theſe termes, any, who take the charge of diſtinct pariſhes*: The Scripture indeed doth warrant this title, even to *D. Burgeſſe*, (and I do not detract it from him,) but not in ſuch a manner as he taketh it: For wher he

Novitia ſunt & Paſtoris, (hoc quidem ſenſu) & vocationis nomina, veteres nusquam legas, indigitaſſe voce hac, quicurabant parochias diſtinctas. Reſp. ad Epiſt. 1. Mol.

writeth in defence of a Lord Biſhop over that Dioceſſe, where Sutton Coldfeild is contained, as a part: and every Eccleſiaſticall Biſhop is a Paſtor, he ſeemeth in one breath, to take and reſigne his paſtorall office: If he ſay, that this varietie is by humaine inſtitution. D. Andrewes reſp. ad Ep. 3. Moll. will take him up: *It ſeemes then, then is no divine right, in ordering the frame of the government of the Church, and then wel-fare Amſterdam:* which our Hierachicall men do ſo much traduce and deſpiſe. If he ſhall ſay, that one is a Lord Paſtor, and the other a miniſteriall Paſtor, inferior, and ſubordinate to him, eſpecially in Iuriſdiction, then I would have him conſider, what D. Fulke ſaith againſt Allen, of the Popes pardons Pag. 381. God hath made all Paſtors ſtewards of his houshould, and diſpenſers of his miſteries: And if every Paſtor over his charge, be a ſteward of Gods myſteries, why hath he not the Key of Iuriſdiction over his pariſh, in as large and ample manner, as the Biſhop hath over his Dioceſſe, or the Pope? ſeing the Keyes are not given to one, but to unitye, as the fathers teach: why ſhould the Biſhops and the Pope have two Keyes, and they but one: reſolve theſe thiugs (ſayth he to Allen, and I to D. B.) out of the Holy Scripture. It might be here alſo required how a faithfull Paſtor can defend a Biſhop or Biſhops, in obtruding humaine ceremonies upon that church, whereof he is paſtor, and ſo partake in the obtruding of them. Certainly this is not agreeable, to the commiſſiō of Paſtors, who are to teach only that, which Chriſt hath commanded to obſerve: *Which I have commanded*, Matth. 28. *not what ye ſhall commaund or invent.*

Ergo in regiminis forma, divinum jus nō eſt, ac tum Amſtelodamo beat ſit.

Quæ mandavi ego, non quæ mandabitis non adinvenietis vos. Cajetan in loc.

Caſt-

Caietan upon the place. Neither is it to preſerve the Church, from the dominion of uſurpers.

CAP. II.

Of the riſe and proceeding of Ceremoniall contentions, with variety of tenents about them.

THe firſt records the Rej. bringeth for contentions about Cerem: are from Rom. 14. but he might, (and would alſo if it had ſerved his turne) have fetched it further, from Math. 15. where the Phariſyes contend againſt Chriſt, and his Diſciples about their ceremoniall obſervations: Or from the firſt authors of that Sect, Sammay and Hilles, prophane diſſipators of Gods Law, by their traditions, as out of their very names, Cardinall Baronius himſelfe noteth. Neither is that contention Rom. 14. agreeable to our Quæſtion, becauſe the Ceremonies there quæſtioned, were not of humaine inſtitution, nor urged by authority of any Church or Prelates.

The ſecond inſtance which the Rej. bringeth, is about the feaſt of Eaſter, whereabout he ſaith, *the world was ſet on fire.* And this indeed is worth the obſerving, that ſo ſoone as Victor-Biſhops begann to urge humaine cerem: upon the Chureh of God, all was preſently in a fyre, but were not theſe preſumptuous Victors, the kyndlers of that fyre? The next ſtepp which the Rej. taketh (over a thouſand yeare wyde) is to Illiricus, about permitting the uſe of a ſurplice, where it is to be noted,

that

that before Illyricus, ther had beene effectual pleading against Ceremonies, even Crosse and Surplice, in Helvetia, at Tigure, wherupon they were removed, as *Zwinglius* relateth de baptismo: And a long tyme before that, the Waldenses (of whose blood were made torches to light us in the right way) did contend against all humaine traditions as unlawful. So *Reinerus* cap. 5. *All customes of the church, which in the Gospell they do not read, they do contemne. They affirme that those things which are appointed by the Bishops and Prelates, are not to be observed: because they are the traditions of men and not of God.* Where also the answer given by that refuter unto your Waldens. is very observable, for by that, it will appeare, that humaine Ceremonies in Divine worship, were then impugned and defended after the same manner, they are to this day. Our allegations being the same with those, which the Waldenses used, and our adversaries answers the same, which the Papistes opposed to the Waldenses. *Answ: the Church is not content with those things which Christ taught, and therfore might make competent constitutions, as the Church of the Iews: in the 9. Est. 1. Maccabæ 2. and 4. Touching the authorities alledged by the Hæretikes, Deut. 10. and 13. you shall not add, &c. Answ: is: The Iews might not add any thing to the law, least it might have seemed insufficient at that tyme. To that place Isay 29. Matth. 15. Answ: is: That the constitutions of the church come not only from men but God also: To that of Gall. 1. Answ: is: beside the word, that is against it.*

The first rise of the controversy of Ceremonies.

Omnes consuetudines Ecclesiæ, quas in Evangelio non legunt cõtemnunt, Refut. erroũ Waldens. anonyma in Biblioth. Patrũ Cap. 13. error 7.

Dicunt, quod ea quæ constituunt ab Episcopis & Prælates non sunt servanda, eòq; sunt traditiones hominum non Dei.

Resp Ecclesia nõ est contenta his, quæ Christus docuit & ideo potuit competentes constitutiones facere: ut Ecclesia Iudaica, Est. 9. 1. Maccabæ. 2 & 4.

Authoritates hæreticorum Deu. 10 & 13. non addetis. Resp. Iudæi nõ debebant addere legi aliquid, ut insufficiens lex eo tempore videtur.

Ad Isay 29. 13. Matth. 15. Resp. Quod constitutiones Ecclesiæ non sunt traditiones hominum sed Dei. Ad Gall. 1. 9. Resp. præter id, est contra id.

2. That

2. That Illiricus in this part stood against that, which Calvin writt against, and many excellent Divines were silenced and deprived for. 3. That this contention of Illiricus was not properly about the Surplice: so Calvin Ep. 117. *That you affirme the Magdeburgenses to move contentions concerning the lynnen garment, I perceave not what your purpose is in so speaking: Since I suppose the use of the lynnen garment (with many such fopperyes) to be yet retayned amongst you and them.* So Illiricus himself protesteth: *Assuredly we contend not about trifles, nor is it needfull, that some men should alwayes cunningly propose a lynnen garment for instance of these proceedings, to such, as are unacquainted with them, many & those most dangerous wounds are given to the Church of Christ, by these reconciliations.* 4. That the ceremonies then controverted were imposed by Papists, with Popish intention, which kynd of Ceremonies the Rej. doth seeme, in all his book to disclayme. 5. That in this Quæstion, the Rej. (under the name of certaine reverend Divines, doth seeme to joine him self with the Adiaphorists and the *interim*, against which Calvin, and Illiricus did contend. 6. It may further also be observed, that the Rej. doth on the other part, joyne with Illiricus, in defence of images for religious use even in temples, for about these images did Illiricus write, against the reformed churches, as is to be seene in *Ursine, Par. 2. Pag. 45.* where he is confuted by name, and accused to have too large a conscience, in esteeming such images indifferent; yet both *D. Morton*, and *D. Burgesse* are now come to the same largenes, that they may fynd roome for significant Ceremonies in

Quod dicis Magdeburgenses de linea veste rixas movere, quo sum pertineat non video. Linea enim vestis usum (cum multis inepti is) tã apud vos quam apud illos hactenus retentũ esse arbitror.

Non agitur profecto de parvis rebus, nec est necesse, quosdam semper albã vestem pro exemplo istarum actionum, sophistice imperitis proponere, multæ gravissimę plagę Ecclesiæ Christi, per istas conciliationes infliguntur.

The Bishops and Rej. joyne with Lutherãs about images.

Gods worship as appeareth in this Rej. cap. 3. sect. 7. For the Protestants most receaved opinion of humaine Ceremonies, Cassander (whose stepps the Def. and Rej. follow in this cause) is a good witnes. *They have not only omitted these* Ceremonies *as lesse profitable, & superfluous, but the most have esteemed them, as soppish, babish and ridiculous, yea that they were to be condemned, and abandoned as noxious & pernitious.* And our Martyr book doth give sufficient testimony, how diverse of the Godly Martyrs did absolutely condemne all humaine Ceremonies in Gods worship. To name one for all: This was the first occasion of Mr. Tho. Hawkes, his persecution, and this he defended unto the death, against Bonner: Harpsfeild, Fecknam and Chadsye: No ceremonies (saith he) but those which Christ hath appointed: In which story, it is to be marcked, that Bonners Chaplayne, and Kynsman Darbyshyre, graunted as our Def. and Rej. doe, that their humaine Ceremonies were not necessary to salvation, but only to instruction: In this cause of Cerem. saith: Dr. Willet, Richard Gibson gave up his life pa. 111. Synop. In the beginning of Queene Elizabeth Reigne, ther was a company of honest men, that for the Ceremonies, refused to joine with the Parish assemblyes at London, as appeareth in the examinatiõ of Iohn Smyth, W. Nyxson &c. exstãt in the book called part of a Register, will any man think, that they esteemed those Cere: for which they made a kynd of seperatiõ to be lawfull?

Non modo illas ut minus utiles & supervacaneas omiserunt, sed ut ineptas ludicras, ridicalas, imo noxias & perniciosas, plerique damnandas & profligandas ducunt. Pag. 8532.

What opinion the martyrs had of our Ceremonies.

The first example then of humaine Ceremonies, by any orthodox church imposed upõ Gods people, which the Rej. brings, is in the Church of Engl. And here he begin-

eginneth, with famous Queene Elizabeths dayes, ough he fetch that very ſtory, out of the Hiſtory of anckford troubles, which were in Queene Maryes ayes; about the ſame Cerem: and before that in King dwards: To ſay nothing of the manyfold teſtimonies, f Martyrs againſt ſuch corruptiõs, before King Edward: s this any illuſtration of your Quæſtion to be debated?

Now for the Tenets, which have beene and are about heſe Cerem. the Rej. noted out of T. C. that the ould enet of thoſe, who oppoſed our Cerem., was to hold hem inconvenient only, not unlawfull, But 1. he ſheweth no ſuch thing about the Croſſe: 2. Nay the contrary appeareth in D. B. himſelf, who pag. 16. confeſſeth, hat 19. yeares agoe, he did at the leaſt doubt, that the Croſſe was unlawfull, and for that cauſe (not for ſcandall, as he did the Surplice) he refuſed it even to Depriation: He would not have us think, I am ſure, that he ad then a ſingular new Tenet by himſelf, but inclined o the ould. 3. Mr. Hooker P. 246. obſerveth, that the firſt pleadings of T. C. againſt other Cerem: either inferred unlawfulnes, or nothing. 4. The laſt rules, and reſolutions of T. C. doe evidently ſpeake, of unlawfulnes, of all ſignificant Ceremonies: *Although the Cerem: of Croſſing were indifferent and convenient, yet to rayſe a doctrine of it, is unlawfull, for as much as it is not enough, to teach the truth, unleſſe it be truely taught, and that is only out of the word of God. 2. Reply: P. 227.* This was his judgment in theſe, and we have no other Tenet of ſignificant Ceremonies untill this day: Now if in the Hypotheſis of one or two ſignif. Cerem. he ſwarved a little

T. C. his judgment of Cerem: ſignificant.

there fro, out of extrinsecall considerations, yet that doth not make his tenet such, as the Rej. would have it, but rather it is to be held, as an occasionall declinatiō from his Tenet, which also (he is sayd) by faithfull witnesses to have cōfessed, as an error before his death: 4. That tenet of inconveniency, or inexpediency was never yet sufficiently explayned, and therfore had beene fitt work for it. The commō Protestant tenet was alwayes, as Mr. Fox, Mart. P. 4. expresseth it, that it is reproveable to adde unto Christs intention, new found rites, and Phantasyes of men: And Mr. Burgesse in an Epistle to King Iames, in the beginning of his Raigne, witnesseth, that in those dayes, many hundred worthy ministers thought our cer. unlawfull, and would surely dye, rather then use them: which worthy men, surely were not the first authors of that Tenet: If they were, why did he call them worthy, who now judgeth otherwise of us, for maintaining the same sentence. 5. That tenet of incōveniency or inexpediency, without unlawfulnes in such Cer. was never yet sufficiently explained. And therfore had beene fit work for the Rej. Civill incōvenience, or incommodity may stand with lawfulnes: But how a thing morally inconvenier, or inexpedient, whyle it remaineth such, may be lawfull, is not so cleare: Nothing is thus inexpedient to morall or spirituall good, but it is impedient, or an impediment to it, and all such impediments of good, whyle they are such, seeme to be opposite to good, & in that regard evill. I remember, I heard it once defended, in Cambridge, in these termes: *What ever is morally inexpedient, so far as it is such, is unlawfull.* 6. This Tenet of the Cer. to be inexpedient, but yet lawfull, hath confounded the

Quicquid nō expedit, quatenus nō expedit non licet.

thoughts

thoughts of many, & made them to doe that with greif, which they were ashamed of. Mr. Hooker P. 246. maketh a speech in their persons, which I will here write out, because I remember my self, at the first reading, to have beene much affected, & as it were hasled out of that countenance, which stood somewhat that way. Conformers of that sort, are fayned thus to declare their mynds, & excuse their practise: *Brethren, our hearts desire is, that we might enjoy the full liberty of the Gospell, as in other reformed churches they doe else where, apõ whom, the heavy hand of authority hath imposed no great burdens. But such is the misery of these our dayes, that so great happines, we cannot looke to attaine unto: were it so that the equity of the law of Moses, could prevaile, or the zeale of Ezekias could be found in the hearts of these guids & governours, under whõ we live, or the voice of Gods owne prophets could only be heard, or the example of the Apostles be followed, yea or their precepts be answered with full & perfect obedience, these abominable raggs, palluted garments, marks & sacraments of Idolatry, which power as yon see constraineth us to weare, & conscience to abhor, had long ere this day, beene removed both out of sight, & out of memory. But as now things stand, behold to what narrow streits we are driven, on the one syde we feare the words of our Saviour Christ, woe to them by whom scandals and offences come, on the other syde, at the Apostles speech we cannot but quake and tremble, if I preach not the Gospell woe unto me; Being thus hardly beset, we see not any other remedy, but to hazard our soules the one way, that we may the other way indeavour to save them. Touching the offence of the weake therefore, we must adventure it. If they perish they perish.* Our Pastorall charge is Gods absolute commandement,

Rather then that ſhall be taken from us, we are reſolved to take this filth, and to putt it on, although we judge it to be ſo unfit, and inconvenient, that as oft as ever we pray or preach, ſo arayed before you, we do as much as in us lyes, to caſt awey your ſoules, that are weak mynded, and to bring you unto endleſſe perdition: But we beſeech you brethren have care of your owne ſafety, take heed to your ſtepps, that you be not taken in theſe ſnares, which we lay before you, and our prayer in your behalf is, that the poyſon which we offer you, may never have power to doe you harme. This is the miſerable Apology of a man, putting on the Surplice, which he thinketh inconvenient, upon ſuch grounds as the Rej. did hold, and doth not yet condemne; This all ſuch do ſpeake either in deeds or words, that putt on a Surplice in that manner: The ſtate of the quæſtion is now changed ſaith the Rej and the Cerem. held unlawfull, whereupon many miſcheifs follow: It may be the compaſſe of our Prelats intention, to which the former tenet had reference, is varyed by ſome degrees, towards the Autartique, as Dr. B. ſpeaketh in his Apologye, if ther be no other change, but that after more miſcheif don by theſe ceremonies, then was before, they are now more ſtrictly urged then ever (which the Rej. confeſſeth) they are now at the leaſt more hatefull, if not more unlawfull then before, This is alſo conſiderable, beſide the change is little or none, the ſame miſcheives which the Rej. imputeth to the new tenet, Mr. Hooker in his preface chargeth that Tenet with, which this Rej, calleth the ould: Yet neither accuſations have any force or colour, but upon the ſuppoſall, that the ceremonies are inno-

cent

cent and lawful in their impoſition and uſe. The plaine truth is, that in the beginning of Queene Elizabeths dayes, and before, in King Edwards tyme, the Cerem: were accounted weeds of popery, as that zealous and famous preacher, Mr. Anthony Gilbye doth intitle them, in his letter to Mr Coverdall, Mr. Turner, &c. Mr. Whittingham, D. Vmphryey, and others, who then laboured the rooting of them out. They were not curious of diſtinguiſhing of unlawfulnes and inexpediency, but contented themſelves to reject and oppoſe them: Some as Mr. Greenham refuſed to give their reaſons fully, untill they ſhould be conſtrained: In the meane tyme they utterly refuſed them, as unlawfull for them to uſe: This appeareth out of a booke called a part of a Regiſter &c. Synce that tyme, we have beene forced to ſhew more diſtinctly, what grounds we ſtand on, and ſo pronounce them unlawfull. In the following pages ſpent principally about anſwering of objections, made or feared, or at leaſt imagined, againſt the Author of this Rej. few things are found capable of any great diſpute: Neither can many paſſages be touched, without odious grating upon D. Burges perſonall credit, which I tender ſo much, that I would wiſh more added to it, by other words, then is detracted from it by this: I will therfore leave theſe things to ſtand or fall, without any paynes or perill of myne, or the cauſe, and paſſe forth unto the ſtile of our Cerem: in giving and maintaining whereof the Def. and Rej. are ſo tender, as to proclaime them innocent.

CHAP.

CHAP. III.

Concerning the just and proper stile of our Cerem.

Answ: to the preface, Pag. 54.55.56.57.

IN answ: to the Reply. his preface, after certaine words spent concerning the number, and such like circumstances of Mr. Sprynts arguments, not worth the repeating &c. The Rej. cometh to Dr. Morton his title, which he gave to our Cerem: that they are innocent: whereunto was opposed, 1. That Calvin accounted them in the most favorable sense *ineptias*, *fopperys*, and in proper speech *noxious*, *pernitious*. To this the Rej. answ: that Calvin *meant not these titles to our Cerem: but to some other things which were in King Edwards book of common prayer, as lights, and crosses at the supper.* Concerning which answ: 1. not only D. B. was wont otherwise to understand Calvin as we do, but the Prelats themselves, for so we read in D. B. his Apologye pag. 44. according to D. Covells disposition of it. The ordinary speeches of the Lordship and other Bishops were, that the Cerem: are trifles, raggs, beggerly rudiments, that in the books were *multæ tolerabiles ineptiæ*, which if it pleased the King to remove they would be gladd.

4. The Rej. cannot give us any probable reason, why lights should be more foppish, then the Surplice or crossings in the supper: Nay he undertaketh to justifye both lights and crossings in the supper, and a hundred other Cerem: upon the same termes, that he defendeth these.

5. Cal-

Calvin did ordinarily call such *Ceremon: as ours by no* *ther name then these: Epist.* 25.9. *Adventitions trifles,* *ere mockeryes: Epist.*505. *babish and sapless mixtures:* *aine Epist.*260. *strange trifles mere sopperyes: againe: Some* *rem. are openly Idolatrous others are foolish, and unmeet:* *And Epist.*117. *the use of the lynnen garment with many* *pperyes is retayned both with them of Magdenburgh, and* *em of Wittemberge.* Neither was Calvin alone in these *rmes.* Cassander pag.852. complaineth that most of *ur writers consent in them. Not only they have omitted* *ose as lesse profitable and superfluous, but the most (meaning* *r Protestant Divines) have judged them, foppish, ridicu-* *us, and babish, yea to be condemned, and abandoned, as hurt-* *ll, and pernicious. The puppy good of popish superstition,* *hose superfluous trifles.* Mr. Fox in Mr. Hoopers Story, *ifles tending more to superstition then otherwise, like* *nto stage players attyre.* 6. All humaine religious *ysticall Cer.* are the byrths of folly, because every man *s foolish in fynding out of religious worship, according* *o his owne imagination.* 7. These Cer. are of the same *ynd with confessed fopperyes, as the placing of myste-* *ies in every weather cock, upon church steeples, as* *ome doe: the *Ludi Sacri* among the papists in fre-* quent use like unto stage playes: The rocking of a babe in a cradle all night, at the Nativity tyme, the Harrowing of hell at Easter; The representation of fighting horse and foot, according to the Custome of Mozarabo: Hist. Concil. Trident. P.642. If a May pole should be brought into the church, for children to dance about and clyme upon, in signe of their desire to seek things above: If a

Calvins opinion of our ceremonies.

Adventitiæ nugæ: meræ ludibria: Epist. 505. Ludicræ & insipidæ mixturæ. Epist. 260. Adventitiæ nugæ: meræ ludibria De vitand. superst. Pa.4. Ceremoniæ aliæ aperte Idolatricæ aliæ stultæ & ineptæ: Epist.177. Linea vestis usus, cum multis ineptijs tam apud Magdeburg: quam apud Wittenburgenses retinentur.

Non modo illas ut minus utiles & supervacuas omiserunt, sed ut ineptas ridiculas, ludicras noxias & perniciosas plærique damnandas & profligandas putant. Visyne. Tom.2. P.45.

Romanæ superstitionis crepundia. Beza disp.66.

Additias illas nugas.

stiffe strawe were putt into the childs hand, for a signe of fighting against spirituall enemies, as with a speare: ther would be no more folly in these thē is in the crosse. 2. All experiēce telleth us, that such humaine inventions are not *apta* to any spirituall use, as they are appointed unto, and therfore may justly be called according to the notation of the word *inepta*.

Againe it was opposed, that these Cere: were found by wofull experience to be very nocent and hurtfull in that use, which hath beene and is still made of them. To this the Rej. answ: *that these mischeifs (which he cannot deny to follow upon our Ceremon: as they have beene and are urged, are accidentall events or sequells, not proper effects of them,) and that the extreame opposing of them as unlawfull, hath beene the cause or occasion of these evills.* But 1. these mischeifs have followed upon these Cerem: by more continuall or contiguall succession (then the Pope can plead for his chayer) even from the tyme of the first urging of them, untill this day. Mr. Fox speaking of a wicked persecutor, one Blumfeild, who threatned a good man, one Symon Harelson, to present him, for not wearing the Surplies: Addeth it is pitty, such baites of Popery are left to the enemyes to take the Christians in, God take them away from us, or us from them. For God knoweth they be the cause of much blyndnesse and strife among men: In his Iudgm: the Cer. were then nocent, and infamous for these sequells, and yet the Rej. sayd, they were not untill of late so extreamely opposed as unlawfull. 2. Our opposition of them is no more guilty of these mischeifs, then the message of Moses and

Ceremonies are nocent.

Aaron,

Aaron, were of the cruelty which Pharoahs taſke maſters uſed, towards the poore Iſraelites, Exod. 5. though ſome people now may think ſo, as many Iſraelites did then. 2. When the Anabaptiſts in Helvetia oppoſed humaine Ceremonies as unlawfull, they were by publike authority, and with common conſent aboliſhed: And the very Anabaptiſts were thanked for that oppoſition. So Zwinglius (their arch-adverſary) Tom. 1. P. 70. *And here truely I ſhall graunt to the Catabaptiſts, and will freely confeſſe, that ſome commodity hath accrewed, from that contention, which they have ſtirred about Baptiſme: For hence it hath come to paſſe, that thoſe things which the fooliſh ſuperſtition of humaine conceits had added: (as namely the uſe of Exorciſme ſpittle and ſalt, and many other of the like kynd, which were brought to light) are accounted of all for vayne and frivolous.* Who or what is in the way, that the contention of ſo many worthy (I dare ſay) of no leſſe reſpect then Anabaptiſts, againſt the ſame kynd of Ceremonies ſhould be accounted a juſt cauſe, or occaſion of ſo differenta reſolution, as the ſevereſt urging of them, is from the utter caſhyering of them: Certaine it is: the proper cauſe is to be ſought in ſome other box, then extreame oppoſition, and eſteeming of them unlawfull. 3. Suppoſe theſe Cerem. in regard of ſome places, tymes, and perſons not unlawfull, and the miſcheifs accidentall, yet that maketh not the generall urging of them innocent, no more then feirce-gallopping of horſes through London ſtreets, where many men, women, and children, are indangered, want of intending miſcheif, would make that mudd hurry innocent. 4. The miſcheifs being ſo

Atqui hic libens equidem Catabaptiſtis concedam, & fatebor, aliquid utilitatis ex contentione illa, quam ipſi de Baptiſ. inſtituerunt, evenum eſſe, Hinc enim factum eſt, ut ea quæ humanæ rationis ſtulta ſuperſtitio addiderat (qualia ſunt Exorciſmi ſputi ſaliſque uſus, & alia hujus generis cõplura, in lucem protracta) ab omnibus pro vanis & futilibus habita ſunt.

great as fearfull horror of conſcience in ſome: Rej. P.9. hardening, fopling, and diſtempering the conſcience in other, ſilencing of ſo many hundred good miniſters, and keeping off more from the miniſtery, troubling, unſetling, and vexing of thouſands among the people, encoraging of Popiſh and prophane men: with diſconging, and martyring the myndes of many good: the miſcheifs I ſay being ſo unæſtimable that they can in no proportion be recompenſed, by all humaine ceremonies that are in the world, the ceremonies which have ſuch ſequells, yeare after yeare, are much more hurtfull, then the Cart and horſe, that are driven over children in the ſtreet, and their urgers of them more guilty, then ſuch Carters or Coach men, as drive them: The Def. therfore & Rej. which pronounce both innocent, and do not rather fynd the Cerem. forfeited, and call the drivers of them to *the barre*, are neither good Crowners, nor fit to be of that Iurye: Luther Annot. in Math. 15. giveth a better verdit Viz. all humaine traditions or ceremonies (even thoſe which in his judgment may in ſome caſes be obſerved) have two properties of the Divell, as being lyars, and murtherers, when they continue and are not contemned. Such innocents God deliver his people from. 5. It is the very nature of ſuch humaine ceremonies as ours, where they are urged and uſed (as with us) to do hurt: 1. becauſe they are vayne toyes (as formerly was ſhewed) and therfore prejudiciall to ſo grave a buſineſſe as Gods worſhip: They trayne up the people of God in ſubjecting themſelves, and their worſhipping of God, unto the pleaſure of men. 3. They make

Ceremonies as they be urged are more then caſes by accident of evill.

make way for open imagery, and other groſſe ſuperſtitions, 4. they challenge that to themſelves which is proper to Gods ordinances &c. 5. It is the very nature of our Ceremonies, as they are impoſed upon all our miniſters, and congregations, in ſuch diſpoſitions and relations as they are knowne to have, to ſcandalize many in and out of the church, to diſgrace the miniſtery, to force the conſciences, or undoe the outward ſtate of many good Chriſtians, to encorage Papiſts, to arme the prophane, and to quench zeale againſt both.

CHAP. IIII.

Concerning the nature and definition of a Ceremony: Pag. 29. 30.

HEre we have the cheif hynges, whereupon the doores and wyndowes of the Rej. doe alwayes both open and ſhutt, brought as it were into one box, by the examining of theſe therfore, we ſhall perceave what ſtrenght is in all the building.

The beginning of this doctrine is orderly taken from the definition of a Cerem: *A Ceremony is an outward action deſigned and purpoſely obſerved and done, in reference to ſome other thing, to the ſubſtance whereof it is neither a cauſe nor a part.* I will not here uſe *Scaligers* ſaying: *Nothing more unhappy then a Grammarian adventuring to define.* For this is not the fault of this Definitiõ, that it is too Grammaticall, becauſe no Hebrue, Greek, or Latyn Grãmar, no nor Dictionarie neither, hath any ſuch word, as beareth the ſenſe of the thing here defined: Let any

Pag. 29. 30.

Nihil infœlicius Grammatico definiente.

man make triall, and he ſhall fynde this true, that there is no word Hebrue, Greek, or Latyn, that hath any ſuch meaning. But I may well apply, that rule of Lawyers: A definition is a dangerous thing in law: i.e. in thoſe humaine lawes, which have no ground, but mans will, ſuch as thoſe are wherby our Ceremonies have their being: The unhappines of this Definition is, that as it is recorded of *Doria* the *Admirall of Genua* in a great Sea-fight againſt the Turkes, he fetched his courſe ſo far about to gayne the wynd, that he could never come to ſtrike one ſtroke, before the fight was ended: So this Rej. ſeeking to get ſome advantage of wyndye words, doth in this definition, goe ſo farr about, that by this courſe, he is not likely to come orderly unto the graple.

The vanity of the definition diſcovered in the generall.

An *outward action may be deſigned or referred to another thing very many wayes*: now the Rej. taking in to his definition, reference to another thing in generall, and excepting nothing but cauſes, and parts, he maketh all other references as they are found in outward actions Cerem: D. B. wrote this his Rej. in Reference to the Church of England, his Dioceſan, and other miniſters, and people, as alſo in reference to the Replyer, neither is his book any proper cauſe, or part of theſe, ſhall we ſay therfore that his book is a Cerem. of all theſe? In reference to Dr. B. many taylors, ſhoomakers, bookbynders, Apothecaryes, Chyrurgions, Sextons, Paritons, Church-wardens (and who not?) have performed many actions, which yet were never eſteemed his Cerem. The Biſhops corrupt and cruell dealing in troubling of many congregations, and depriving many better then them-

ſelves

ſelves, have reference to the Ceremonies, bnt are no proper cauſe nor part of them: are they therfore the Cerem: of Ceremonies? To proſecute the wyldnes of the definition, was too tædious a chaſe: but yet we muſt conſider how he explaineth the termes of it: remembring alwayes, that this explication is a Cerem: to that definition, and is no proper cauſe nor part of it.

Concerning *the generall, that a Ceremon: is an action and externall:* Zwarez a great Maſter of the Ceremonies, telleth us, that a Ceremony is not only a tranſient action, but alſo a permanent thing: De Reſig. vol. 1. ar. 9. lib. 4. cap. 14. and that Ceremonies may be diſtinguiſhed according to the number of the tenn predicaments, of which, action maketh but one, and an externall action but half a one: But let us heare the Rej. expreſſe himſelf: *The Croſſe and Surplice are not Cerem: but the wearing of the Surplice &c. P. 30.* Touching which we muſt underſtand, ſuch outward things have a fourfold conſideration: 1. According to their nature, as they ariſe out of their principles, as the lynnen cloth of a Surplice, the wood of a crucifixe. 2. That artificiall frame or fashion that appeareth in theſe. 3. The impreſſion or ordination, which is put upon theſe to this or that end. 4. The uſing of theſe, or ſtirring up the heart by theſe to pietie: So in the braſen Serpent, we may attend, 1. the maſſe or metall out of which it was made: 2. the fashion of it: 3. the impreſſion of God in or by this ſo faſhioned to ſuch a purpoſe: 4. the uſing of this, erecting of it up by Moſes, the ſeing and beholding of it by the people: whence it is eaſy, to ſee the deceit of the

4 Things are to be conſidered to make us conceave a right of a Ceremony.

Rej.

man make triall, and he ſhall fynde this true, that there is no word Hebrue, Greek, or Latyn, that hath any ſuch meaning. But I may well apply, that rule of Lawyers: A definition is a dangerous thing in law: i.e. in thoſe humaine lawes, which have no ground, but mans will, ſuch as thoſe are wherby our Ceremonies have their being: The unhappines of this Definition is, that as it is recorded of *Doria* the *Admirall of Genua* in a great Sea-fight againſt the Turkes, he fetched his courſe ſo farr about to gayne the wynd, that he could never come to ſtrike one ſtroke, before the fight was ended: So this Rej. ſeeking to get ſome advantage of wyndye words, doth in this definition, goe ſo farr about, that by this courſe, he is not likely to come orderly unto the graple.

The vanity of the definition diſcovered in the generall.

An *outward action may be deſigned or referred to another thing very many wayes*: now the Rej. taking in to his definition, reference to another thing in generall, and excepting nothing but cauſes, and parts, he maketh all other references as they are found in outward actions Cerem: D. B. wrote this his Rej. in Reference to the Church of England, his Dioceſan, and other miniſters, and people, as alſo in reference to the Replyer, neither is his book any proper cauſe, or part of theſe, ſhall we ſay therfore that his book is a Cerem. of all theſe? In reference to Dr. B. many taylors, ſhoomakers, bookbynders, Apothecaryes, Chyrurgions, Sextons, Paritors, Church-wardens (and who not?) have performed many actions, which yet were never eſteemed his Cerem. The Biſhops corrupt and cruell dealing in troubling of many congregations, and depriving many better then themſelves,

ſelves, have reference to the Ceremonies, bnt are no proper cauſe nor part of them? are they therfore the Cerem: of Ceremonies? To proſecute the wyldnes of the definition, was too tædious a chaſe: but yet we muſt conſider how he explaineth the termes of it: remembring alwayes, that this explication is a Cerem: to that definition, and is no proper cauſe nor part of it.

Concerning *the generall, that a Ceremon: is an action and externall:* Zwarez a great Maſter of the Ceremonies, telleth us, that a Ceremony is not only a tranſient action, but alſo a permanent thing: De Reſig. vol. 1. ar. 3. lib. 4. cap. 14. and that Ceremonies may be diſtinguiſhed according to the number of the tenn predicaments, of which, action maketh but one, and an externall action but half a one: But let us heare the Rej. expreſſe himſelf: *The Croſſe and Surplice are not Cerem: but the wearing of the Surplice &c. P. 30.* Touching which we muſt underſtand, ſuch outward things have a fourfold conſideration: 1. According to their nature, as they ariſe out of their principles, as the lynnen cloth of a Surplice, the wood of a crucifixe. 2. That artificiall frame or faſhion that appeareth in theſe. 3. The impreſſion or ordination, which is put upon theſe to this or that end. 4. The uſing of theſe, or ſtirring up the heart by theſe in practiſe: So in the braſen Serpent, we may attend, 1. the braſſe or metall out of which it was made: 2. the faſhion of it: 3. the impreſſion of God in or by this ſo faſhioned to ſuch a purpoſe: 4. the uſing of this, erecting of it up by Moſes, the ſeing and beholding of it by the people: whence it is eaſy, to ſee the deceit of the Rej.

4 Things are to be conſidered to make us cõceave a right of a Ceremony.

Rej. his aſſertion: Things in the ſecond, & third ſenſes, formerly mentioned, are by all writers truely called ce. rem: either not attending, yea excluding in our conſideration, the fourth reſpect which is the uſe: Namely that habitude or impreſſion which was imprinted upon a crucifix, or braſen Serpent, by which they had a morall fitnes, either lawfully, or unlawfully putt upon them, for their ſeverall ends, are Cerem. lawfull or unlawfull. Thus the current of writers Papiſticall confeſſe: the church hath power, to make and appoint Ceremonies and enjoine the uſing of them, ſo that they are ceremonies, befor they be uſed, their high Altar is a ceremony, yea holy all the tyme, before it be uſed, in bearing the unbloody ſacrifice: Thus all Interpreters, terme the types of the ould law cerem:, for that ſpirituall diſpoſition they have, and typicalnes which the Lord ſet upon them, as well when no man uſed them, as when they were uſed: The Braſen Serpent being once ſett up: had beene a Ceremony in the wildernes though the people would never looke upon it, yea I aſk, whether the maſſing veſtments of Papiſts, ſuch which carry a conſecrating virtue with them, are not ceremonies, when they are kept, as well, as when they are worne, All men ſo ſpeake, ſo write, ſo judge: and the like may be ſaid of our Surplice &c. In a word: Theſe which were properly types, were properly Ceremonies, but Legall inſtitutions & rites amongſt the Iewes were properly rites, as well before and after they were uſed, as in the uſing. And therfore they were properly ceremonies, as well when they were not uſed, as when they were in uſe, in the

Some things are Ceremon: though they be not actualy uſed.

the night as in the day, when men are in ſleepe and cannot uſe them, as when they were awake, and did imploy them in worſhip.

2. If we be truely and properly ſaid to uſe Cerem. then Cerem. are properly ſuch beſyde their uſe. True it is ſome Cere. conſiſt in actions, and all actions being in motion, when the actions ceaſe the Ceremonies grounded upon them muſt needs ceaſe: but it is not, becauſe they are Cerem., but becauſe they be ſuch Cerem., whoſe foundations are in actions: In ſumme then it appeares, that the being or *exiſtence of the faſhionablenes of the braſen ſerpent, and the morall impreſſion or appointment to its end*, this being, or exiſtence, I ſay is a ceremony, when it is not uſed by any: and therfore ſome being or exiſtence is a ceremony poynt blank to the Rej. determination. He adds:

Some things are Ceremon. though they be not actually uſed.

It is an externall action, becauſe internall actions of the mynd, being matters of ſubſtance cannot duely be called ceremonies. Pag. 30.

Peradventure theſe words, may have ſome true ſenſe in ſome ſpecialties, but they ſerve not his turne in this place, becauſe though he only mentions outward actions: yet he requires a *purpoſed obſervation* of them, which carries the work both of mynd and will and therfore includes an internall action of the man, for no man can purpoſely obſerve, but he muſt both judge what he ſhould doe, and affect what he judgeth, ſo that the Rej. here ſpeakes daggers, nor can I ſee, how he can excuſe a contradiction or two.

He that requires a purpoſed obſervation in a Cer. he requires

Rej. contradiction 1.

requires an act of mynd & will, & ſo an internal act.
But D. Burg. requyres a purpoſed obſervation in a ceremony.
Therfore he requyres an act of mynd and will, and ſo an internall act, whence defining a Ceremony to be an action externall, and yet making it internall alſo, he croſſeth ſhynns with himſelf.

Or thus:

He that duely and of right judgment requires a purpoſed obſervation, he requires an internall, and ſo a ſubſtantiall act or a matter of ſubſtance.
But Dr. Burg. requires duely and in right judgment (I meane in his apprehenſion) a purpoſed obſervation:
Therfore he requires a ſubſtantiall matter in a Ceremony, which he denies ſhould be done: and that is a contradiction.

The ſecond terme, is deſigned or purpoſely obſerved and done, and as he explicates himſelf: Inſtitution or that which is all one, intended obſervation, is eſſentiall to a Cerem: P. 30. Which words are confuſed, and draw with them dangerous inconveniences, when Inſtitution and intended obſervation, are made ſimply all one: For neither is all inſtitution, an obſervation, becauſe many things are inſtituted, which are not obſerved. 2. Neither is an intended free obſervatiō for one tyme uſed: an inſtitution, 3. an inſtitution with authority implyeth much more in it, then intended obſervation. *Dr. Iackſon in his originall of unbeleif, pag. 334. 335. very aptly to this purpoſe noteth, that ſome expreſſions may ſometyme be uſed, and obſerved*

Inſtitution and purpoſed obſervatiō are not all one.

ced well, which to uſe ordinarily, (much more to inſtitute) would be ridiculous or impious. As Iacob did unblameablely kiſſe his ſonne Ioſephs coate, yet to have hanged it about his bed, or table, that it might receave ſuch ſalutations, evening and morning, or at every meale tyme, might have countenanced many branches of ſuperſtition: once and uſe it not, may be diſcretion, of thoſe things whoſe continuall uſe degenerates in abuſe. All obſervers of Ceremonies are not inſtituters of them, I thinke D. B. would be loath, to inſtitute the Croſſe, and Surplice, with other Cerem: which yet he doth obſerve: In his interpretations of ſubſcription he refuſeth to defend, how well theſe be impoſed (that is as I take it inſtituted) and yet acknowledgeth, the intended obſervation of them, to be very well: Beſyde all this, it is to be marked, that the Rej. by confounding inſtitution and purpoſed obſervance, doth exclude or forget all naturall ceremonies, ſuch as bowing of the body before ſuperiors, imbracing of thoſe, who are deare unto us, lifting up the hands and eyes to heaven in ordinary worſhip, which nature it ſelf doth teach all nations to obſerve, without any inſtitution, though not without ſome government of councell, nor without ſuch variety, as nature it ſelf is ſubject unto: Againe if by this phraſe he meane that a purpoſed obſervation of an outward act, with an ayme and reference to ſuch a thing, is of neceſſity required to make up a Cerem: or a Ceremonious action, in worſhip or otherwiſe, it is a miſerable miſtake: Inſtance thus: A carnall Proteſtant preſents himſelf amongſt ſuch, as are at Maſſe, he profeſſeth to his compinions, before he goes in, and doth in the pur-

poſe of his heart ſeriouſly loath the pix and Idoll there, yet when its lifted up, he bowes as others doe: Lett any man in reaſon tell me, did he not uſe or abuſe rather a Divine Ceremo. in that bowing or no? If the Rej. ſay yes, as he muſt, unleſſe he will ſpeake againſt all reaſon & truth: I then reply upon his owne grounds: That outward action which is not purpoſely referred, that is not a Cerem. but this action is not purpoſely obſerved with any ayme to that end for the party intended no ſuch thing, purpoſed no ſuch matter, but did it as a thing of courſe, as a man ſhould bow his knee for exerciſe when he is alone. 2. Peter withdrawing himſelf from the Gentiles at the coming of the Iewes, he did not purpoſely this, with reference to any Iudaicall ſeperation, as judging any legall pollution in joyning with the Gentiles, or holines in parting from them, and therfore he did not practiſe any Iewiſh Cere. according to the Rej. conceit, but directly contrary to the text: there is no end of theſe abſurdities.

The differencing terme is placed in reference to ſome other matter, of the ſubſtance whereof it is neither neceſſary cauſe nor part, Pag. 20.

Where he ſeemeth to expound that, which before he called a *proper cauſe* by a farr differing terme of a *neceſſary cauſe*: what ſhould be the intention of this variation I cannot gueſſe: It may be the Rej. forgot, that he was in giving of accurate rules, and ſo fell into a looſe varying of phraſes: So likewiſe in illuſtrating of this difference, in ſtead of *part* he nameth a *ſubſtantiall part*, as diſtinguiſhing parts into ſubſtantiall and accidentall, of which addi-

addition I cannot tell what to make: How ever this is no forme or eſſentiall difference of a Cerem. from other actions. D. B. hath preached a thouſand good ſermons, in reference to his flock or people, yet I do not think, he eſteemed them Cerem. of his hearers: This *Paradoxe* he enlargeth with many ſimilitudes, and examples, I looked he ſhould have alledged ſome ſcripture, from whence this might have beene gathered or concluded: at the leaſt adjoyned ſome convicting argument, which might have cleared this ſo mayne poynt of his definition, or if none of thoſe, that yet he would have ſhewed ſome authority or author, who had ſo writt and ſpoke, but here is deepe ſylence, and we muſt take all upon the Dⁿ bare word, but by the Dⁿ leave we are purpoſed to trye his novellies and not to take them upon truſt.

The ſecond part of the definition examined and found faulty againſt all rules of art.

Here (1) it is juſtly to be faulted, that he goes againſt all rules of art and reaſon, making up the cheif part of his definition, of a negative, and ſo in yſſue tells us, what the thing is not, not what it is: For having ſaid, that a cerem. muſt be in reference, the demaund might be, what reference is that, he adds it is not a cauſe, or a part, And any may in reaſon ſtill enquire, if it be not either if thoſe two, what is it then, or what intend you by it, here he leaves himſelf not a muſe or a hole to eſcape, but even a broad feild to walk at liberty in, either to affirme, or deny what he will: For preſſe him thus: If it be not the reference of a cauſe or part, is it then referred by way of compariſon? No: Is it by way of oppoſition? No: And thus where ſhall we hould him, or make him ſtay, Nay

where will he himſelf fynd footehold to ſtand: Iuſt for all the world, as if he ſhould defyne a man to be a *living creature, which is not a byrd, nor a fiſh, nor a lambe, nor an oxe,* how ſenſeleſſe and ſappleſſe would ſuch deſcriptions be, and yet this of the Rej. in this place is the like. And hence it is, that in ſtead of a clearer knowledge, and apprehenſion of the thing, which ſhould be gayned by a definition, I dare be bould to make it good (for I ſpeake but what by experience I have found) that the moſt ordinary, yea judicious readers, when they thought they knew ſome thing of a Cerem. before: after they had read this definition, they knew, juſt nothing at all: Thus his defining is like flinging duſt in the eyes of a mans underſtanding, to delude and deceave, at the leaſt to dazell and trouble his reaſon: I hope by the next returne, the Rej. will be content to acknowledge this fault, and will tell us in plaine Engliſh, what he meanes by this reference: which if he do, I am verily perſwaded he will be forced to ſee, how far wyde he was, when he mynted and vented theſe feeble conceits. How ever we will ſee, what we can make of it, and in this our enquiry, it muſt not ſeeme ſtrange to the D^rs learning, that being ſimple men, our dull capacityes compaſſe ſeverall wayes that we may fynd out the foundation, upon which this aſſertion is built, In which we profeſſe in a word of truth, our deſire is not to pervert his meaning, but to underſtand it.

How many wayes reference can be taken.

This reference then in the generall wherein it is propounded can carry but two ſignifications we may conſider both, that we may gueſſe at the mynd of the author.

1. Its

1. Its taken for relation, in open phraſe, and ſo alſo he declares it, and in a fayre conſtruction ſeemes to intend it, for ſo he writes. *It is not divine nor humaine inſtitution that makes a Ceremon: for that it is the relation as hath beene ſayd which conſtituteth.* If this be his meaning, then the two relats, betwixt whom this relation is, muſt be their action referring, and the matter or thing unto which it is referred: but in this ſenſe it doth thruſt it ſelf & caries a contradiction with it: All relates are mutuall cauſes one of another, *And doe conſiſt of mutuall affection betweene each other:* As there cannot be buying without ſelling, giving without taking: aſſume we now in this ſenſe, but the action outward to the thing whereunto it is referred, are relats: Therfore they are mutuall cauſes one of another, therfore how can they be in this reference, and yet be not a cauſe one of another, which the Rej. expreſſeth and requireth: this ſenſe not houlding, let us ſee how the other will ſerve his turne.

Corall. 6. 33

Reference in no ſenſe can be the forme of a Cerem.

Conſtant ex mutua alterius affectione.

2. This reference in a large ſenſe implyes any kynd of notionall reſpect, which can be conſidered and conceaved, beſyde that of a cauſe or part, and this drawes many abſurdities with it.

Reference také in the largeſt ſenſe can not, be the forme of a Cerem.

1. That which belongs to ſubſtantiall worſhip, as well as ceremoniall, that cannot be the difference, or proper nature of a Ceremony, for then they ſhould not be diſtinct one from another: but to be referred to ſome thing not as a cauſe or part, belongs even to ſubſtantiall worſhip as well as Ceremoniall: For each worſhip of God hath proper and particular cauſes of which it is made, and unto which it is referred, as an effect,

fect, not as a cauſe or part. 2. The Induction of particulars will make it undeniable, profeſſion of the true God, and the truth of the Goſpell is referred to both, not as a cauſe or part of either: ergo, ſound profeſſion is a ceremony: Prayer in all the kynds of it, confeſſion to God, petitioning from God, are referred to him, not as cauſes or parts; ergo, they are ceremonies.

Hearing attending conſerving, examining things heard, are referred thereunto, not as cauſes or parts of the things; ergo, they are ceremonies.

Nay to beleive and hope in God, to love and feare him are referred to God not as cauſes or parts: ergo, theſe are Ceremon. If it be here ſaid, yea but theſe are inward actions, whereas our Cerem. are ſaid to be outward by the Rej. Anſw: be it graunted, yet this kynd of reference being the proper forme of a Ceremon: the reaſon ſtill houlds good (though we have no need of this example having ſo many before mentioned) for whereſoever the forme or proper nature of a thing is, there the thing formed will be, as its a ſound kynd of reaſoning, where ther is a reaſonable ſoule as a forme, there is a man: Laſtly to deride contemne, rayle, revyle Chriſt, his truth and ſervants is an outward action purpoſely obſerved with reference to theſe, by perſecutors, not as cauſes and parts of them; ergo, theſe are but Ceremon: ſynnes, and is not here wyld work, thinks thou Chriſtian reader.

3. That which is common to all actions, and all things, can not be a forme and difference of a Cerem. to make it differ from all other: but thus to be referred

to an-

to another, not as a cauſe or part is common to all outward actions, naturall, civill, religious, yea to all naturall artificiall things: Thus all acts may be referred one to another, and all other to Divinity, not as cauſes or parts of Divinity: are they therfore all Cer? Nay all precepts of art are referred the former to the latter, not as cauſes or parts; ergo are they in this Rej. conceit, and by the verdict of this definition Ceremo? Amongſt the examples of this difference, the laſt is to be attended unto becauſe it hath a remarkable note added unto it? *Convening in one ſet place at an honore appointed unto worſhip ſaith the Rej. is in that relation a ceremony of worſhip: and yet as it is an obſervance of order it is no Ceremo.* Of this ther can be no doubt, but the obſervation of tyme and place, in reference to another thing, is according to the definition of the Rej. a ceremony: But how an obſervation of this tyme and place, can be conſidered as an order, without reference to ſome thing to be ordered in that tyme and place, that ſo it may be differenced from the ſame order, as it is a ceremony, this is a metaphrſicall abſtraction, as I cannot conceave of, let others therfore judge: When the Apoſt. chargeth the Corinth, *to doe all things in order*: could he be ſo underſtood, that he ſpake of order, and of the ceremony of order, and that by doing of things in order, he meant a Cerem: becauſe there is a relation of order to things: but by doing orderly he meant no ceremony, becauſe there is no relation to things: Order without relation to things ordered, is like the accidents in the Popiſh Sacrament, without any ſubject after tranſubſtantion: If the doctrine of humaine Cerem. cannot

ſtand, or be underſtood, without ſuch miraculous ſubtilties let it goe ſeek for thoſe that will receave it. The note added to the former example is: *that they who oppoſe matters of order to matters of ceremony, as if the ſame thing could not be done in double relations, do confound ſeverall notions of things, and oppoſe things coincident.* Here firſt may be marked, how he croſſeth that in this concluſion, which he layd for the ground of it: before he ſayd *reference or relation* to ſome other matter doth diſtinguiſh a cerem. from order, becauſe a Cerem. hath ſuch a relation, and order as order hath not: but now he telleth us of *double relations* one in order, and another in ceremo. Secondly he fighteth here without an adverſary, except he underſtand by matters of order, meere order, and by matters of Ceremo. ſuch obſervations, as are ſignificant by inſtitution, for no man doubteth but Cerem. lawfull and unlawfull alſo may be done in order.

In the example of this rule, the Rej. is ſo ſubtile in his ſubliming and refining of notions, that he hath theſe words: *The obſervance of the order appointed for reading, ſinging, praying, &c. is in reſpect of that order of the ſubſtance thereof, but referred to divine ſervice is a cerem.* In this (I ſay) no more good ſenſe appeares then needs muſt, for putt thoſe words together: *The obſervance of order, in reſpect of that order is of the ſubſtance thereof:* without all quæſtion: as a man in reſpect of the ſame man is of his ſubſtance: So alſo the obſervance of a cerem. in reſpect of that ceremony is of the ſubſtance thereof: Here is no difference, neither indeed can any difference be intelligiblely fayned betwixt order of divine ſervice, and order

order in relation to divine ſervice, but humaine Cerem. muſt thus be handled.

For a concluſion of this, that we may not altogether ſend the Reader away with theſe uncertainties, withdrawing our ſelves from the Rej. his by paths, we will in a word or two, a little enquire, what the word of truth, gives us to conſider, touching Ceremonies, and ſee if we can hitt the ould and the good way, the Kings roade of righteouſnes.

What the Scripture teacheth touching the nature of a Ceremony.

If then we look into the ſcriptures, which are all to informe us, in all things we ſhould doe, we ſhall fynd no other names of ſuch Cere. which the Lord hath either required, or the church uſed, but thoſe: *TORAH CHOKIM MISPAT:* but the Cere. part of Gods ſervice, was made known moſt uſually by the laſt word *CHOKIM*, coming of a root, which ſignifyes, to grave, frame, carve, faſhion in manner of a ſtatue or picture, and is applyed as the Hebrewes obſerve, to appoint or make the firſt rude draught of a thing, and ſo it fittly imports thoſe ſervices which were enjoined the Iſraelites, by meanes of outward ſenſible, carnall things, all which were but like the *horne-book* or *prymmer*, for the church to be ſchooled by, when it was in its infancy and nonage, and therfore are called, elements of the world, carnall rites, beggerly rudiments, to witt, becauſe theſe were only *ſupplementa* to thoſe ſpirituall ordinances, which are called morall or ſubſtantiall: for wheras there be ſome ordinances of God, which cary a conſtant and perpetuall equity and neceſſity of our honouring of the Lord: As that there ſhould be a rule made knowne, to counſell and adviſe

us, how he will be worſhipped: requiſite it is, we ſhould heare, reade, meditate, conferr, ſuffer our ſelves to be ſquared by this rule and word: Equity, neceſſity requires we ſhould pray, that we ſhould have ſeales of the covenant to confirme us in regard of our infirmity, however ther needed none in regard of Gods immutability, but to lett out his love to us, in the full fourſe of it: Againe equall and neceſſary it is, we ſhould in the name of Chriſt, caſt out what is contrary, and will deſtroy his kingdome, his propheticall and preiſtly office, and ſo his honour: But to have outward elements carnall, and ſenſible rites, to teach our mynds, to cary up our hearts to God, laying aſyde the minority of the church, there is not a perpetuall neceſſity of theſe, nor add they to the ſubſtance of the ſervice, but only help me, becauſe I am weake, and dymme ſighted, like ſo many ſpectacles, to ſuccour my dazeling eye: and therfore are Cerem. the firſt draught of outward ordinances: Now all the outward types appointed thus by God, which foretould Chriſt to come, and thoſe other rites which by way of ſignification taught our mynds, and ſo helped and ſtirred our hearts outward to grace or duty, all theſe are ceremonies: And conſider them, and practiſe them, as they are in the word appointed, whether it be with any reference, to any other worſhip, or without reference had to any other worſhip, they are then and ever were at all theſe tymes in themſelves, and in their uſe ceremonious worſhip: Inſtance thus: To put on frontletts before the eyes, &c. commanded 15. Numb. and by them to be admoniſhed and ſtirred to the obedience of the law:

The difference betweene ſubſtantiall and Ceremonion worſhip.

law: take this Ceremo. in the work, and in its owne nature, as a meane ſignifying, teaching, and ſo working, this is a Ceremony, and ſo to do is Ceremonions worſhip: referr it; referr it I ſay to no other thing, but only to this, unto which it is appointed of God, as a meane to work. & as a *cauſe doth work this*, I ſay look at it, as a cauſe to work, (which the Rej. excepted in his definition) in this ſenſe it is a ceremony and ceremonious worſhip: the like of the reſt. At a word: It is the verdit and voice of the ſcripture, and conſent of all men, to divyde worſhip into ſ morall, ceremoniall. Whence I gather thus: If ther be a ceremoniall worſhip, a diſtinct ſpecies from morall or ſubſtantiall worſhip, then is a ceremony in it owne proper nature, as ſuch a worſhip without reference or conſideration had of morall or ſubſtantiall, as a man in his owne nature is a living creature, without any conſideration of a beaſt. Againe hence its cleare, that as well as morall worſhip hath a compleat nature of it owne, without ceremoniall: So ceremoniall hath its compleat nature without morall, becauſe they are contradiſtinct ſpecies.

A thing may be a ceremony referred to that whereof it is a cauſe.

Againe hence it followes, divine ceremonies as ſuch, are parts of worſhip: every *ſpecies* as it is a *ſpecies*, is part of his *genus*: but divine ceremonies as ſuch, are ſpecies of religious worſhip: whence that is falſe which the Rej. affirmes in the ſeventh conſectary: *That actions in ſome conſideration may be reall acts of Divine Worſhip, and as ſo, be no ceremonies.* For its evident, he doth and muſt needs ſpeake of acts Ceremoniouſly religious, and then beſyde the former argument, I would reaſon thus:

Pag. 34. The ſeventh cõſectary examined.

If a man, as he doth referr a religious action to another, doth worſhip God, then is it a ſpecies of worſhip even in that reference: but as he doth referr a religions action to another, he doth worſhip God: ergo, that action in that reference is a ſpecies of worſhip: And thus much his owne words in the ſame conſectary ſeeme to me to evince: *The outward elements and acts in reſpect of the inward things they do repreſent and exhibite are cerem.* So the Rej. Conſect. 7. P. 34. But I aſſume, God is worſhipped by them, or they be parts of worſhip, in that very uſe, and therfore as ceremonies they are parts of worſhip: Hence laſtly the vanity of the fift conſectary, is playnly diſcovered, as containing empty words without any worth of matter. *For when its ſayd: To acknowledg any thing, to be ordained a Cerem. by man, to be uſed in the worſhip of God, and yet to affirme the ſame to be a part of that worſhip to which it referreth, implyes a contradiction:* The anſwere is eaſy: It is confeſſed by all men, that Ceremo. are not part of that ſubſtantiall worſhip, I ſay that particular worſhip, which they do accompany, and unto which they referr as none of the types in the ould law, were either hearing, praying, beleeving, &c. and yet were reall and proper ceremonious worſhip, in themſelves conſidered, as being a contradiſtinct ſpecies thereof: So alſo the Sacraments, are no part of that particular inward worſhip whereunto they refer: namely, fayth in God and his promiſes, and yet by ſignifying, ſealing, according to Gods inſtitution, they are true divine cere. and reall true parts of worſhip in the Generall: So alſo our humaine Cere. as the croſſe, it is not, nor we affirme it to

Pag. 33. The 5. Conſectary examined by the way.

it to be, part of our fayth in God, or our conſtant obedience to him, and yet we ſay as its made a token to import theſe, and ſo made a teacher of theſe, its a ceremonious, yet a reall ſpecies of worſhip in the generall, though falſe: So that either the Conſect. is to no purpoſe, carying only an empty ſound of words, or if it be taken in a fayer ſenſe, it will not free our ceremonies, from the charge of falſe worſhip: Thus farr we have made a little digreſſion from the Rej. but not from the matter (Chriſtian Reader) nay nor yet wholly from the Rej. becauſe all this, adds ſtill, to the manifeſtation and confutation of the deſperate feeblenes of his definition, joyned merely out of his owne conceit, and vented to the world, without either proofe or authority.

From theſe premiſes certaine conſectaries are deduced, the quality whereof may eaſely be gueſſed at, by that which hath beene found in the præmiſes viz. that they are either to little purpoſe, or falſe: For the conclufion being falſe, all the collections which hence he gathers, muſt needs be as untrue, ſo that either they are not ſound, or elſe they take no force or foundation of ſoundnes and truth from hence, if there be any in them, and therfore I need add no further examination, for the tree it ſelf falling, the boughs muſt needs followe: For any collection he makes muſt in this, or the like forme be concluded: If a Ceremo. be an action externall, &c. then this and that and the other will follow. Let me reaſon, and on the contrary ſyde aſſume: but a cerem. is not an outward action inſtituted, &c. nor is that definition

nition true, as hath beene declared by the reply: ergo, none of all those consectaries, may be concluded, can be collected therfrom.

Yet for more satisfaction sake, let us take a view of the severall; but very shortly: *The first is, that therfore the same actions one at the same tymes may in severall respects be cere. & no cere:* But if the nature of a cere. doth not consist in reference or relation, as hath beene evicted before sufficiently, then the change of the respect or relation, doth not bring-in the change of a ceremony.

The second cōsectary false.

Second Consectary is: That institution and observation, makes a ceremony not a naturall habitude or aptnes of any action to expresse this or that: Now if no naturall aptnesse or habitude make a Ceremo. what will the Rej. say, to things of Decency, Comlynes, and order which are ceremonies in his sense. 42. pag. and in a large sense of the word may truely be so called, do none of these arise out of the naturall aptnes and habitude of the action? The whytenes and cleannesse of the communion cloth, doth not the decency thereof yssue from the habitude of the thing, which if it was foule and nasty, would not be decent, let all institution do what it could: That a minister should turne his face to his people in the pulpitt. when he preacheth, and not his back, is not this comlines in the naturall aptnes of the action: That people should stand or sitt in hearing the word, and not ly along upon their faces, doth not this yssue from the naturall aptnes of the action, without institution, is there not decency in these, or can institution make the contrary decent? If therfore decency and comlines of some actions, to this or that,

or that, iſſue from the naturall habitude, then ſome cerem. doe iſſue out of this aptnes, becauſe theſe are ſuch, and ſo this conſect. is falſe.

The thyrd is: that miſticall ſignification is not neceſſary to make a ceremony (as ſome would have it) but relation only as appeareth in diverſe obſervances of the law: though miſticall ſignification added, may make a double and perhaps a triple ceremony. If this be graunted no inconvenience followeth to the Repl. becauſe the quæſtion ſtill remaineth, about double and triple Ceremon. ſuch as the croſſe is, whether it be lawfull for men, to inſtitute ſuch in Gods worſhip. And to argue, from a ſingle Cerem. to a double, and triple, this is not from the head of parity. And as for the obſervances in the law, I deny all of them to have beene properly Ceremon. although they be ſome tyme ſo called improperly, and that with Iudicious Iunius on Exod. 25. *Some Ceremo. are taken up to figure the truth of the thing, and thoſe appertaine properly to the nature of types by Gods appointment, others are taken in, not ſo much, for the reſemblance of the things, but for the nature of the figures: As in theſe Cerem. there be many things, that make nothing to the nature of a Cerem. as ſuch, but only to the nature of the thing, which thing after the manner of ſome matter liable to ſenſe, is applyed about the Ceremony and the Ceremoniall figure.*

Aliæ Ceremoniæ ſunt aſſumptæ ad veritatem rerū figurandarum, & quæ proprie ad figurationē pertinerent, inſtituto Dei, aliæ verò cōſumptæ, adjectæque, non propter figuram rerum, ſed propter naturam figurarū. Quemadmodū in his Ceremonijs, multa ſunt, quæ proprie nihil ad naturam Ceremon. faciunt, qua Ceremonia: ſed tantum ad naturam rei, quæ materiæ aſpectabilis modo, ad Ceremoniam & figuram Ceremoniæ uſurpatur. Pag. 33.

The fourth is: *That the difference which ſome make betwixt circumſtances and Ceremonies is a meere nycetye, or fiction: This is a ſtrange nycety as ever I knew.* The turning

or jogging of h houre glaſſe in relation to the meaſure of tyme for a ſermon, the ſweeping of the church before the church meeting, the carying of ſome notes for remembrance upon occaſion, the quoting of ſcripture without, or by the book, and a 100. ſuch, were never eſteemed ceremonies properly ſo called, before men began to bring a myſt upon religious obſervances, that humaine preſumptions might not be diſcerned.

The fift hath his anſwere before.

Pag. 33. The 6. Conſectary examined and found falſe.

The ſixt is: That divine or humaine inſtitution doth not make an action to be a ceremony or no ceremony. Theſe conſectaries follow marvellous ſtrangely from the premiſes, when the ſeeme to contradict both the premiſes, and themſelves in ſome particulars: I would therfore intreat the Rej. to end the quarrell at his next rejoyning, and make a reconciliation betweene theſe.

1. To a ceremony Inſtitution is eſſentiall, pag. 30.
2. It is not apines of an action, that maketh it a ceremony, but Inſtitution. Conſ. 2. Pag. 32.
3. Now here we are tould that Divine, or humaine inſtitution, do not make an action a ceremony, whence I reaſon thus:

A negatione omnium ſpecierum ad negationem generis, valet cõſequentia.

If neither Divine nor humaine inſtitution make a Ceremony, then no inſtitution doth: for all inſtitutions are either Divine or humaine, and from the denyall of all the ſpecies to the denyall of the Genus, the conſequence is good: as it is neither a beaſt, nor a man, therefore it is not.

But this ſixt corallary ſaith, its neither divine nor humaine inſtitution make a ceremony: ergo, I conclude, no inſtitu-

inſtitution doth make a ceremony; which is a direct contradiction to the ſecond: which affirmes, that inſtitution doth make a Ceremony.

The ſeventh hath beene diſcuſſed and confuted before in the ſubſtance of it: Pag. 34. onely that ſtrange kynd of expreſſion may here be obſerved as we paſſe by: *It is not eſſentiall to a ceremony ſimplye, that it be no proper part of Divine Worſhip*: where let it be obſerved, that to be no proper part of worſhip, is a bare negation, or not being of worſhip: now plaine it is, and manifeſt to all that have but common ſenſe, that a bare negation, cannot be eſſentiall to any thing, that hath being, neither ſimply nor comparatively. And by the ſame proportion, and upon the ſame ground, he might as well ſay, *to be no part of Worſhip*, is not eſſentiall to any thing, and therfore not to a Ceremony: now to what profit, or purpoſe are ſuch expreſſions, which ſerve nothing to the cauſe in hand, but to darken the truth with words, and to dazell the mynds of the ignorant. Pag. 33.

The eight is; *That it is not the uſe or end, which maketh a ceremony to be part of divine worſhip, or not, but inſtitution: Divine inſtitution maketh any circumſtance a part; but humaine inſtitution, though to the ſame end and uſe, maketh only an adjunct of divine worſhip, beeauſe the obſervance thereof cannot incurr the act of any proper worſhip of God.* How this is a conſectary following upon the premiſes it doth not appeare. The contrary ſeemeth to follow from the ſixt conſectary, where divine and humaine inſtitution is denied to make a Ceremony, or no Ceremony, but rather to difference arbitrary, and neceſſary Cerem. For The eight conſectary largely diſcuſſed, & found falſe.

by the very like reaſon; Divine and humaine inſtitution doth not make worſhip, or no worſhip, but rather maketh a difference of neceſſary or arbitrary will worſhip. The reaſon of that is rendered, becauſe relation doth conſtitute a Ceremo. And the ſame reaſon houldeth here, becauſe relation doth conſtitute worſhip: The Inſtitution Divine or humaine doth onely difference the efficient cauſe, not the matter, forme, and end, wherin the eſſence of worſhip doth conſiſt. If Gods inſtitution did make any circumſtance of worſhip to become worſhip, then the ceaſing from worſhip ſhould be worſhip, becauſe ther were circumſtances of tyme appointed, when men ſhould ceaſe from ſolemne worſhip: The reaſon which ſupporteth the other part of this aſſertion viz: *That humaine inſtitution cannot make an action part of worſhip, becauſe the obſervance thereof, cannot incurr the act of worſhip, is juſt as much, as if it had beene ſo ſett downe: humaine inſtitution cannot make worſhip; becauſe that which it maketh, cannot be worſhip.* If men appoint even places, and tymes, in the ſame manner, to the ſame ends, that God did, they are worſhip as well (though not ſo good) as the other: If this were not ſo, then wherefore doth the Scripture tell us, of will worſhip, taken up at the pleaſure of men, or according to the inſtitutions, doctrines, and traditions of men? For by the Rej. his rule, there can be no ſuch thing, and therfore it is vayne to forbidd it. This may ſuffice for this conſectary, yet becauſe the reflexion of it doth often occurr in the diſpute. I further undertake to prove, that it is neither true in it ſelf: nor a. is it truely inferred from the definition, and both

theſe

theſe charges we will indeavour to make good.

For our right proceeding to diſcover the falſhood of the collection, when he ſaith: *The ſame uſe and end maketh not a ceremony to be part of Divine Worſhip, we muſt not underſtand true worſhip, for that all the world of orthodoxe divines, eſpecially his oppoſites, againſt whom he rayſeth this conſectary, do confeſſe, that only the Lords inſtitution makes divine worſhip true, but there is religious worſhip which is falſe:* So that the meaning is, whether the ſame uſe and end of a Ceremony, make it not to be in the kynd of religious worſhip, as well without the inſtitution of God, as its made true religious worſhip by it. Or whether: when the ſame uſe and end of a ceremony which was religious, when Gods inſtitution came, the inſtitution being taken away (neither I ſay) the ſame uſe, and end, is not now religious properly: we affirme againſt the Rej. that Divine Inſtitution being taken away, continue the ſame uſe, and the ſame end, there is ſtill religious worſhip properly though falſe.

The meaning explicated in what ſenſe it is true, that the ſame uſe and end makes a cere. part of worſhip.

Againe this alſo is eſpecially to be mynded, that we are then ſayd to keepe the ſame uſe and end, not when we imploy the ſame thing or action: but when we uſe them *as* under the act of the ſame rule, *as* in the ſame way, *as* in the like virtuall reſpect unto the ſame end: I often mention that particle of ſimilitude *as*, becauſe though the ordinances of man, cannot have the ſame virtue as Gods have, nor can attaine the ſame end of honouring of God as his doe, yet if we take them, and uſe them as ſuch, they are falſe worſhip to us, ſo abu-

ſing of inventions, as the uſe of Gods owne ordinances, are true worſhip: So that where both theſe are, the ſame meanes in a proper religious uſe, to attaine the end properly religious, there is Divine worſhip. And this thus opened, now comes to be confirmed.

Where the eſſentiall cauſes are of Divine worſhip, there is Divine worſhip.

Where there is the ſame uſe and end, properly religious; there be the eſſentiall cauſes of Divine worſhip.

Ergo, there is Divine worſhip.

First reaſon. That the ſame uſe and end make Cerem. a part of worſhip reaſons.

The firſt part is beyond all exception, nor cannot ſuffer a denyall of a man, that hath not forſaken and denyed reaſon: The ſecond part or the minor propoſition, is thus made good:

Where there is the ſame *operari*, i. e. working or act of eſſentiall cauſes of worſhip; ther is the ſame *eſſe* or being of the ſame cauſes.

It being an ould receaved rule, amongeſt not only Logitians, but even reaſonable men; *idem operari, idem eſſe*, the ſame working, and the ſame being, goe both togither.

But where the ſame uſe and the ſame end is properly religious, there is ſame *operari* or acting of the eſſentiall cauſes of worſhip: Ergo, there muſt need be the ſame eſſentiall cauſes: For when God hath appoin

appointed ſuch meanes to be uſed to ſuch an end, the appointment being paſt, the worſhip is not yet, before thoſe meanes and end come, and they cary the eſſence of the action.

2. *We may borrow the ground of another argument from the Rej. owne graunt elſewhere, for pag. 38. ſpeaking of ſuperſtitious Ceremonies he hath theſe words: Ceremonies are ſuperſtitious, when men worſhiping only the true God, yet place and reſt upon their owne Ceremonies, the title of Divine, as in effect, when the proper ſervice of God is placed in them, or merit, or neceſſity, holines and efficacy, though by vertue of the Churches inſtitution: For what can be ſayd more of Gods ordinances then this, nay not all this truely, I meane, for merit &c. Hence I reaſon diverſly.*

If the ſuperſtitious incroaching in Gods ſervice, by appointing meanes of the ſame uſe efficacy and end with the Lords, be a breach of worſhip properly divine. then alſo is it really and properly though falſely divine worſhip: for a ſynne directly contrary to the duty of a commaund, is even of the ſame kynd with the duty: but the appointment and uſe of ſuch meanes, in ſuch a virtue to ſuch an end, is a breach of true worſhip really divine, ergo it is really divine, falſe worſhip.

Oppoſita ſunt in eodem prædicamento.

3. Againe: That which makes a Ceremony properly ſpecies of divine falſe worſhip; that adds more then an adjunct to divine worſhip, for an adjunct, doth not vary the kynd, or make a new ſpecies, but only alters the ſame ſpecies.

But inſtitution thus ſuperſtitious, makes an action, a ſpecies of divine falſe worſhip: by the Rej. conſent, nay

nay by the confeſſion of all Divines orthodoxe, that knew what they writt or ſpake: Ergo, it adds more then an adjunct to Divine worſhip, for it makes it a ſpecies, which is profeſſedly contrary to that which the Rej. hath in this conſectary: namely; *that humaine inſtitution makes an action an adjunct to divine worſhip not a part:* whereas here it plaine it makes it a ſpecies, and ſo a part of Divine falſe worſhip.

4. Againe its lawfull to add an adjunct, which is properly Divine to Gods worſhip, by the Rej. learning Pag. 36. 37. but it is not lawfull, to add the meanes of the uſe, to the ſame end, which God hath appointed: As it was not lawfull to the Iewes to uſe other bracelets about there necks, frontletts upon their foreheads wherein they ſhould write the law, anſwerable to the Frontletts, and fringes, which God appointed.

Rej. his ſtrāg miſtake.

That which the Rej. adds, touching the appointment of the place of meeting, is a moſt miſerable miſtake: His words are; *The Lords appointment of one place for ſacrifices, and of ſome ſett dayes for the ſolemne worſhip of God the Sabbath, and their feaſts to Iſrael, made the obſervance of that very place and theſe tymes, to be part of worſhip:* But

Pag. 30.

the churches appointment of a ſett place, or tyme, unto the celebration of the acts of religious worſhip, becauſe it incurreth not the worſhip it ſelf, leaves the obſervance thereof as a mere ceremony.

Herein (I ſay) the Rej. miſſed the mark miſerablely. For the Temple was a type of Chriſts body: Pull down this temple, and I will rayſe it up within three dayes: but

but he ſpake of the temple of his body, Iohn 2.19.21. and the very frame of it by Gods inſtitution and ordination, was holy, had an efficiency, and virtue through God appointment, to cary up the heart to God, by that virtuall reſpect, and efficacy which it had, as his meanes to that end. Now lett the Church inſtitute, and appoint a place, and put this virtue, & efficacy in it, by their inſtitution to the ſame end, to which the temple was appointed, and I ſuppoſe the Rej. himſelf will ſay, its ſuperſtition and falſe worſhip: But our temples have no ſuch thing, putt upon them, to no ſuch end, & therfore are not in the ſame end and uſe: unleſſe the Rej. will ſhould, that prayers better aſcend in Paulls church, when he rounds a pillar in the eare, then when he prayes abroad: and that he is of opinion, with Biſhop Andrewes, that we are heard, *not becauſe of the prayer that is made, but becauſe of the place in which it is made:* but I hope the Rej. is farr of from ſuch deluſions.

Non qui precatur, ſed quia ibi.

The ſecond thing we charge upon this conſectary, is; that it is collected by any force of reaſon, from the foregoing definition: for caſt it into a forme, and the very expreſſion will be confutation enough: for the frame muſt ſtand thus:

If a Ceremony be an outward action inſtituted, and *purpoſely* obſerved, in relation to ſome *thing*, wherof it is neither cauſe nor part: then it followes, that the ſame uſe and end, maketh not a Ceremony part of Divine worſhip.

Theſe things have ſo ill connexion, and ſement of reaſon, that when they are ſett in a forme, they fall all in

peeces, as though the conſequent was afrayd of the antecedent, ſo farr it is from following from the definition naturally, that all the cords of reaſon, cannot drawe them together, as it will appeare, if any man will putt it to triall, by all *the topick* places of invention: we will therefore reſt, untill we heare what Balſame the Dr. brings to heale this wound:

The nynth Conſectary groſſe contradictions.

The nynth and laſt Conſectary is: That Ceremonies may in regard of their generall kynd and end be worſhip, ſo farr as they are in their kynd parts of order and decency, and yet in their particulars, not be of the ſubſtance of order, comlines, worſhip. We are at laſt therfore come to a ſtrange reckoning. Cer. are in their kynd, parts of order, & yet (as we were tould pag. 51.) that order ſo farr as it is order, is in that reſpect no ceremony. 2. A Ceremo. in reſpect of the *genus* and end is worſhip, and yet in the conſectary immediately going before, it was peremptorily pronounced, that uſe and end maketh not a Ceremony part of Divine worſhip: I take the cauſe of this croſſe Doctrine to be, that humaine ceremonies in divine worſhip, are ſuch a croſſe knott, that he who ſeeks to open the conveyances of it, muſt needs run croſſe in his thoughts and words. To make this croſſing more plaine, let us firſt debate (a little more fully) the truth of this corallarie, and then ſee what followeth therefrom. We here have three concluſions.

Pag. 38.

The Conſect. opened.

1. Ceremonies in their kynd, as they are parts of order, and decency, may be acts of religion.
2. Yet the particulars may not be of the ſubſtance of order.

3. That

3. That the particulars are not Divine; which propositions are plainly expressed in the corallary, if they be not contradictious one to another, I must confesse, I must bidd all reason and logick farewell, or else the Rej. hath a new logick, which yet never saw light: And therfore I reason thus.

If every particular have the whole nature of the Genus in it, then the generall being divine, the particulars must be divine; but every particular of order and decency are species to generall nature of order &c. therfore they have the whole nature of order in the generall; & ergo are divine: & to affirme the contrary which here is done, is to say a living creature hath sense, but the species man and beast hath none: Or; the nature of man is reasonable, but the particulars: Thom. or Ihon are not reasonable; and thus the 3. conclusion implyes a contradiction to the first conclusion. 1. Contradiction.

2. Againe the second also is more grosse, if more may be added, If the generall, give his whole substance & nature to the particulars, then if ther be any substance of order, the particulars have it, but the generall nature of order gives all the substance to the particulars; ergo, they have it: the maintaining of the contrary conceit, is to bidd battell to all reason, and to deny a confessed common, and receaved principle of art. *Generall is that kynd of whole, which gives his essence to the particulars.* For how farr should a man be forsaken of common sense, who should affirme, that manhood, or the nature of man in generall, should have the substance of reason: but considered Genus est totum partibus essentiale.

ſidered in his ſpecies and particulars. Tho. and Ihon, they ſhould be wholly deſtitute of the ſubſtance of reaſon: And aſſuredly (good reader) when I conſidered, the wonderfull confidence of the diſputer, arrogating ſo much ſubtility and learning, and yet to fall ſo foule and offend ſo heavily, againſt the very rudiments of logick, and principles of reaſon, I could not but look up to heaven, and lawfully as I could, and tremblingly remember, that of the Prophet: That the Lord is ſayd to putt out the underſtanding of the Prudent. Iſay. 29. 14.

Thus we have diſcuſſed the falſhood of the Corallary, we will now reaſon from it, for our owne advantage, taking the falſe graunt of the Rej. in this place.

Genus & ſpecies ad idem ſpectant predicamentum.

Every ſpecies under a commaund, ſtands by virtue of the ſame commaund the Genus doth, as that is a common rule in reaſon, the generall and ſpeciall appertaine to the ſame place, and it is a rule in Divinity receaved without gaynſaying: the generall commaund by the ſame ſtroke and compaſſe comprehends all the particulars under it: and when that, by way of precept is enjoyned, all the reſt by the ſame rule, & by virtue of the ſame commaund, are alſo required. We muſt preſerve the life of our Brother, that is the generall of the 6. Commaund, by the ſame precept, all the particulars of wayes and meanes which are the ſpecialls of preſervation, are required: but the particulars of order and decency are under the generall of order and decency; ergo, theſe particulars ſtand by virtue of the ſame commaund they do. And by the Rej. graunt, theſe ſtanding by a commaund of divine worſhip, and being proper acts thereof: ergo,

it muſt

it muſt needs follow that the particulars ſtand by vertue of the commaund of Divine worſhip, and are proper acts thereof: we ſee by this tyme whither the Dr^s. Divinity hath brought him.

Againe, if they be ſo commaunded, and be ſuch proper acts of worſhip: of ſuch acts the Rej. confeſſeth the Negative arg. from Scripture concludeth well. Such acts of proper worſhip cannot be impoſed by man or the Church, ſignificant ceremonies, which cary ſuch acts of worſhip, are unlawfull, and thus by one graunt, he hath yeilded there of the arguments, which he ſtrives after to anſwere and to overthrowe.

CHAP. V.

Of the ſorts and differences of Ceremonies.

THe firſt partition of Ceremo. into private or publike, cloſe or open, may paſſe for the evidence of it, but yet it may be quæſtioned, ſeing inſtitution is eſſentiall to a Ceremony, as before we have beene taught, to whom the inſtitution of private Ceremonies do belonge? whether the convocation houſe may appoint men, when they eat and drink, goe to bedd and riſe up, to ſigne themſelves with the ſigne of the Croſſe?

The ſecond partition into Ceremon. civill, ſacred or mixt: Civill, when theire immediate object and end is civill; Sacred, when the immediate object and end is matter pertaining to religiõ, requireth more attention. And 1. it is to be noted, that by this diviſion, all naturall Ceremo. are abrogated

The diſtribition is imperfect and excludes naturall Ceremo out of the world.

or excluded, for elſe the firſt diſtribution ſhould have beene; Ceremo. are either naturall or inſtituted: Now Bellarmine himſelf more conſiderately maketh ſome ceremon. naturall. *Certaine Cerem. receave inſtitution, as it were from nature it ſelf, which may be called naturall Cerem. as to looke up to heaven, to lift up our hands, and to bow our knees, when we pray unto God.* Note alſo the varying of the phraſe: In civill cerem. he requireth an immediate civill object & end, but in ſacred he will have it enough, that the immediate object and end, be matter pertaining to religion. There may be ſome purpoſe in this, to exclude all civill Cerem, and ſo civility out of matters pertaining to religion, that all things being counted religious, humaine miſticall Ceremo. in religion, may not be diſcerned from common obſervations, which are equally and often uſed to the ſame immediate end both in civill, and in religious matters. Theſe things reſerved, the ſubſtance of this partition may paſſe, together with the illuſtrations of it: Only one illuſtration I would have remembred for future uſe. *An action* (ſaith the Rej.) *imperated of religion, or ſpringing out of the feare of God, may be civill, and belong to the ſecond table.* This is that which ſome of our Divines meane, when they ſpeake of mediate worſhip, that is, there be duties belonging to the ſecond table, imperated or governed by religion, but not immediatly flowing from it. This the Rej. taketh hould of in many places, and maketh thus actions religious, which here he calleth civill. The concluſion drawen out of this partition is, *that they have the ſpirit of contradiction, which ſay that the church may not ordaine Cer. meerely*

De effect. Sacram. lib. 2. cap. 29. Quædam Ceremoniæ ſunt ab ipſa natura quodammodo inſtitutæ, quæ naturales dici poſſunt: quale eſt reſpicere in cœlum, tollere manus, flectere genua, cum Deum oramus.

meerely ecclesiasticall, but only common, because all Cer. in religious affaires, are meerely ecclesiastical: And beside the crosse & surplice have ther civill use, as a crosse for a shop signe, &c.

But if one spirit crosse another, those spirits must be tryed (saith the Apost.) and where ther is want of reason and good ground, there is that spirit, which the Rej. blameth, and objecteth to others. Now upon a short triall, it may appeare, where it waketh: The Rej. tould us before, that some ceremonies are mixt, partly civill, and partly sacred; now he telleth us with the same breath, that any ceremony in religious affayres is meerely sacred and ecclesiasticall: And by proportion any Cerem. in civill affaires must needs be meerely civill, what then is become of the mixt or common sort: here sure is a contradiction from what spirit soever it come. 2. What distinction is this, any ceremony used in religious affayres, is meerely sacred? If men and women come purposely in their best apparell to church, if they compose themselves to a grave posture, give the upper place to the cheifest persons, and take such to themselves, as they may heare the preacher in, and yet have no exception taken against them for it, if all the places and seats be made cleanly and fitt for a meeting, to be held in a comely fashion, all these are ceremo. according to the Rej. his definition, yet no man but out of contention will affirme they are meerely religious, or ecclesiasticall: for all these in the same manner & to the same immediate end, the same persons would doe, if the meeting were to heare the magistrate propound unto them a grave civill busines, concerning the common wealth affaires. Contradiction.

Many Ceremonies are of common uſe, in things civill & eccleſiaſtick.

affaires. And ſurely that which remaining the ſame may be civill, is not *meerely and properly* eccleſiaſticall, but common to both uſes, and rather meerely civill, then meerely eccleſiaſticall, becauſe civility is ſuppoſed and included in eccleſiaſticall affaires, but eccleſiaſticall proceedings are ſuppoſed and included in civill. Dr. Iackſon in his originall of unbeleef, pag. 337. doth wel obſerve: *That decent behaviour doth change the ſubject only, not alter its owne nature and forme, whileſt its uſed in matters ſacred: Nor is the habit of civill complement, or good manners, ſuch an unhallowed weed, as muſt be layd aſyde, when we come into the ſanctuary.* And indeed there is no more reaſon, to ſhutt civility out of the church, or ſacred buſines, then to ſhutt religion out of the towne-houſe or civill affaires. 3. That which is added of a civill uſe of the Ceremon. in quæſtion doeth nothing agree. If a porter or baker weare a lynnen garment in the Church, upon occaſion, as at other tymes, no man will except againſt it, or account it a ceremony, eccleſiaſticall, or religious.

A croſſe that is uſed for a ſhopp ſigne, hath no eccleſiaſticall or civill uſe in religion, except ther be ſo many temples in one place, that they muſt be diſtinguiſhed by ſignes, as ſhopps are: As for the examples mentioned before, of the Biſhops in their formalities, and the Clerks in their ſurplices, at a funerall for civill uſe: I anſwer, the immediat end of ſuch formalities is religious, even in that, they are characters of eccleſiaſticall perſons, and their religious office: Are not Rochetts and ſuch like formalities eccleſiaſticall ceremonies, being ſignes of cheif eccleſiaſticall officers as ſuch? The furnerall, as

which

which they are preſent, doth no more make them civill, then among the Papiſts it maketh all their ſuperſtition to become a civill order: Nay by this it appeareth that both civill ceremonies may be uſed in eccleſiaſticall affaires, and eccleſiaſticall cerem. in civill affaires, becauſe both may be uſed in the ſame affaires. To traverſe theſe notiõs more full, I add theſe conſiderations:

Pag. 15. The definition of ſacred ceremon. diſcuſſed.

Theſe words, *matter pertaining to religion added in the explication of ſacred cerem. may cary a double ſenſe.* 1. That it is enough to make ceremonies ſacred, if this be their end to be ſerviciceable to ſome thing, which is an ordinance, or to ſome perſon, in a holy function, or performance of an ordinance, and this ſeemes to be the Rej. meaning for his examples cary this meaning, when wearing of blackes, rending of garments, in dayes of humiliation are made by him ſacred cer. as alſo by thoſe words, wherein he is ſo peremptory, and expreſſeth his lordly cenſuring, *even of mens hearts, in luſting after contradiction, if they deny ceremonies uſed in religious affaires to be meerely eccleſiaſticall*, but this we conceave to be falſe, & hope it hath in part, and ſhall appeare to be more plainly in the followiug diſcourſe.

Secondly it may cary this ſenſe: that is truely ſacred, when the object is God, and his honour aymed at immediatly, as when we kneele to God in prayer, we do not kneele to the ſcripture, or man praying but God directly: or when the next object is a holy thing, but ſo attended as by that, or in the uſe of that, we tender up honor to God and attaine that end. As the miniſter preacheth the word to the people, and they heare it preached, but by both and in the virtue of both,

according to Gods appointment, the heart is caried in holy affections, and apprehenſions to him, and ſo both hould out Gods honor: So Sacraments given and receaved, excommunicatiõ diſpenſed, they hould out the ſpirituall government of God and his honor unto us, & bring our hearts under his hand to give that honour which is due to his power, ſoveraignty, and holines, appearing therin unto us: This only makes a thing properly ſacred, but if things of any nature, only ſo farr attend a religious, either perſon, thing, or performance, as that they help not in carying out the act to God, and ſo tendering honor to him, but ſtand only in a diſtance, and ſubordination as things of neceſſity, or in ſome conveniency preſuppoſed to goe before a religious work, in a common way to that, as to other things, in the like proportion, and have the ſelf ſame work in that ſacred as in civill affaires, this is not ſacred at all: So *place and tyme, a font*, will do as much to any civill action, as to a ſacred: So that only religion applyeth, and takes to it ſelf, that civill circumſtance, that it might put forth his owne act, as upon a ſtage, makes ſuch things do as much for him, as for any politike and naturall work, Religion ſerve its turne upon theſe occaſions. In a word the ground lyes here: *The latter art, ever uſeth the work of the former, ſometymes for neceſſity, ſometymes for conveniency, and adjoining himſelf to it, doth of it ſelf, do its owne work*: So that the thing, is either a ſubject unto which the act of religion or policy is applyed, or elſe, that fitnes which ſuch things have in ſubordination, to have other things to be annexed to them, is that common end,

Ars poſterior prioris utitur opere

How a thing may ſerve a ſacred action, or be uſed eccleſiaſtically, & yet not be ſacred.

end, which ſuch things hould out indifferently, by the ſame rule, to civill and ſacred actions, and ergo are common to them both, but are neither properly: Inſtance thus: A magiſtrate of the common wealth; A Generall in the feild; A miniſter of a congregation, they may ſucceſſively ſtand upon the ſame hill: the magiſtrate to deliver the law, and judgment, to the ſubject: The Generall to give his charge to the ſouldiers: The Miniſter to preach unto a congregation. Is any man ſuch a *wiſe*-ſter, as to ſay, this hill is a civill, or politike hill, a warlike hill, a ſacred hill, becauſe it ſerves all theſe actions of policy, warr, and religion: ſo that to make the point plaine, becauſe we are forced to ſhow forth the feebleneſs of the ſej, diſpute, we will now from theſe grounds (Reader) reaſon, and exemplifye, that the meaneſt may underſtand.

If to be applyed to a religious affaire, make a thing ſacred, then all things almoſt and all arts may be ſacred, becauſe they may be applyed to a matter, thing, or perſon religious, as the next object and end. If the pulpitt be a ſacred thing, becauſe it is applyed to ſupport the miniſter preaching: then is the ayre ſacred, its applyed to his ſpeech in ſpeaking: then is the light ſacred, its applyed to his eye in reading, then are his ſpectacles ſacred, for they are uſed by him, reading his text, then the two pottle potts, which hould the wyne conſecrated, ſhould be ſacred potts, Nay the miniſters doublett, that covers him, yea if he was hoarſe, and tooke ſome oyle to help his voice, they ſhould now become ſacred doubletts, and ſacred oyle. The paper book which the preacher

cher looked on, when he is out in his ſermon, ſhould be a ſacred paper book, and to follow the Rej. if putting on of aſhes upon the head, be ſacred in the day of humiliation, then by like proportion, when God enjoines people in a faſt, to putt on their pooreſt and meaneſt attyre, thoſe ragged bands, and ould Capps, and Quoifes were ſacred bands, and Quoifes and Capps: But do you laugh at theſe things matters? when the Rej. is ſo violent in this cauſe, that he breakes the bridle, and flyes out againſt all, that will not yeeld to him in this: And I would wiſhe the reader to conſider how righteous it is, with God, to ſuffer men to fall foully whē they will follow their owne imaginations: Erewhyle the Rej. made all things Cerem. by the looſnes of his definition, and now to help the Ceremo. he would make all things ſacred by the large compaſſe he gives to religious Cere. The vanity of which expreſſion, I hope appeares ſufficiently, by that, which hath beene ſayd, but yet that the meaneſt may feele with his finger, the groſſnes of this miſtake, I ſhall add one more inſtance. The height of the ſunne, or the ſound of a clock one & the ſame, may at the ſame tyme, in the ſame city, be a directiō for Proteſtants, Papiſts, Iewes, Anabaptiſts, & all ſects to aſſemble for religious ſervice: It may at the ſame tyme by the ſame ſound be a direction, for magiſtrats to meet for judicature, for drunkards to meet to riott, for gaimſters to meet to play, for travelers to meet to ſett upon their journey: ſo that it hath relation to all theſe religious politike, prophane practiſes at once, I would fayne have the Rej. tell me, what a kynd of Ceremony this is? If he ſay religious

A pregnant example confuting the falſnes of the former ground.

gious, I then demaund, is it Anabaptiſticall, Papiſticall, Iudaicall, Lutheran, Proteſtant, Arminian, ſuperſtitious, or truely religious cerem. is it any one of theſe, or all of theſe, for to them all it ſerves in their intentions, and purpoſed obſervation, and by the inſtitution of him that ſett it up happely. Nay it hath relation to many other affaires, and ſo it ſhall be a politike, civill cerem. it ſerves to that end, it may be called, a riding, a playing, a drunken ceremo. for it ſerves at once to all theſe purpoſes, and in all their intentions and purpoſed obſervations hath equall relations unto all: Againe thoſe things whoſe end is immediatly Gods honour, they muſt be able to cauſe that honour, for each thing can reach his owne and immediate end, in the courſe of nature, or nationall inſtitution, one tyme or other: But all things which only attend upon religious affaires, can never attaine this end, or cauſe the worſhip of God in lifting up his honour: of this kynd are tyme and place, being bare circumſtances: the like may be ſayd of the font, which is no more ſacred, then the mudd & banks were that contained the water of Iordã wher baptiſme was celebrated.

Thus of the definition in the generall, ſome other ſpecialls be, in the explication whereof, I ſhall deſire the Rej. judgment, and help a little, that I may underſtand his meaning, at his next returne. When he ſayth, pag. 36. Pag. 36.

If the next immediate uſe belong to religion, as Ieroboams ſetting up of his calves, that the people might worſhip there, the action ſhall be conſtrued religious whether true or falſely ſo called.

Ioyne to this the words of the eight corallary which goe thus:

It is not the ſame end, and uſe, which maketh a ceremony part of divine worſhip, I deſire a reconciliation of theſe two. For:

That which makes actions, ſuch ſpecies of religious worſhip as Ieroboams bowing to the Calves, that makes them parts of divine worſhip, though falſe.

But the uſe and end here make actions ſuch true and reall ſpecies of falſe worſhip religious, as Ieroboams bowing to the calves was: ergo, the uſe and end makes Cerem. parts of divine worſhip.

Pag. 36. *Againe he ſayth: it is not ſo much the terme from which, that ſhall denominate the action, as the terme to which, Pag. 36.*

If he meane by *not ſo much*, that is never a whitt, as I conceave he doth or muſt, I deſire he would informe us, by his next anſw: of this caſe: Conceave a man (coming to do homage according to cuſtome to the King) ſhall by reaſon of an errourous conceit, bow out of a ſacred opinion and affection, though the object be civill, and the act terminated in the perſon of the King, whether is this action ſacred or no?

Againe I enquire what thoſe words meane: The ſame Ceremony which is in preſent uſe ſacred, may be forth with by the change of the object become civill: The people bowing downe worſhipped God and the King, the Ceremony was materially the ſame, but objectively different. Theſe expreſſions need a comment: If by *materially* the ſame, he meane the naturall action is the ſame, its true, but that is nothing to this purpoſe. Let him tell us, whether there is a peculiar *ſpecification* of thoſe actions in themſelves, before they come

Pag. 36. The change of the object doth not make the Ceremony ſacred before civill.

come at the object: Since the object ſuppoſeth the being of the thing in its kynd, before it can be an adjunct to it: If there be the ſame ſpecificall and formall nature of the action, then that bowing being civill when it is performed to a man, why might not Ihon have tendered the like to an Angell, and the angell receaved it, in that he might have done it, as to a fellow ſervant of higher honour and account, and the angell needed to have feared religious worſhip, for he being knowne once to be a creature, the change of the object would have altered the worſhip: But the angell it ſeemes was of another opinion, then the Rej. and conceaved that it was religious worſhip before it came to him, and would not have beene civill worſhip if the object had beene changed.

The third partition (of ſacred Ceremo. into properly ſacred, is thoſe of divine inſtitution, which are ſimply neceſſary, ne- The third partition.
ceſſitate præcepti, *& reductively ſo called, as thoſe which in their particular have no divine inſtitution, but are applyed to things divine, and theſe are arbitrary and ambulatory cerem.*

This partition is ſomthing obſcure and therfore ſhould not have beene ſett downe in bare words, but had ſome ſufficient warrant and explication: For 1. if theſe be true members they muſt have the true nature of things ſacred agreeing to them both equally and eſſentially; but things which are applyed to Divine actions, have not the nature or definition of things ſacred, becauſe they be applyed as adjūcts to the ſubjects in a ſeperable manner. Its all one as if a man ſhould divyde, a living creature, either that which is ſo properly, as a man, or that which

The vanity of thoſe termes reductively ſacred.

which is ſo reductively, as a garment, becauſe it is applyed to a man. 2. Proper is uſually oppoſed either to tropicall, or to common, or to alien, or elſe to unfit, unto none of theſe ſenſes can it be referred in this place where it is oppoſed to reductive. 3. Sacred arbitrary cerem. are in truth arbitrary worſhip, and arbitrary worſhip is will worſhip. 4. I would know to whom our Cere. are arbitrary? Surely to the impoſers only, and ſo all inſtituted Cerem. are arbitrary, though to others, they be made never ſo neceſſary, they are not (it will be ſayd) made neceſſary to ſalvation. No more ſay I are all popiſh Cerem. nor all Divine, abſolutely neceſſary to ſalvation, nor ſo made or eſteemed: Ours are made, as neceſſary to ſalvation, as man can make them, when the ordinary meanes of ſalvation, are abſolutely denied to all thoſe that refuſe them.

The fourth partition.

The fourth partition is, of reductive ſacred ceremo. into rightly ſo called, and abuſively: which is indeed an explication of the former diviſion, for ſacred Cerem. of Divine inſtitution, are rightely called and the other abuſively: But the Rej. fyndeth both theſe under the head of reductively ſacred *(Rightly reductively ſacred ſtrang amazing termes) are they whoſe object and end is good, and the things not unapt, &c.* where I cannot but admire, that no place is given, to a good efficient or inſtitutor, with firſt authority in matters of inſtitution: we cannot underſtand by this deſcription, but a Ceremo. is as ſacred and religious, when it is appointed by a Veſtrye of Layicks, as when the convocation impoſeth it. 2. The papiſts have as good ends, and objects, and alſo as much aptneſſe in moſt

in moſt of their Cerem. as we have in ours, and yet they are taxed by our divines, as not rightly ſacred, and they themſelves are aſhamed to defend ſacred ceremonies, meerely humaine, or without ſpeciall authority of the inſtitutors, how good ſoever they eſteeme them for object and end: So the Rhem. on Math. 15.9. Cerem. are made by the H. Ghoſt, joyning with our Paſtors, in the Regiment of our Church. So alſo Briſtow againſt Dr. Fulk in his Rejoi. to Briſtow, pag. 104. Nay there is no order of Friars that will admitt of new Ceremon. to be rightly reduced upon them, what ever their object, end, and aptneſſe be, except they come from the inſtitutor of the order: All Caſuiſts do hold it for a wrong unto them, if their Priors, Abbatts Generalls, ſhould impoſe upon them the obſervance of any thing, beſyde the vowe which they have made, to obſerve the rites inſtituted by their founder: And are not we Chriſtians, as much tyed by our vow unto Chriſt, as they are to Dominicus, Franſciſcus, &c. Or are we more ſubject to our Prelats, then they are to their ſuperiors, by vow of obedience? Luther alſo hath given us a good *item* in Gen. 22. *In religion nothing is to be attempted or raſhly adventured upon, but in things belonging thereunto, we muſt alwayes enquire, who, how good, and great the perſon is who commaunds: But the Divill changeth theſe things, in to what, of what quality, and how great the thing is.* Is it not ſtrange then, that from an auncient reverend miniſter of the Goſpell, a hundred yeares after, ther ſhould come a doctrine, *of right inſtituted reductive ſacred Ceremon.* without any reſpect of the authority, which is in the inſtitutor?

In religione nihil tentandũ vel audendum: Quęrendum in talibus, quis, qualis, quantus ſit qui juſſerit; Diabolus mutat hæc, in Quid, quale, quantum.

And yet even if theſe conditions made neceſſary by the Rej. a quæſtion may be made concerning the croſſe, whether two croſſe motions of a finger and a thumb, be things apt to putt Chriſtians in mynd of Chriſts paſſion for us, and our paſſion and profeſſion for him?

Abuſively reductive ſacred Cerem. ſayth the Rej. are Idolatrous, ſuperſtitious: Idolatrous, reſpecting a wrong object: Superſtitious made divine in termes or in effect: Impious, caſting-off Gods Cerem. or obſcuring the Goſpell, by repreſenting the Hiſtory and myſtery thereof by dumbe ſhowes, as in the Pageants of the Maſſe. Here againe the ſame fault is committed, that oppoſite members of a diſtribution, are made ſubordinate one to another, and may be predicated or affirmed, as Genus and Species, which is an infinite feeblenes, in a judicious diſputer: for are not idolatrous, impious: are not ſuperſtitious impious Ceremo. as thoſe which profeſſedly croſſe the firſt and ſecond commaund, wherein pyety is moſt properly placed, and thus diviſions fill up places and breed confuſion.

CHAP. VI.

Concerning the difference betwixt popiſh Ceremon. and ours, in regard of neceſſity, holines and efficacy, wherein how far we joyne with the Papiſts, is fully diſcuſſed by the confeſſion of papiſts themſelves.

To lett paſſe the firſt abuſe of Idolatry: Superſtition is confeſſed to be preſent, where the proper ſervice of God or merit, neceſſity, holines, and efficacy, by the churches inſti-

nſtitution or the doers merit, or when omiſſion of them is ounted a ſynne without contempt or ſcandall, as it is amongſt he Papiſts, ſayth the Rej.

We are now come by this diſtinction, to diſcerne the differences betwixt the popiſh Cerem. and ours, theirs being condemned and abominated, and that juſtly for theſe evills which are found in them: but ours are wholly acquitted, as though they ſhared not in the ſame guilt: Lett us therfore enquire into this buſines, with that reaved caution, *heare the other ſyde.*

Audi alteram partem.

Firſt as touching merit, which is attributed to the doing of Ceremo. by Papiſts: the difference here, lyes not firſtly in Cerem. in particular, but about good works in generall, the Papiſts making all good works of beleevers to be meritorious, and we denying that preſumption. But ſet that controverſye aſyde, our Prelates profeſſed, the obſervation of our Cerem. to be good works of the ſame kynd, that many of the learned Papiſts doe many of theirs. The mainy enquiry lies about, propriety of worſhip, neceſſity, holines, efficacy: And (merit being excluded) if theſe be found in ours, as well as in thoſe of the papiſts, they will prove guilty as thers, and with thers to be condemned.

How we joyne with Papiſts in giving propriety of worſhip to Cere.

Enquire we then, of the ſeveralls: 1. In the doctrine of worſhip I ſee uot how, or wherein the Ieſuites doe differ from the Def. and Rej. about ſuch Ceremonies as ours. *Balthaſar Chavaſius the Ieſuite, in his notes of true religion ſayth thus: Ceremonies are called leſſer, in reſpect of*

Balthaſar Chavaſius Ieſuita de notis veræ religionis lib. 1. cap. 2. ſic dicit: Minores Ceremoniæ de

reſpectu majorum, quod cum hæ præcipui ſunt momenti, ac divinũ cultum per ſe & directe reſpiciunt, illæ eatenus tantum ad colendum Deum conferant, quatenus ad ornatũ ſignificationemq; ejuſmodi cultus, vel præcipuarum ejus prætium conferant.

thoſe which are tearmed greater, becauſe theſe are held of greateſt conſequence, and to appertaine to divine worſhip, of themſelves, and directely: but thoſe to witt ſuch are cerem. of leſſer note, they ſo farr conduce to the worſhipping of God, as they ſerve for the ornament & ſignification of ſuch worſhip, or the ſpeciall parts thereof: which is ſo pat the Rej. & Def. doctrine, that they may ſeeme to have tranſlated his words.

For neceſſity to ſalvation, no learned Papiſt ever writt or taught any ſuch thing of all their Cerem. Darbyſhyre Bonners Chapplyne, and Kynſman, profeſſed to Mr. Thomas Haukes Martyr, *that no Ceremon.* (beſyde thoſe which Chriſt himſelf inſtituted) *are neceſſary to ſalvation, but only for inſtruction:* whereupon Mr. Haukes anſwered; *God ſend me the ſalvation, and take you the inſtruction.* If neceſſity of obſervance be reſpected (which the Def. ca. 6. ſect. 3. calleth obedientiall,) that is not only as great in our Cere. as in any of the Papiſts, and more alſo, but advanced by Dr. Covell to æquipage with the Decalogue, and Dr. B. by his ſilence yeelding unto him, and imitating of him, doth ſeeme to ſubſcribe to his ſentence, and certaine it is, that he writt with Achyepiſ. allowance. *Eccleſiaſticall conſtitution, ſayth he, doth change the nature of indifferent things, & by vertue of the commaundement they become neceſſary, Mens lawes whyle they are in force, commaunding or forbidding, bynde the conſcience as the Decalogue doth,* in his preface to the confutation of Dr. B. his Apologye: The Rej. comes not far ſhort of this plea, pag. 42. where he ſayth: *They are ordeyned to be uſed neceſſarily,*

rily, in reſpect of order and peace, though in reſpect of judg-ment, and immediate conſcience to God freely: The former part of theſe words, layeth more neceſſity upon our Cerem. then the learned Papiſts do upon all theirs: The latter doth take away no more, then the like words of theirs do, as by and by ſhall appeare. In the meane tyme let him that can unriddle me this: *They are ordained to be uſed neceſſarily in reſpect of order and peace, though in reſpect of Iudgment, and immediate conſcience to God freely:* Is there one conſcience mediate, and another immediate? Is neceſſity of order and peace free in judgment and immediate Conſcience? Can any creature, or is any ſo fooliſh as to ſay, they can lay a bond upon conſcience immediate to God? Is it not a contradiction, for men by their authority, to bynd immediatly to Gods authority? The truth is our convocation doth make our Ceremonies, as neceſſary as they can, either by eccleſiaſticall, Civill, or Divine authority, whereas the Papiſts ſay, they can make many of theirs more neceſſary, then they doe, if they would: And yet in all, their higheſt pitch is, they call them neceſſary: *Not out of any neceſſity to ſalvation, but out of the churches inſtitution:* and enjoyned the Sacramentalia, *not by any neceſſity of a ſacrament, but of a commaundement of the church*, and we do no leſſe.

How the Rej. and Papiſts agree touching the neceſſity of Ceremonies.

Non ex neceſſitate ſalutis, ſed ex inſtitutione Eccleſiæ.

Non ex neceſſitate ſacramenti, ſed præcepti. Bell. de effect. Sacra. cap. 21. propoſ. 2.

For making it ſynne to omitt theſe cere. even without the caſe of ſcandall & contempt. 1. This no learued papiſt doth ſay of all their cer. as you ſhall heare ſtreight. 2. Our practiſe doth ſay ſo much in that, bare ommiſſion

where none are ſcandalized or contemned, is made a fault puniſhable, nay more then that, when by the practiſe of them, many are ſcandalized, and great contempt doth follow to ſome uſers of them, yet is it, a capitall fault for them to omitt them ſo longe, untill they may uſe them without ſcandall, and contempt: And what hath beene ſayd of worſhip, neceſſity, and ſynne as that we concurr with papiſts cerem. preſſing our Ceremon. vpon the ſame conditions, as they in the former conſiderations, the like is true alſo touching holines.

Now becauſe ſome of theſe things, which I have affirmed, concerning the doctrine of the Papiſts about Cerem. may ſeeme ſtrange to thoſe, that take the meaſure of their opinion, not from them, but from the occaſionall and imperfect ſayings of their adverſary partyes: It ſhall be neceſſary, to heare themſelves ſpeake. Firſt let us heare Caſſander with his allegations, who ſo much conſenteth with D. Burges, that his Rej. might better have beene called, and intituled Caſſander Anglicanus, then M. Sprints book was, ſave only, that there is more paſſion ſhewed in it, then Caſſanders temper, and profeſſed moderation could be brought unto. *Caſſander in his conſult. article 7. I conceave that to be falſe, that any of ours ſhould have taught, thoſe externall rites and Ceremo. to be Worſhips neceſſary to procure juſtification before God: Neither is any other thing attributed to thoſe rites,* but that their externall obſervation may admoniſh us of the true and internall worſhip, *and might by the hand lead us thereunto: And if they be done out of true faith in Chriſt and obedience unto the Church of Chriſt, to which Chriſt hath commaunded*

Caſſand. in conſult art. 7. Illud falſum eſſe exiſtimo, aliquos docuiſſe, externos illos ritus & cerem. eſſe cultus neceſſarios ad promerendam juſtificationem coram Deo, nec aliud iſtis ritibus tribuitur, quam quod eorũ ex-

…s to be ſubject, they receave that acceptance from God, which …ther works of pyety do: But that all ingeniouſly confeſſe, our …ope of happines is not to be placed in them: Againe, the ſame Caſſander pag. 869. The falſe opinion of worſhip, merit, neceſſi…y, the Pontificans themſelves (upon whom that conceit is fa…bered) do not acknowledge, but affirme that it is falſely attri…uted unto them. Of this judgment Thomas Aquinas, and …Byell are ſayd to be by the ſame Author pag. 870. 871. And in …875. If the explicatiō of thoſe poſitive precepts be con…idered, they will be found, not to differr much for an …dviſe or exhortation, &c. If the ſentence of ſome may ap…eare more riged: I beleeve, that no man is forbid to follow …he more moderate opinion, which is explained by Gerſon, and …followed by many worthy men, who in the tranſgreſsion of …uch kynd of precepts, place the mortall ſynne only in …candall, and contempt. The ſame author in the ſame places. …Alphonſus Verbeſius thus: Our traditions bring no deadly …anger unto the transgreſſors therof, unleſſe the heart be im…ious and contemning. Perionius (out of the ſentence of the …orbone Schoole as I ſuppoſe) writes thus: ther be many Cere…in the church, which fall under the nature of a counſell, but …thoſe which come under the nature of a præcept, the violators …no not of them, all ours would make guilty of ſynne, unleſſe per…adventure they ſhall be found contemners.

terna obſervatio, de vero & interno cultu nos admoneat, & ad eum manu ducat, & ſi ex vera in Chriſtum fide & obedientia Eccleſiæ Chriſti fiant, cui Chriſtus obtemperari præcepit, ead apud Deum laudem habent, quam cætera pietatis opera: Id autem ingenue omnes confitentur, in ijs fiduciam ſalutis non eſſe collocandam. Idem pag. 869. Opinionem falſam cultus, meriti, neceſſitatis. Pōtificij ipſi (quibus illam aſſignat Mell.) non agnoſcūt, ſed falſo ſibi attribui dicunt: Sic Thomas & Biel apud eundem pag 871. 872. Idem pa. 875. *Si huiuſmodi præceptorum poſitivorū explicatione conſideretur haud multum*

…emplio, ſeu exhortatione differre comperiantur, &c. Si quorundam ſententia rigidior hic videtur, nemo credo …rohibebit mitiorem ſententiam ſequi, quæ a Gerſone, ut a multis optimiſque viris Gerſonem imitantibus …plicatur, qui in hujuſmodi præceptorum tranſgreſſione, *in ſolo ſcandalo & contemptu peccatum mortale …ducant*: Idem ibid. Alphonſus Verbeſius ſic: Noſtræ traditiones nihil capitalis periculi adferunt tranſ…greſſoribus, niſi adſit animus impius & contemnens. Perionius (ex Sorbonæ opinor ſua ſententia) ſic: …dæ ſunt in eccleſia Ceremoniæ, quæ ſub conſilium cadunt, quæ autem ſub præceptum cadunt ut earum …dem violatores, omnes noſtri peccati reos eſſe volunt niſi forte contemnant.

This which Caſſander ſayth is fayre, yet to make it more-

more full, I will add ſome other teſtimonies, and thoſe of note. *Gregorius de Valentia a Ieſuite, Tom.4. diſput.3. quæſtion.1. part.4. It is a notorious lye, that we attribute ſo much to theſe rites as we do to the Sacraments, and that we have them in the ſame account, as though a true Sacrament could not be inſtituted without them: If any of the vulgar ſort erre in that behalf and ſo conceave, aſſuredly; neither the church nor divines ſo teach: If they be omitted without ſcandall and contempt, and the matter be ſmall and that a ſerious will and full deliberation be wanting, it will be only a venial ſynne. So Cajetan a Cardinall: The rule is univerſall that in thoſe things which ſtand by a poſitive law, if the tranſgreſſion be made without contempt, and croſſing the end of the law, from ſome excuſe appearing to the party, if it proceed from him, who hath a mynd no wayes ſyding againſt the commaund which bynds to a mortall ſynne, a mortall ſynne is not by that breach committed, becauſe it is not the intention of the holy and juſt mother the church, to enſnare ſuch good ſoules with ſo dangerous a bond.*

Gregor. de Valent. Tom. 4 Diſp. 3. qu. 1. part. 4 Clarum eſt mendacium quod his ritibus tantum tribuamus, quantum ipſis Sacramentis, item quod eo loco habeatur, quaſi nequeat ſine illis confici verũ Sacramentum: Si aliqui vulgares in ea parte errant, & ſic ſentiunt, id certe neque eccleſia docet neque Theologi: Si cætera ſcandalum & contemptum omittantur, & res ſit exigua, vel etiam deſit voluntas & deliberatio plena, peccatum erit tantum veniale. Cajetan. ſumm. voce præcept. Vniverſalis eſt regula, quod in ijs quæ ſunt poſitivi juris ſi abſque contemptu & relationis finis, ex apparente ſibi excuſatione tranſgreſſio fiat, ab eo qui animum habet multo pacto conſentiendi, contra præceptum obligans ad mortale, non incurritur mortale peccatum, quoniam non eſt intentio, & juſtæ matris, eccleſiæ, bonas hujuſmodi animas illaqueare tam hoſtili vinculo.

Bellarmine alſo thus: Certaine Cerem. are immediate worſhip, ſome diſpoſe unto worſhip, ſome are inſtruments of worſhip: The ſame author in the ſame place, cap. 31. Calvyn ſayth he judgeth it a fault, if Cerem. be omitted out of contempt or groſſe negligence, and our Church teacheth no other thing touching her Ceremonies. The ſame authour againe: Other Ceremonies are not lawes, but admonitions, and holſome inſtitu-

Bellarm. de effect. Sacram. lib. 2. cap. 29. Quædam Cere. ſunt immediate cultus, quædam diſponant ad cultum, quædã ſunt inſtrumẽta cultus Id. ibid. cap 31 Calvinus indicat crimen eſſe ſi per contemptũ vel

tions,

tions, which bynd not a man over to any blame, ſuch as many of the rites of Chriſtians be, for he doth not offend, that without contempt, doth not ſprinkle himſelf with holy water, when he enters into the temple.

craſſam negligentiam omittantur Cerem. at nihil aliud eccleſia de ſuis Ceremonijs docet. Idem de Rom. Pontif.

lib 4. cap. 18. Cætera non ſunt leges, ſed admonitiones, vel pia inſtitutiones ſine obligatione ad culpam, quales ſunt plurimi ritus Chriſtianorum: Nec enim peccat, qui citra contemptum non aſpergit ſe aqua luſtrali, cum ingreditur templum, &c.

It was but a poore proof therfore of the Rej. to alledge, that which Bell. ſayth of ſome Ceremonies, as if it did agree to all popiſh Cerem. and that in the common judgment of Papiſts. Calvin ſpeaking in the perſon of Sorbonicall Dⁿ, declareth their opinion to be; *That Ceremonies bynd conſciences by accident, to witt, becauſe of their ratification, in that the church intend this, and the people conſent.* Laſtly the judgment of Papiſts is cleare, that they putt no holineſſe in the Cerem. inſtituted, you muſt place no holines in images, Concil. Trid. Seſſ. 25. By this which hath beene ſaid, it is (as I think ſufficiently manifeſted, that the differences betwixt all popiſh Cere. and ours, of worſhip, neceſſity, holines, and ſynfull omiſſion, are vainely and without ground alledged by the Rej.

Quod Cer. ligant cõſcientias per accidẽs propter ratificationem, quia eccleſia hoc intendit, & populus conſentit. Antid. ad art. Pariſ. art. 25.

The ſumme of agreement betwixt the Rej. and Papiſts.

1. Doe the Defend. and Rej. affirme, that our Cere. are not properly worſhip, but only to admoniſh us thereof: The Papiſts ſay the ſame.
2. Doe the Defen. and Rej. affirme, that the omiſſion of them without ſcandall and contempt, is not a ſynne: The Papiſts ſay the ſame.
3. Doe the Def. and Rej. affirme, ours are not neceſſary to ſalvation, but neceſſary by the com-

maund of the Church to be practiſed: The Papiſts ſay the ſame, nay of ſome of theirs, they ſay leſſe, for they ſay, that many of theirs, are only appointed by way of counſell, not of commaund.

There is one other difference, which is added to the former, that Sacramentall operation and efficacy is infeoffed upon Popiſh Cerem. as he mentioneth pag 40. out of Bellar. I add concerning this: 1. That Bell. doth not affirme this of all Cere. 2. that he doth not aſcribe this virtue to the croſſe as a humaine Ceremo. but as an imagined inſtitution of God: *eſpecially from the inſtitution of God:* The cheif Ieſuites do diſclaime this operative virtue of many Cerem. *Sacramentalls do not work remiſſion of veniall ſynnes, neither are they appointed to ſignifie that, but to ſtirr up their mynd to deteſtation of them:* So the Ieſuite Vaſquez. Balthaſar Chavaſius another Ieſuite: *It is without quæſtion, that we putt ſo much differenee betweene Cerem. and the Sacraments, to which they are applyed, as betweene the bark, and the wood, the body and the ſoule, the leaves and the tree, whence it is we graunt that they may be amitted in any wayghty neceſſity.* Caſſander alſo Conſult. art. 9. well obſerveth, that the beſt Papiſts doe make the Cere. of Bapt. only, *certaine viſible words:* from whence it followeth, that they give no other operation to them then to words, which all favourers of ſig. ceremo. muſt needs give: And our prelats do give in all their proceedings, and expreſſious: as by the following arg. ſhall appeare.

What kynd of operative virtue the Papiſts place in their rites.

Potiſſimum ex inſtituto Dei De effect. Sacramen. lib. 2. cap. 1.

Sacramentalia non operantur remiſſionē peccatorū venalium, neque inſtituta ſunt ad eam ſignificandam, ſed ad excitandū animū in deteſtationem illorum, Vaſquez in 3. diſput. 21. cap. 3. art. 4.

Balthaſar Chavaſius de notis vera religionis, lib. 1 ca. 21. Tantam re vera differentiam ponimus, inter Cerem. & ea quibus accedunt, Sacra. quantum cortiem inter & truncum, corpus & animā, folia & arborem, unde concedimus illas omitti poſſe in gravi neceſſitate. Verba quadam viſibilia.

That our Prelats give a morall operation to their rites and Cerem. and the Papiſts do no more: Arg.

1. What

1. What ever is a meane any manner of way ordained, to bring in divine worſhip, and to cary the mynd and heart to God in that: is ſo morally efficacious, as the Papiſts require, and ſo as our Divines condemne it. Nay if it be by teaching, & ſtering towards theſe ſupernaturall works, as Gods ſpirituall worſhip: Its that which the Lord condemnes in images, which tell lyes, its that which the Lord threatens Iſay. 29. 13. that his feare is taught, according to mens commaunds. And this kynd of efficacy our Cerem. have by their inſtitution as they are appointed, and enjoined to be uſed. The preface to the book of common Prayer, diſcovering the intendement of the impoſers, hath theſe words: *Such are retained, which are apt to ſtirr up the dull mynd of man to the remembrance of his duty to God, by ſome notable and ſpeciall ſignification, wherby he might ædifyed.*

2. Theſe Ceremo. which are of the ſame kynd, and homogeneal with the ſignificative part of the actions in the Sacrament, they may be ſaid, to have a reall and true efficacy of teaching, and ſo be a work of proper worſhip: becauſe that part of the Sacrament, which is placed in ſignification, is ſo: but theſe ceremonies are homogeneall, & of like nature, with that part of the Sacrament, doth baptiſme conſecrate the child to God? and ſo doth the croſſe: doth baptiſme ſignifye the covenant, betweene Chriſt & the child? ſo doth the croſſe: its openly ſayd, to betoken the engagement, that is betwixt Chriſt and the child, that he ſhall be Chriſts ſervant, and ſouldier to followe his colours, and to fight under his banner unto his dying day: though this image have no

tongue of it owne, yet its ſpeaks by the mouth of the Prelats appointing, and their ſubſtitutes the miniſters acting this image.

3. Conſider that which is made end of our Cerem. that our Cerem. are able, or at leaſt are conceaved to be able to attaine, for every rationall meanes can reach the end, now this is the end of the croſſe his inſtitution, the white at which it ſhoots, and the miniſter makes it ſpell this leſſon, even our dedication unto Chriſt. and our continuall perſeverance in his ſervice, ſo that as the end is, ſo the meanes are, the end is properly holy, and religious, ergo, the meanes appointed thereunto (ſuch this is) muſt be holy religious and efficacious thereunto, in the intendement of the inſtitutor.

4. Thoſe which are of the ſame ranke, and ſett in the ſame roome, with Gods owne Cere. they muſt be conceaved to have holines, and efficacy in them, for ſo Gods ordinances have. But theſe ſignificant Cere. thus inſtituted, are of the like nature with ſome of Gods owne ſpirituall rites, As the Phylacteries Nub. 15.39. were appointed by God, for this end, to be remembrances, and admoniſhers of the law to thoſe that uſed them: the ſame place our Cerem. ſupply, and are ordained for the ſame purpoſe.

If it be here ſayd, that God himſelf appointed his, and therfore they are holy and religious, but ours being inſtituted by man have no more then man can give them, I anſw: God appoints his, and therfore they are truely holy, and religious, and ought to be embraced: Mens inventions being ſett in the ſame ranke, are holy, and

nd religious, but falſely and ſuperſtitiouſly ſuch, and herfore are to be abandoned.

CHAP. VII.

Touching other partitions of Ceremonies, Pag.

A Fift partition is, that of ſacred Cerem. ſome are perpetuall, as divine, ſome temporary, moveable, alterable, ambulatory as humaine, and of ambulatory ſome rt free, and ſome are fixed.

Of the perpetuity of Divine Ceremon. there is no quæſtion, of the alterablenes of humaine, 1. That is a orrupt rule which the Rej. addeth viz. that they are alerable, *when in the judgment and conſciences of thoſe to home it belongs to diſcerne therof* (that is with us to the onvocation houſe) *they become not unprofitable alone, but angerous and hurtfull.* For not to repeat here, that all umaine Ceremoniesare unprofitable, dangerous, hurtull, 1. unprofitablenes alone is ſufficient to caſhyre a eremony of mans making: conſider well of theſe eaſons.

1. If Gods owne Ceremonies were therfore to be removed becauſe unprofitable, then much more ours, Heb. 7. 18.

Vnprofitablenes is enough to caſhyre a Ceremony of mans making.

2. If we muſt anſwere for idle words, then much more for idle ceremonies.
3. That wherin neither the governour, attaines his end in cōmaunding, nor the governed his in obaying, to com-

commaund that is unlawfull: but he that commaunds unprofitable Ceremo. he attaines not his end in commaunding, nor the governed his end in obeying: Ergo.

4. 2. Coll. 18. Thoſe things which periſh in the uſing, with thoſe we muſt not be burdened: but unprofitable Ceremo. periſh in the uſing: ergo, with thoſe we muſt not be burdened.

5. Things indifferent, when they are uſed not in ſubordination to help forward morall duties, then their uſe is unlawfull, but when they are unprofitable, then they are not in ſubordination to help forward the morall. Ergo.

6. That which croſſeth the place and office of the governour, that he muſt not doe or maintaine: but to enjoine a thing unprofitable is againſt his office and place: for his office is to rule for our good, Rō. 13.4. but unprofitable things are not ſo. Ergo.

7. That which the magiſtrate can commaund or maintaine in the Church, he muſt doe by virtue of ſome precept: That which is done by virtue of a precept, will be avayleable to bring about that end, whereof there is a precept, but unprofitable things cannot attaine that end: Ergo cannot be done by virtue of a precept: ergo, are not under the commaund of a magiſtrate.

Againe when its here referred by the Rej. to the judgments and conſciences of governors to diſcerne of the dangerouſnes of Cerem. and I would fayne knowe, whether the cōſciences of all the Chriſtians in England, be ſo

e ſo ſubjected, and tyed, to the ſlei e of the *convocations*
onſcience, that without it they may not judge, no *nor*
iſcerne of the unprofitablenes, danger, and hurt of the
Ceremo. which they are to practiſe, ſurely this is more
rvile, blynd obedience, then the wiſer ſort of papiſts
ill admitt of. The Inquiſitor Silveſter, in the word
upulus, ſaith that: *To interpret diſcretly, humaine præcepts*
the court of conſcience, belongs to every one, as touching his
ne practiſe. This was one ground that *Paulus Venetus*
lgentius, and the other Venetian divines ſtood upon,
at every man whom it did concerne, might and ought
diſcerne of any ſuperiors præcept, even the popes,
hether it were lawfull and convenient or no: But
erein the Rej. had conſented (as it ſeemeth with D.
ovell pag. 19. that in ſuch things as theſe are, the præ-
pt of the ſuperior doth bynd, more then the conſci-
ce of the inferior can: And that the ſubject having
e commaund of King, or Biſhop, for his warrant, ought
t to examine, but only to performe what he ſeeth
mmaunded, A very good ſtirrop if it be well held, for
help men up by, that they may ride upon mens con-
iences, at their pleaſure. Dr. Davenant taught us other
octrine at Cambridge: when upon Coloſſ. 2. 13. In
pposition to Ieſuiticall blynd obedience, he ſhewed
en out of Thomas Aquinas, that *ſubjects may and ought*
judge with the judgment of diſcretion the decrees of their
eriors, ſo farr as it concernes their particular: and againſt
e Rej. his contrary doctrine let theſe reaſons be wei-
ed.

Blynd obedience brought in by the Rej.

Interpretare diſcrete præcepta humana in foro conſcientiæ pertinet ad quemlibet pro facto ſuo.

Inferiors ſhould judge of the commaunds of the ſuperiors.

Subditi poſſunt & debent de ſuperiorum decretis, quatenus ad ſe ſpectant iudicare, iudicio diſcretionis.

If the judgment of the governour be not the rule of impo-

The judgmẽt of the Governour is not the rule of retaining or removing Ceremo.

impoſing, then is it not the rule of removing Ceremo but the firſt is denyed by all, even the Rej. and therfor the ſecond part cannot be graunted. 2. If Cerem. mu not be removed before they be diſcerned dangerous b the conſciences of the Governors, then Governors d not ſynn, if they retaine Cerem. never ſo bad, provide that in their judgments and conſciences they ſeeme no dangerous, that being by the former graunt the rule o their removeall, but this is abſurd: ergo. 3. If Gover nours have authority to keepe any Ceremonies impo ſed, untill they ſeeme dangerous & hurtfull unto them then all other are bound to obey in the practiſe, of ſuc Ceremo. though in their conſciences they ought to b removed, becauſe the judgment of the governour, is th rule of maintaining, or removing: and thus they ſhoul be brought into a ſnare and a neceſſity of ſynning, eithe to goe againſt their conſciences rightly informed, and ſ ſynne: Rom. 14. laſt: or to goe againſt the judgment o the governour, and ſo againſt the rule (that being th rule of retaining by the new doctrine of the Rej.) an ſo alſo ſynne: Againe of ambulatory free Cerem. th Rej. giveth only an example out of auncient times, bu we could wiſh ſome examples in England. It ſeemeth we are more fettered and leſſe free in all the Ceremo we have, then any approved courſe doth warrant: *Th explication of ambulatory fixed Ceremo. is as uncouth, as thei title: Their obſervation, muſt ever be free in reſpect of th judgment, to be had of them, but the practiſe only is required* For if all judgment, to be had of them, be free, then t free to account them unlawfull, hurtfull or unprofita-

ble.

le. 2. Ought the practiſe to be required either againſt he judgment or without it? A bruit practiſe is not re- uired, neither is there properly any good practiſe, but illing out of judgment, Thoſe therfore that ſo require nd fix our practiſe, muſt needs as much as in them lyes, equire and fixe our judgment in ſome manner: But in ery deed no man or convocation of men (either *de ju-*, or *de facto*) can fixe anothers judgment, concerning wfull or unlawfull, They may arrogate ſo much to hemſelves, & commaund men to captivate their wills nto them, & by their wills ſo far as they can their judg- ents, yet the judgment they cannot fixe, but only the utward practiſe: Neither is it any thing to me, what au- hority others do arrogate to themſelves, concerning my ractiſe, but what they require me to practiſe: I ſhould ac- ount him as good a maſter or Lord, that ſhould ſay, do his upon judgment, that thou ſhouldeſt do it, becauſe I ommaund it, as him, that ſayth, thou ſhalt do this, judge what thou wilt judge: The Rej. it may be will ſay, that he meaneth a freedome of judgment, in not accounting of them neceſſary to ſalvation: But no learned Papiſt houlds their *Ceremonias minores* neceſſary to ſalvation, if he ſpeake of neceſſity of ſynning upon omiſſion with- out ſcandall or cõtempt, that hath beene handled before. *Zanchius in his Ep. to Q. Elizabeth dealeth plainly, & patt to the point in hand: If theſe Cer. be propoũded to Chriſtians they muſt be propoũded, either as indifferent or neceſſary: If this, we do impiouſly, to make thoſe things neceſſary, which God hath left indifferent: If that, they are then to be left free, unto the church, but by cõmaunding & cõſtraining we make thẽ neceſ-*

How far the judgment and practiſe are fixed together,

ſary: So Calvin de vera Eccleſiæ reformatione Opuſ. pag. 337.

Excipient res eſſe medias, quarum indifferens ſit uſus Chriſtianis, cur ergo quicquã omitti debeant?

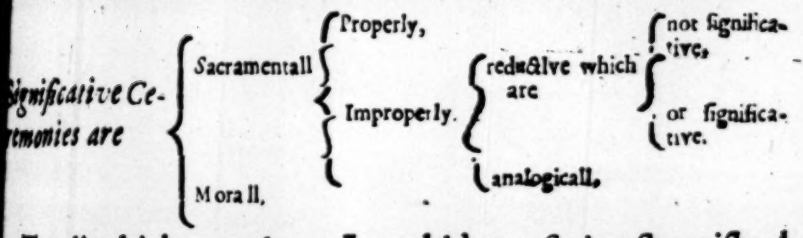
They will except, that they be things of a middle nature, the uſe whereof is indifferent to Chriſtians, Why therfore do they forbidd any thing to be omitted?

A ſixt partition is of ſimple and double Cerem. double are deſcribed to be ſuch, as beſyde their uſe, for order and decency, ſerve alſo to ædification, by ſome profitable ſignification which either of themſelves they have ſome aptneſſe unto, or receave by appointment, as it were by common agreement. Where 1. the Rej. ſeemeth to double with us, when he maketh ſimple Ceremon. to ſerve only for order and decency, without ſignification, when as before and after he telleth us, that no Cere. may be dumbe, but all muſt have their ſignification, 2. Order and decency ſeeme to be ſeperated from ædification in ſome ſacred Ceremon. which he knew not of that willed all things to be done unto ædification. 3. All ſignificant Cerem. are ſuppoſed firſt to be in order and decency, and yet after ſo long a tyme, we are to learne what uſe our croſſe hath for order, more then a circle would have. 4. By the diſtinction or diſtribution here made, aptneſſe of things for ſignification, either is in them of themſelves or not, yet in the fourth partition our neceſſary rule was, that the things be not unapt unto their ends. 5. A ſtrange power is here given unto the convocation, to make things apt for ſignification and ædification, by their appointment, which before were not apt to any ſuch thing. This was wont to be the peculiar of God, to call things that are not as if they were, and ſo make them this or that,

7. In

7. *In the next place we are tould of ſignificant Cer. improperly ſacramẽtall, & thoſe are ſo called either reductively, ſuch are affixed to the uſe of the Sacramẽt, whether they beare no ſignificatiõ, or beare ſome ſignificancy, either of their virtues, or of our duties, unto which we are obliged by the Sacramẽt: Or elſe they be analogically ſo called, if they be inſtituted to work ſupernaturall effects, the former are lawfull, but not the latter.*

The delineation of theſe confuſed diſtinctions is this:



To all which members, I could have ſeriouſly wiſhed the Rej. would have added acurate definitiõs or deſcriptions, and then he would either have beene hyndered, from the confuſed ſetting of them downe, or elſe he would have diſcovered, his infinite miſtaking, and manifeſted to the world, how he had bewildered himſelf, whyle he mudds the water, and ſo would miſlead the ſimple. But we will follow his foorſtepps, only let us obſerve ſome concluſions out of the frame in generall.

First is this: That ſome non ſignificative Cerem. are ſignificative: or, which is all one, ſignificative Ceremo. are either non ſignificative, or ſignificative Sacramentall. Rej. contradiction in a groſſe manner

This deſperate abſurdity lyes open to the eye of any, that have their eyes annointed with the eye ſalve of Logick, and judicious diſcourſe, for let but a freſh man,

runn up the ſpeciall to his higheſt, and he ſhall perceave ſome nō ſignificative to be the ſpeciall to the Genus of a ſignificative cere. 2. Cer. reductively ſacramētall & not ſignificative, do properly appertaine to ſacred Cer. reductively, & by right ſo called, & have beene hādled before, & are here wholly heterogeneal. 3. Its well to be noted that humaine Cer. affixed to the Sacram. & bearing ſignificancy of the Sacram. vertue, & obligations, are ſuch as the Rej. fighteth for: But theſe are analogically ſacramētall, for analogie, ſimilitude, or proportion, cannot be denyed to be betwixt two ſignes, which ſignifye the ſame virtues, the ſame duties, & the ſame obligatiō to theſe duties, And though the Rej. ſay againe & againe, they were never held unlawfull: Yet learned Chamier in the name of our Divines & reformed churches hath theſe words: *We obſerve comely circūſtances in the celebration of the Sacramēt, but we juſtly cōdemne thoſe, who have added ſuch things, unto which they have phanſyed myſteries, & proper ſignifications, & that of thoſe effects which appertaine unto the water of baptiſme: As though the work ſhould be twice or thrice done, and that either nothing, or that was not ſufficient which was done by divine appointment, unleſſe humaine raſhnes ſhould have added ſupply.* And the Waldēſes who firſt reformed their churches, & purged out all their popiſh levē, renoūced all ſuch humaine Cer. or Traditious as unlawfull as manifeſtly appeareth by all Papiſts and Proteſtants, that have ſett downe their confeſſion & practiſe. 4. If *Analogically Sacramentall Cere.* be impious æmulators of Gods holy Sacraments, as the Rej. confeſſeth, what can be ſayd, why hnmaine ſignificant Cer. analogicall to divine ſignificāt, ſhould not by parity of reaſon, be eſteemed impious

Ceremonies ſacredly ſignificant are analogicall.

Honeſtas celebrationu circumſtantias obſervamus, ſed meetio damnamus qui ea addiderut, quibus miſteria affixerint propria ſignificationes & quid mecū effectuum qui pertinuerit a quā Baptiſmi. Quaſi bis eadem res agi oportuerit, & aut nihil, aut non ſatis actum eſſet inſtituto divino niſi humana temeritas accediſſet. De Sacram. lib. 5. cap. 16 ſ. 27.

pious æmulators of Gods holy ſignes, Is it forbidden to æmulate Gods Sacra. only, & not all his holy ordinances?

After all theſe come in morall ſignificāt Cer. which are only to expreſſe ſome benefitt, which God giveth us, or to notify, profeſſe, or expreſſe ſome duty, which we owe to him, or one to another. But I do not ſee wherein theſe differ, frō reductive Sacra. Cer. except it be in this, that it may ſo fall out, that theſe ſometymes are not affixed to Sacramēts, This head therfore ſeemeth to be added, only becauſe D. Morton had uſed it before, and for his ſake let us a little further weigh it, when therfor the Rej affirmes, that morally ſignificant are ordeined to expreſſe ſome benefitt on Gods part, ſome duty on ours. By ſome *benefitt or duty* he muſt meane any ſpirituall benefitt, or duty, beſyde the covenant, which he profeſſedly mentioneth & excepteth, for if one benefitt may be ſignifyed, why not any one, & this morally ſignificant, are religious or ſacred ſignificant in the generall, the Species as large as the Genus: Hence againe morally ſignificant, will be a genus to ſacramentall reductively ſignificant, for that is but a particular ſignification of ſome benefitts, & duties in the Sacrament, which are included under this Generall, & ſo one ſpecies of the diſtributiō ſhall become a Genus to the oppoſite member, & contradiſtinct ſpecies. If it be here replyed that reductive ſignificative ſacramentall is annexed to the Sacrament: I anſwer, that is nothing to the nature of the ſignificancy, for take & uſe a croſſe out of baptiſme, in the ſame manner & to the ſame end, as in it, & it will be the ſame in the ſpecificall nature of ſignificancy, only ſo much the worſe, becauſe it is ſett *cheek by jole with baptiſme.* 2. I aſke what he meanes by thoſe words,

How the Rej. diviſions interfere and croſſe one the other.

expreſſe, profeſſe: is it barely to declare? if ſo, then let him ſhow who is his adverſary, unleſſe he will fall out with his ſhadow, for do not all his oppoſites graunt, that *ſigna indicantia*, or ſhowing ſygnes are lawfull, but not *ſymbolica*.

The croſſe ſignifyes the covenant of grace.

Laſtly, when he affirmes, that theſe Cerem. morally ſignificant are not to ſignifye the covenant of grace: I reply, if they may ſignifye any other ſpirituall duty or benefitt, if they may ſignifye the ſeverall eſſentiall duties of the covenant of each ſyde, why may they not ſignifye the whole covenant? 2. If the croſſe ſignifyeth the conſecration of the child to God, and ſo entrance into the covenant, the relation of a ſouldier, to a Commaunder, a ſervant to a maſter, and ſo is continuance and faythfull perſeverance in that profeſſion to Chriſt, and his reſpect and regard of us according to thoſe relations, then doth it ſignify the covenant? By this which hath beene ſayd, it appeares, that the quæſtion is falſely ſtated: for theſe Ceremo. are more then holy by application in his ſenſe formerly opened, they are preſſed as neceſſary, and are uſed as analogically ſacramentall, as well as properly morall, and in ſignification, do pertake ſomthing of the proper nature of Sacraments, as alſo in the ſignificative teaching, and ſtirring up the heart: when its ſayd, they are uſed in worſhip, they are externall acts of Gods worſhip falſely appointed by man, and ſerve not for order, nor decency, nor ædification.

The ſtate of the quæſtion.

CHAP.

CHAP. VIII.

Concerning a nationall Church anſw. to the 60. 61. 62. of the Præface.

OF the faythfull congregations, wherein we were borne, baptized, and nouriſhed up in fayth, there is no quæſtion made, but they are our loving and beloved mothers: Yet much quæſtion ariſeth concerning that which the Rej. teacheth viz. *That all theſe churches together, have one mother, and ſo we have a grandmother, that is the Church of England, conſidered as one church: and that by way of repreſentation, as the convocation houſe, 2. by way of aſſociation and combination into one profeſſion, worſhip, and diſcipline, which includeth the orders and officers, that is, the Hierarchye, pertaining therunto, but not by any other collective conſideration.* Pag. 60 61.

1. I never read either in Scripture, or in any orthodoxe writer, of a viſible particular Church, either grandmother of Chriſtians, or mother of other Churches, if the Rej. hath, he ſhould do well to informe us, where we may fynd this doctrine explained. 2. I would willingly know, whether Chriſtians & Chriſtian churches alſo, were not in England, before this great grandmother? I think, the Rej. will not denye it, nor yet flye for ſuccour to his phiſitians, who have found out an herb, which is called of them, *Sonne before the Father*, to juſtifye his intention of *Daughter before the Mother*: He muſt confeſſe, that this Grand-mother, is onely a mother in law, *Filius ante Patrem. Filia ante Matrem.*

The nature of a repreſentative church,

law, and that law alſo to be mans, not Gods. 3. All the churches of England, may as well be conſidered as one in unity of profeſſion, without any new motherhood, as all the Latine Scholes of England one, in the unity of the ſame Grammar, or all Gallenicall, or Platonicall Scholes, one in their kynd. 4. A Repreſentative mother is the image of a mother, and an image, with commaunding authority in religion, without Gods commaund, is an Idoll: It was well therfore, to this purpoſe, ſayd of Zwinglius Explan. arti. 8. *That you be a repreſentative church, We willingly beleeve, for you are not the true church: But ſhow I beſeech you, whence you had this name: Who ſtyled you with this titie? who gave you power of meeting, and combyning together? who graunted you authority of coyning decrees and Canons, differing from the word of God? who ſuffered you to impoſe theſe upon men? who perſwaded you thus to burden Conſciences? who enjoyned you to call evill good, and good evill? You are therfore an hypocriticall church, which hath nothing ſound in it, and ſubſtantiall, but all things fayned and paynted, But you are not that true church, that bride beſeeming our Saviour, who ſtayes her ſelf, upon the truth alone, and the Spirit of God.* He ſpeaketh theſe things of thoſe, which under the name of Repreſentative churches, impoſed their inventions, upon true churches, without Scripture, which is a true repreſentation of our repreſentative convocation. 5. The Rej. confeſſeth, that this Hierarchicall convocation is humaine and not divine, and he will not denye, but Chriſtians, and Chriſtian congregations are Divine. Now what a monſtrous, and prepoſterous generation, then doth

Quod eccleſia ſit repræſentativa libẽter credimus, vera enim non eſtis: Sed oſtendite quaſo unde vobis hoc nomen? Quis hoc nominum indidit? Quis coeundi & conſpirandi vobis poteſtatem dedit? Quis eõdendi Canones & decreta verbo Dei diſſimilia, vobis ſuis fecit? Quis ut iſta humeris hominum imponeretis, permiſit? Quis conſcientias ut ſic gravaretis, vobis perſwaſit? Ut discretus bonum malum, malum bonum quis iuſſit? Hypocritica ergo eccleſia eſt, quæ nihil ſolidi habet, ſed picta & cõficta omnia, Sed non eſt eccleſia illa ſponſa Chriſto digna, quæ ſola veritate & Spiritu Dei inſtruitur.

doth he make (as it were in a Chymæricall dreame) of Divine Children, proceeding from humaine mothers and grandmothers: Our Saviour was of another mynd; when he made theſe two oppoſite, from earth, and from heaven: The Rej. hath found out ſo great conſent betweene theſe two, that earth may be the mother, and grandmother of heaven: Beſyde the humaine mother of Divine children, is not of their heavenly fathers choiſe, nor by him appointed, to beare the perſon of their true mother: But ſhe was firſt putt into this office, by the preſumption of men, and afterward authoriſed, by the Archmother of Rome, continuing her profeſſion, by ſleight & might, to repreſent thoſe, from whom ſhe can ſhow no other letters of credence, for the power ſhe uſurpeth, then ſhe maketh her ſelf, or hath gotten by ſtealth from civill power.

6. This repreſentative mother, is very ſeldome exſtant viz, when ther is a Parliament, which now we have not had theſe diverſe yeares: And when ſhe appeareth, ſhe can give no milk to her children, further then ſhe hath commiſſion from man: None of her children can have acceſſe unto her, only ſhe appointed many yeares ſince, certaine ſervants of hers, with reſtraint of their fathers allowance, to dyet them, with drye ceremonies, and ſcourge them, with ſilencing, deprivation, excommunication, if they fynd fault with that proviſion, which is very pap, with a hatchet; Is not ſuch a mother worthy grand titles and honor?

7. The examples of ſuch motherhood, which the Rej. fetcheth, from the aſſemblyes of Iſraell, Scotland, and

our Parliament, have no agreement. For 1. we read of no aſſemblyes of Elders (by office in Iſraell) from whence all other were excluded, ſtiled either Mothers of Iſraell, or all Iſraell: Neither was there in any ſuch aſſemblyes, this motherly authority exerciſed, of appointing humaine ſacred Ceremo. unto Iſraell. 2. The aſſemblyes of Scotland, before Perth, had no ſuch ſtate, as our convocation, nor power of commaunding, but only advized of, and directed thoſe things which God had appointed, and the churches were knowen to deſire, yet might their judgment be well called, *the judgment of the church of Scotland*, becauſe they pronounced nothing, but that which all the churches of Scotland, did publikely profeſſe, even in their ſolemne confeſſion. 3. Our Parliament is not ſtiled, the *Mother common wealth of England*, yet in civill affaires, more liberty is left for ſtile, and power, unto publike aſſemblies, then in religious: But if the lower houſe of Parliament, were not more freely choſen, and of greater power, then the poore lower houſe of Convocation, a quære might be made, whether the ſtate or common wealth of England were there or no.

Now for the ſecond way of one church, by aſſociation, and combination of all particular churches into one profeſſion, worſhip, and diſcipline: This is good, thus farr, and the very ſame with that collective conſideration, which the Repl. mentioned, and the Rej. termed *a new miſtie inexplicable nothing*, except combination doth miſtyly cover under it, the ſwallowing up of particular congregations, by Nationall, Provinciall, Dioceſan churches. But as for

s for that clauſe, that this muſt needs include, ſuch or-
lers and offices as our Hyerarchye: this is either a beg-
ing, or a ſtealing of the mayne quæſtion: For 1. this
Hierarchye conſiſteth of officers and orders (by the Rej.
owne confeſſion) humaine, not divine: now aſſocia-
ion of profeſſion, worſhip and diſcipline, may certainly
e had by officers and orders divine. 2. The reformed
churches of France, have their aſſociation, and combina-
ion, without any Hierarchye. 3. The Hierarchye doth
not aſſociate churches, under it, but ſubdue all to it ſelf,
ſo that, as the Pope, is ſometyme eſteemed the Church
of Rome, and ſometyme, he with his aſſiſtants, ſo is our
Hierarchye in England. *Beza in his notes of the church not
farr from the end*, giveth warning of this: *I moſt willingly
leave the wholl frame of Epiſcopall authority to the Papiſts:
of which (I openly profeſſe) the Holy Spirit of God, was never
the author, but humaine policy, which if we do not obſerve, to
be accurſed by God, we certainly as yet ſee nothing at all: and
nouriſh we do a viper in our boſomes which will kill the mo-
ther.* This prophecy is too true of the Hierarchye, as in
other reſpects, ſo in this, that it ſeemeth to devoure, our
mother churches title, liberty, right and power, and in a
great part hath prevailed.

Beza de eccleſia notis paulo ante finem.
Ego Pontificiis libenter relinquo, totum iſtiũ Epiſcopatus gradum, cuius (apertè dico) Spiritum Sanctum, non fuiſſe authorem, ſed humanam prudentiam, cuius ſi animadvertimus Deum maledixiſſe, certe nihil ne nunc quidem videmus, & viperam in ſinu fovemus, quæ rurſus matrem necabit.

9. It was added by the Replyer, that the Hyerarchye,
is a creature of *mans making*, and may more lawfully be
removed, when it pleaſeth man, then ever ſhe was by
him erected. To this the Rej. anſwereth, confeſſing, that
*ſundry offices and orders in our church are humaine, and not
divine: adding, that accidentall formes of diſcipline, are not
determined in the word of God, but left in the churches li-*

berty, to deviſe, as all but Anabaptiſts, and ſuch as edge tooles neare upon them conſent.

Which words are worthy of a note or two: For he 1. acknowledgeth our Hierarchye of Archbiſhops, Bs, Deanes, Archdeacons, &c. to be creatures of mans making, not divine: Now of theſe principally conſiſt, our convocated mother church, as its well knowen, a few miniſters being added to her, for faſhion ſake, ſo that this church is a church of man, not of God, by his owne confeſſion, and this church is ſayd to be deviſed by the church, now it ſoundeth ſtrangly, *A church of the churches deviſing*: Nor know I well, what the deviſing church of England can be. The Rej. telleth us, that there be, but two wayes of conſidering, the Church of England, as one, either in the convocation houſe, or in that combination, which muſt needs (ſayth he) include the orders and officers, pertaining therunto: Now in both of theſe wayes Hierarchicall orders and officers are ſuppoſed and included, ſo that the Church of England, neither of theſe wayes could poſſibly deviſe theſe orders and officers. 3. The diſtinction uſed betwixt the *eſſentialls of diſcipline*, and *the accidentall formes* thereof, is obſcure: And if theſe termes, may be interpreted, by that ſenſe, which is given by the *Rej. of Doctrinall and Rituall, ſubſtantiall, circumſtantiall worſhip, that muſt be eſſentiall, which is commaunded in the word, that is accidentall, which is not commaunded, but permitted.* Then the Rej. in affirming eſſentialls to be determined, and accidentalls not, ſayth nothing elſe, but that which is determined, is determined, and that which is not determined,

ned, is not determined. 4. If he meane by accidentall formes, circumſtances of ryme, number, place and occaſionall courſe of proceeding, then he accuſeth unjuſtly, not only us, but the Anabaptiſts themſelves of oppoſing ſo manifeſt a truth, by all men confeſſed. 5. It would be worth a little paines of his to declare, how, and in what ſenſe our Hierarchye is accidentall, to the church, and diſcipline of England? The Biſhops are efficient cauſes, even in a high ranke, of our Diſcipline, they are principall members, of our Dioceſan churches, they have an Eccleſiaſticall rule, and commaund over the particular congregatious within their Dominion, by them and in their name, the eſſentialls of ordination, inſtitution, introduction, ſuſpenſion, deprivation, excommunication, &c. are diſpenſed and diſpoſed of: who will ſay, that theſe things, can agree to accidentall formes. 6. Concerning edging upon Anabaptiſts, in this point it may with better reaſon be objected, to thoſe that maintaine Dioceſan Biſhops, then to thoſe that oppoſe them, for it is well knowen, that the Anabaptiſts, in Holland, Zeland, and Friſland, have their Biſhops, which have care of many congregations, within a certaine circuit, & in all of them (though ther be others that teach) they only, at their viſitations, performe ſome mayne things belonging to the paſtorall office. 7. The poſition (that our Biſhops are humaine creatures of mans making) is not only to us, but to many of themſelves, ſufficient to condemne their office, ſome of them having publikely proteſted, that if it were ſo, they would not keepe their places one day.

CHAP. IX.

Concerning Superſtition: anſwere to 64. 65. 66. 67. 68. of the Preface.

Novum crimen (Iudæi) ante hunc diem inauditum.

BEhold a new crime (O yee Iudges!) and unheard of before this day: Theſe who hould the reliques of Popiſh confeſſed ſuperſtition, unlawfull, are (in that very name) indited of *ſuperſtition.* Nay they muſt be content to have it for their ſolemne ſtyle, in publique writings, for ſo Dr. Morton hath dubbed them *(To his ſuperſtitious brethren the non-conformiſts)* and Dr. Burges will maintaine it. If any man take it ill, and ſay, that ſuch a title doth rather beſeeme thoſe, which allow of religious *holy water, images, circumciſion &c.* beſyde *croſſes and ſurplices* (as theſe two Drs doe,) hee is ſtraight way ſcurlous: But let us inquire into the *Inditement.*

Pag. 64. 1. *It was noted by the Replyer as a ridiculous peece of Rhethoricke, and a trick of prevention, uſuall with crafty men.* The Rej. anſwereth theſe *two titles ſuite not well*, and the *charge is weightye:* which is very true, they ſuite not well, neither, to them they were intended unto, nor yet, betwixt themſelves, and the charge of ſuperſtition, if it be in good earneſt and upon ground, is weightye: But not well ſuting, do meet often times in affected accuſations, and ſo doe here *ridiculous Rhetorick, and craftineſſe:* Shee that haſted, to call her party *whore*, in the beginning of their ſcoulding fray, for feare ſhe ſhould be prevented, with that ſalutation, as more deſerving it,

was

was therin crafty, and yet if ſhe called her *whoriſh Sister*, it was ridiculous: Ridiculous I account, a new unexpected toy, which bringeth ſome admiration with it, Now this accuſation is ſuch, for untill now, it hath ſcarce beene heard of. The Ieſuites want neither invention, nor good will, in accuſing ſuch, as reject their ceremonies with all kynd of reproaches, and yet they could never yet, hitt upon this imputation, to charge them with ſuperſtition for that cauſe: Nay *Balthaſar Chavaſius* (a Ieſuite) lib. 2. cap. 7. ſ. 54. though he would fayne have faſtened ſome ſuch thing upon us, yet ſeing it would not take, but be accounted ridiculous, even by his owne freinds, he doth ſo much as ſay, he durſt not do it for ſhame: *We muſt not expect ſayth he, many ſuperſtitious expreſſions of undue worſhip, from thoſe who are falſely called, Evangelicall profeſſors, conſidering thoſe ſuperſtitions are wont to be certaine, vaine and ſuperfluous obſervations: but they (meaning the reformed churches) do bitterly inveigh almoſt againſt all Ceremonies.* So our Rhemiſts on Acts 17. Sect. 4. diſcharge us of ſuperſtition: whereupon Dr. Fulk ſaith: we accept of your teſtimonie as the witneſſe of our adverſaries: And is it not admirable then? that our Def. and Rej. ſhould goe beyond the Ieſuites in their owne element, and teach them how, and in what ſenſe, they may here-after better accuſe Calvin, and thoſe that agree with him of *ſuperſtition*, then of raſh irreligious, or profane innovation, for rejecting ſo many Ceremonies of theirs: which not only they, but alſo our Divines (if we may beleeve the Def. and Rej.) eſteeme eaſily reformable to good uſe, & not ſimply unlawful:

Non eſt, quod a Pſeudoevangelicis (reformatos puta) ſuperſtitiones multas indebiti cultus expectemus, utpote quæ obſervationes quædam inanes, ac ſuperflua eſſe ſolent, illi autē ceremonias pœnè omnes inſectantur.

And

And by the ſame reaſon, Non-reſidents, Pluraliſts, Tot Quots, common ſwearers of diminitive oaths, & dicers, ſtanding upon the lawfulnes of their practiſe, may upon that ſuppoſition, call thoſe, that gayneſay them ſuperſtitious brethren.

2. *For the exploiding rather then anſwering or confuting of the foreſaid ridiculous accuſation it was alledged: That ſuperſtition is a kynd of exceſſe of religious worſhip, and that an exceſſe, or error in a negation, was never called by any author ſuperſtition, when he meant to ſpeake properly, except that very negation, be held as a ſpeciall worſhip. That we doe not abſteine from theſe Ceremo. but as from other unlawfull corruptions (even out of the compaſſe of worſhip: That every erroneous deniall of things lawfull is not ſuperſtition, and that all ſorts of definitions which are given of ſuperſtition, do touch upon our Cerem. rather then on the deniall or condemning of them.* All this could not ſtay the Rej. but he muſt maintaine, and renue this *weighty charge*, as he calleth it, and pronounce, that if we can avoyd it, it is our wit, (as if he would ſay) our book hath ſaved us: Lett us therfore conſider, what the accuſer can ſay, to bringe us to this extreame paſſe.

Pag. 65. anſwere to the praface.

Anſwer to Coll. 2. 23.

3. *There can be no plainer reaſon of this accuſation (ſaith the Rej. then that out of Coll. 2. 23. where Will worſhip is inſtanced in negative obſervances, touch not, taſt not, handle not, &c.* But 1. we teach no negative obſervances ſo called, for obſervances are ceremoniall: Tho. 1. 2. q. 101. art. 4. we make no ceremonies of our negations, but make them morall duties: The Prelates on the other ſyde, appointing poſitive obſervances, do ſeeme to in-

clude

clude the negations of them, as of the ſame kynd: Baptize not without croſſing, doe not divine ſervice without ſurplice, communicate not without kneeling, ſo that by this meanes they are made guilty of double ſuperſtition.

2. The practiſe of ſuperſtitious perſons in thoſe dayes, condemned here by the verdit of this place, caries no proportion or reſemblance, with our ceſſation, or negative abſteining from cerem. becauſe *there touch not, taſt not, &c.* were taken up by virtue of mans impoſition, and for the more ſpeciall worſhip of God, in a more peculiar manner, but we ceaſe from ours, by virtue of another rule, with no ſuch intent, as to preſent any peculiar kynd of honor to God therby: And thus abſteining from our Ceremon. as unlawfull, upon conſcience (though they were lawfull,) cannot be ſuperſtition, except firſt it be an elicited act of religion, or worſhip: Such worſhip it cannot be, except either in the intention of the abſteiner, or in the nature of the forbearance, it be uſed as a meanes, to give unto God ſpeciall honor, that is, other and more immediate honor, then we do, by acts of obedience, common to the ſecond table, with the firſt: But this is neither in our intention, nor doth the nature of ſuch forbearance as we uſe, implye it: For that common charge which uſually occurrs in ſcripture, *ceaſe to do evill, Iſay. 1. Abſteine from all appearance of evill, 1. Theſſ. 5.* is a duty of obedience in generall common to both tables: Now, if it be onely materially determined upon a work of the ſecond table, not formally elicited, from love or juſtice to our

When bare ceſſations of evill come to be worſhip.

brother, it is no act of love or juſtice. As if a man hating his neighbour, ſhould yet for feare of Gods judgment, abſteine from killing of him, this was no act of love, or juſtice, toward him; Even ſo, abſteining from our Cerem. as evill for feare of offending God, though it may materially be referred to the firſt table, yet cannot it be an elicited act of worſhip, except it floweth from religion, or a deſire to do ſpeciall honor to God therby.

3. Theſe negative prohibitious, were ſo plainly the *Commaundements of men*, *ver.*22. that from hence our divines do commonly argue againſt ſuch popiſh Cerem. as ours are: And therfore Papiſts in their commentaries, as Eſtius ad Com. de lapide &c. upon that place, do ſtrive to putt-off that blow from their Cerem. but yet are conſtrained to confeſſe, *unprofitable* and ſuperfluous Ceremo. or inſtituted by a meere humaine ſpirit, (ſuch as ours are) to be in thoſe words condemned; If therfore this place; be the plaineſt reaſon, which the Def. and Rej. have, of charging us with ſuperſtition, it is plaine enough, there was more affection and affectation, then reaſon in this weighty charge.

4. Whether any definition of ſuperſtition will beare up this weighty charge, forced upon thoſe, that reject humaine Cerem. the Rej. will not try by the *Schoolemen*, becauſe he loveth them not ſo well, but only by a Definition which is found in *D. Ames his Medulla*: but paſſing by the *Schoolemen*, he might have found in our Divines, Definitions, very fitt for this triall, as that of Vrſyne Tom. 1. in præcept 2. Superſtition is that which adds

dds humaine inventions to divine præcepts: That of D. Fulk in Act. 17. Sect. 4. A will worſhip is, more then appointed by the law of God: That of Mr. Perkyns on he ſecond commaund, Superſtition is worſhip of God, without his commaundement &c. For ther is not one f our writers, who treateth of ſuperſtition, and doth ot give ſuch deſcriptions of it, as from them it may e concluded, that the rejecting of ſuch Ceremon. as urs are, is ſo farr from ſuperſtition, that it is the oppoing of ſuperſtition: Yet let him chooſe by what Definiions, the cauſe ſhall be tryed.

5. The Definition which he maketh choice of is: *uperſtition is that wherby undue worſhip is exhibited to God: rom hence the Rej. collecteth, and aſſumeth 1. that ſuperſtiion properly is in the opinion and mynd of the worſhipper: . That a man may imagine himſelf to honor God in the uſe f ſuch things, as God hath not forbidden or condemned, and hereupon forbeare, even for conſcience to God, things lawfull: . That the very not doing of things prohibited in the firſt able (if it be for conſcience to God,) is worſhip.* Now the irſt of theſe, is to fetch *quidlibet ex quolibet*, any thing out of every thing: For ther is nothing in the Definiion alledged, from whence (by any logick) it can be oncluded, that ſuperſtition is properly in opinion and ynd: 2. The aſſertion is as falſe, as untowardly collected, for though inward ſuperſtition, be in the *mynd* or oule, and ſpringeth from an erronious opinion, yet neither it, nor any morall vice or virtue, doth properly conſiſt in opinion, but rather in affection, and diſpoſiion of the heart and will, as all that conſider of the

matter, will eaſily perceave and confeſſe: And as for outward ſuperſtition, that conſiſteth in outward obſervances. 3. The ſecond collection ſerveth nothing to the purpoſe: Neither yet the concluſion drawne from it, that there may be *a negative ſuperſtition:* yet is it ſo intricately ſett downe, that it conteyneth a kynd of *contradiction, for the forbearing of things lawfull, is termed the uſe of ſuch things*, in what ſenſe I cannot conjecture: The laſt would prove ſomething, if it were generally true as it is not: The avoyding of ſynne or things forbidden by God, is an act of common obedience, belonging as well to things forbidden, in the ſecond table, as to thoſe, that are forbidden in the firſt: And the termination of this act, upon matters of the firſt table, doth no more make it properly worſhip, toward God, then the like termination of it, upon the matters of the ſecond table, doth make the ſame act, properly juſtice, or charity towards men: It may, in this or that particular, be *imperated* or commaunded by religion to God, and in others by charity to men, but it is not, in that particular *elicited*, or naturally flowing from either, as worſhip doth from religion and bounty from charity.

The Def. and Rej. abſteine every day upon conſcience from innumerable things forbidden concerning Gods worſhip, as from Popiſh Idolatries, Mahometicall impoſtures, & all the rabble of thoſe divilliſh diviſes, which are among the Heathen. Yet I doe not thinke, that they themſelves conceive, their acts of dayly worſhip to ariſe in account, unto ſuch a number, as is there to be found, of ſuch things forbidden. The plaine truth is, that an abſteining

ſteining frō this or that inſtituted, or choſen to be obſerued, in the worſhip of God, & for the honouring of God therby, is a kynd of Cere. worſhip: But the mere abſteining from this or that unlawfull action upon conſcience of Gods commaund is no ſpeciall worſhip, nor was ever ſo eſteemed. 6. But out of D. A. who ſayth; *That Religion is an obſervāce wherby we performe thoſe things which directly belong to the giving of honour to God*, ſo much may be wrūg as the Rej. meaneth, viz. *that if any obſervance be made of not doing any thing, which God hath not forbidden, of purpoſe by directly to give honour to God in the not doing thereof, this muſt needs be an exceſſe of religion a negative ſuperſtition. Juſt ſo as not obſerving, is obſervance; not doing a thing, is performance of it, as the purpoſed abſteining from that which appeareth a diſhonouring of God is a direct giving of honour unto him.* 7. Neither is the other allegation out of D. A. to any better purpoſe than the former: *There is a ſuperſtitiō ſometimes in abſteining from certaine lawfull things, viz. when ſome ſingular ſervice, & honour is by that abſtinēce intended.* Did the Rep. ever deny this? Nay, doeth he not expreſly confeſſe as much in theſe words; *The ſuperſtitious exteſſe of religion, doth ſometimes ſeeme to conſiſt in a negation, viz. when that very negation, abſtinence, or forbearing is held for a ſpeciall worſhip?* The Rej. indeed, ſeemeth to finde a difference in that terme of *ſingular*: But that is to finde a knott in a ruſh; For by *ſingular* Dr. A. meant the ſame thing which the Replyer meant by *ſpeciall*, according as theis termes are oftē promiſcuouſly uſed. The deſcant therfore which the Rej. maketh upon this occaſiō, that *we fancy our non-cōformity ſo ſingular a piece of ſer-*

vice, a ſingular point of piety, and of true ſyncerity, this, I ſay, is but a declamatory venting of bitter, but ungrounded ſurmizes. We account our abſtinence from theis Cerem. no ſpeciall or particular worſhip, much leſſe *ſingular* for degree of excellency; nor doe we eſteeme it a point of piety, more *ſingular*, than to abſteine from ſwearing by the Maſſe. Some point of ſincerity there is, in refuſing theis mixtures, but not worſhip, or ſo ſingular in our opinion, as the Rej. would perſwade his readers to our ſingular prejudice, & wrōg. Many things are ſingular faults if they be admitted, the leaving of which is no ſingular commendation. What if ſome had rather never preach the Goſpel, or receive the ſupper than tell a lye for thoſe endes? Will the Rej. thence conclude that they make the abſteining from a lye a more ſingular piece of worſhip, and piety, than either Word, or Sacraments? I would be loath to undertake the prooving of ſuch a wilde conſequence. Divine, and bleſſed Bradford refuſed to be admitted unto the Miniſtery by B. Ridley, except he might be excuſed from the abuſive formalities, then and now, in uſe: yet Gardiner, nor Boner, neither did, nor being aſked would therefore (as is probable) have accuſed him of Superſtition, as eſteeming the abſteining from thoſe abuſes more ſingular ſervice of God, or piety, than all he might doe, and did afterward in the miniſtery.

8. The examples brought by the Rej. are like unto his Reaſons: *1. The Phariſees did ſuperſtitiouſly reſtraine labour on the Sabbath, beyond that which God impoſed; this was a negative ſuperſtition.* True; it was an humaine inſtituted

ituted Ceremony ſomething like unto Popiſh holy ayes: But the Phariſees abſteining from the feaſts of acchus, Venus, &c. was no ſpeciall worſhip. 2. *The hilſtims not treading on Dagons threſhold was negative perſtition:* True, as the former, It was an obſervation ſtituted to honour Dagon by: But their not-admitting of Circumciſion was no ſuperſtition. When therefore upon ſuch wretched examples, and reaſons as theis re, the Rej is ſo confident in laying his weighty charge f Superſtition upon us, as that he pronounceth *all the ater of Nilus not to be ſufficient to waſh us from groſſe ſuerſtition*, the underſtanding reader hath no cauſe to hinke otherwiſe but that even the Rej. may have a onfident *full perſuaſion* ſuch as that he buildeth much n, and yet but hollow empty ſupporters for the upolding of it.

9. Such alſo are his diſtinctions, whereby (as with a ett finger) he diſchargeth the Convocation of all ſuerſtition, becauſe they impoſe the Ceremonies, not as hings *directly, properly, immediatly*, but *onely conſequently, nd mediately*, belonging to the giving of honour to God. For 1. If they be conſequently directed to God in eaching of men Gods will, as the word doeth, they are *irſt* worſhip unleſſe preaching be no worſhip. 2. If hey be worſhip proper to this office, they are proper worſhip. 3. If they be worſhip belonging to the firſt able, then they are *immediately* worſhip: But all the former are true, as was before ſhewed, yet one thing more would be knowne, what reaſon the Rej. hath to place the obſervance of our Cerem. for the kynde of it, in one

in one degree of diſtance, and latitude: and the rejecting of them, in another? It ſeemeth to be as if the Engliſh day, and night ſhould be ſo diſioyned that our night ſhould be in England, and our day in China. When he further expounds himſelfe we ſhall be more able to diſcerne his meaning.

10. Laſt of all, For ending of this quæſtion about ſuperſtition, I require a reſolution of this not-unlike Quære, which with change of perſons conteineth the ſame caſe. Seeing there be different opinions concerning our Dioceſan Biſhops places, and functions, even among them that make benefitt of them, ſome holding them to be of divine inſtitution, or elſe not lawfull, ſo that (as they ſay) without this perſwaſion they would give over their Biſhopricks, to day before to morrow. Others holding them onely of humaine Inſtitution, and yet lawfull; Let him, I ſay, tell us plainly, whether the Prelates of this later opinion may call the other Prelates *ſuperſtitious brethren or fathers*, for holding Eccleſiaſticall Biſhops of Mans inſtitution unlawfull? If not, let not the Rej. nor his Dioceſan be ſo liberall of this title to others that diſſent from them about humaine Ceremonies as unlawfull, except they either thinke Biſhops cannot be ſuperſtitious, or that we cannot be wronged with any odious imputation.

CHAP.

CHAP. X. Sect. 1.

Concerning Parliaments, and Convocations: anſwere to 70. 71. 72. 73. of the Præface.

BEcauſe the Def. objected the authority of Parliaments, and Convocations for eſtabliſhing of theis Rites, it was oppoſed by the Rep. 1. that Prelates in theis matters have no reſpect unto the authority of Parliaments, as appeareth by the teſtimony of the Parliament it ſelfe An. 1610. in the Records thereof. 2. That no Parliament doeth allow ſubſcription, and Conformity to be urged as now it is by the Prelates. Which alſo was ſhewed out of the ſame Parliament records. 3. That the Prelates proceedings are ſo ag^t. Parliament Lawes, that by them they are ſubject to a *Præmunire*. Now ſee what is rejoyned.

1. The firſt fillip is, that though the Prelates regard not the authority of Parliaments, yet *that is no anſwer to this Objection, theis Ceremonies are eſtabliſhed by ſundry acts of Parliaments.* Where the Rej. forgetteth that ſome arguments, and anſwers are *ad hominem*, that is, they reſpect the thing in quæſtion, not ſimply, but as it cometh from ſuch a man. Now this was the meaning of the Repl. that objecting of Parliaments by a Prelate, in defence of Prelates who regard not the authority of Parliaments, is a ridiculous plea.

2. In the ſecond place, it is denied that the Prelates reſpect not the authority of Parliaments, becauſe, forſooth,

ſooth, *they have the kings commiſſion, and broad ſeale, they are by Parliament confined.* That is; they neglect no Parliamentary Statutes in all things. For ſo farr as they can turne any Statute Law to ſerve their turne, and in thoſe circumſtances which they dare not, for their heads, omitte, they follow that which Parliaments prescribe.

13. To that firſt Evidēce which was alledged out of the Records of the worthy Parliamēt An 1610. it is rejoyned *that it doeth onely proove that the Prelates miſtake (if they do miſtake) in one point, their owne authority given them by Parliament.* Now if by *miſtaking*, he meaneth bad, and unlawfull taking, this which he ſayth may be graunted. But if he meaneth an errour of ignorance, ſurely he miſtaketh the matter one way or other. For 1. Ignorance of the Law doeth not excuſe any violaters of the ſame much leſſe Scribes, and Doctors, Prelates, which uſe to be among Law-makers, and in Commiſſion for to ſee to the execution of Lawes. 2. Thoſe that erre of ignorance, correct their fault upon information, and knowledge: But our Prelates being diverſe times warned, even by the Parliament, have not mended, but more violently than before, perſiſted in, and purſued this *miſtaking*. 3. Miſtaking in matters of ſuch weight, as are ſo many good mens livings, and *free-holds*, is *a broad fault*, of the ſame nature (in all Law) with *ill (crafty) meaning*. If the Prelates ſhould take upon them to take away the life of ſome non-conformiſts, directly, and by ſentence (as they have, in effect, done by long impriſonment, and ſhould be called in quæſtion therefore, it would not helpe

Culpa lata dolus malus.

elpe them to ſay, they miſtooke their authority.

4. It is added here by the Rej. that *the making of Eccleſiaſticall Canons doe properly belong to the Prelates.* But 1. except there be ſome myſteriall diſtinction underſtood twixt Canons, and Lawes, this is to robbe both Parliament, and King alſo of their juſt authority, that Prelates may uſurpe it. 2. Say it be ſo, that it belongeth properly to Prelates, for to make Eccleſiaſticall Canons, doeth it therfore belong to them to make *ſuch* Canons? Suppoſe the Ceremonies to be lawfull, have the Prelates proper power to appoint any lawfull Ceremonies? then they may inſtitute, and appoint, in the Def. and Rej. his judgment, not onely holy-water and Images, throughout all England, but alſo commaund that all the Parliament, with the reſt of Engliſh men, ſhall be *circumciſed*; for the Def. Pag. 285. being aſked, *whether he holdeth Circumciſion as it is uſed under Preſter Iohn, lawfull?* the Rej. anſwereth for, and with him, *He doeth ſo, and you ſay nothing to diſproove it*; Inſinuating that if any thing be ſayd to diſproove it, he is ready to mainteine it. Now I appeale to the firſt Parliament that ſhall hereafter be called, and in the meane time, to any Engliſh man (beſide thoſe that are reſolved to ſay what Defendants, and Rejoyners will have them) if they beleeve that the Prelates have power, and that from the Parliament, or with the conſent of Parliament, to appoint the people of England, even thoſe of the Parliament it ſelfe, to be circumciſed? Have the innocent Ceremonies brought us, and the Parliament into ſuch bondage, that at the Prelates pleaſure, we muſt all be circumciſed? It ſeemeth

then they are bloody innocents.

5. *The ſecond inſtance out of the ſame Parliament Record* (ſayth the Rej.) *blameth this in the Convocation, that it hath made the refuſall of Subſcription pœnall, with deprivation of mens free-holde.* Which is very true, and due: but not that onely; For the Parliament condemneth expreſly all urging of Subſcription above that *appointed by the Statute of 13th. Eliz. which onely concerneth confeſſion of the true Chriſtian faith, and doctrine of the Sacraments.* Neither is their mentioning of *free-hold* ſo to be taken as if they allowed the men ſhould for refuſall of other Subſcription, be deprived of their Copy holds; but onely as an exaggeration of the Prelates præſumption who doe not feare, nor ſpare to vihlate the fundamentall Lawes, and Liberties of England, ſuch as that is, for no man to be deprived of free-hold, without the Law of Parliament, and a Iury of 12. legall men.

6. The Parliament addeth, that ſilencing and depriving of Miniſters for non-conformity, and non-ſubſcription (without, and againſt Law) hath beene the *great griefe of ſundry well affected ſubjects.* To this the Rej. ſayth, that *ſo it hath beene the griefe of thoſe which depriued thē; who yet deprived thē becauſe they were cōmaunded, leſt their errour ſhould be ſtill maintained, ād the Miniſtery of Conformiſts contemned.* This profeſſiō of griefe in depriving Prelates, may be likened nnto that of Queene Maries Prelates, who whē they condemned the Martyrs, ſayd they did it with greife. So Gardiner in his ſentēce of condemnation upon Mr. Rogers, the firſt that ſuffered under Queene Mary. *We therefore,* ſayd the Bps. aforeſaid, *with ſorrow*

ſorrow of minde, and bitterneſſe of heart, doe condemne thee *he ſayd Io. Rogers, &c.* Vnto which may be added M. Fox his Marginall note. *Theis murderers pretend a ſorrow of heart, and they will not ceaſe from murdering.* But to follow onely the Rej. his *ſo grieved.* It is very goodly *ſo.* The well affected ſubjects were, and are grieved, in that ſenſe that *ſcãdalizing* is called *grieving:* This ſcandall was at the Prelates proceedings: The Prelates are grieved for their owne fact, but not to repentance, at leaſt ſuch, as they doe not repent of. The griefe of thoſe well affected ſubjects ſtirred up in them, and in the Parliament a ſerious petition, and indeavour to ſtay the Prelates violence, and remoove the ſcandall: but the Prelates, though they challenge the power, and care of Eccleſiaſticall affaires as properly belonging to them, could never be mooved, either by others, or their owne prætended griefe, ſo much as to petition unto his Majeſty, for the remooving of the grievance, but were and are as ready as their Paratours, & Purſuivants to doe that which belongs to them about this that grieveth the Parliament, aud ſundry other well affected ſubjects. The Parliament grieving with thoſe that grieved, made a good Law to make voyd the Prelates Canons, as the cauſe of unſufferable griefe: The Prelates, firſt makers of the Canons, and ſince urgers of their execution, in which alſo they often goe beyond their owne rules (as paſſionate executioners uſe to doe) and many of them applaud themſelves, glory, and triumph in their imagined victory. But it may be thoſe are here meant, who, as D. B. in D. Covel pag. 44. *urging ſubſcription, and conformity,*

mity, ſtick not to ſay the Authority ſinneth in not removing ſome of theis things. Now if they grieve for ſinning againſt their conſciēces, God give it may be to repētance not to be repended of: but yet this not *ſo* as the well affected (of whom the Parliament ſpeaketh) are grieved, by other mens vnconſcionable dealing. *They are commaunded*, forſooth; But who procured that commaund? who ſhould procure the ceaſing of that ſame? And is it ſufficiēt for Fathers in God to ſay they are cōmaunded by man to vndoe the miniſters, and vex the people of God? Biſhop Grindal was cōmaunded to ſuppreſſe the exerriſe which was called *Prophecying*: yet he conſtantly refuſed to execute ſuch a commaund. *Tempora mutantur, & nos mutamur in illis.* But the Prelates, (ſayth the Rej:) *proceeded not againſt them, becauſe they were painfull, and fruitfull miniſters.* As if the Parliamēt were to be ſo interpreted, or rather derided! or any but the Devill of Hell would profeſſe ſuch a cauſe of ſuch proceeding? Wherefore then? *Leaſt their errour ſhould be ſtill ſuffered, and the miniſtry of others contemned.* It ſeemeth then that in the Rej: his opinion the Parliament in condemning theis proceedings, went about to mainteine dangerous errour, and to bring conforming Miniſters into contempt. But not to ſpeake of his taking the queſtion for graunted, viz: which the Miniſters held a dangerous errour) the Parliamentary way of making voyd the Canons might have freed the prætended errour from all danger, and left no miniſters in contemptible conformity, vnleſſe ſome would contemne Chriſtian liberty as having by cuſtome their eares nayled

ed to the doore of ſervitude.

7 Concerning the *Præmunire* anſwer is given, that if the Prelates be ſubiect vnto it, *that is more than the Rej: knoweth; that they might incurre that perill vpon ignorance; and that by Statute Law the Ceremonies are eſtabliſhed, with the penalty of refuſing them, as all men know, and ſome have felt at Aſsiſes, and Weſtminſter Hall.* But for the firſt of theis ſhifts, D: B: knowes ful well (whatſoever the Rej: will know) that Prelates cannot take from any Engliſh man his *freehold*, without Parliament Authority, and yet be free from the Statute of *Præmunire*: Now that they doe ſo, the Rej: himſelfe even now confeſſed. Moreover; who knoweth not that the Prelates doe keepe their Courts, ſilence, deprive &c, in their owne names? which doeth evidently intrench vpon the Prærogative Royal of the Crowne, and ſo fall into the *penalty of Præmunire* by the Statute of *Henr.* 8. 25. except they can ſhew ſome ſpeciall warrāt by Statute for ſo doing; which that they cannot doe is evident; becauſe in King Edwards dayes they were enjoined to keepe their Courts in the Kings name; and ſince that time, have no ſpeciall warrant, by any Statute, for any ſuch Courts in one or others name. Ignorance is here againe vainely pretended, as before was declared. Are the Prelates onely ignorant of that which they have ſo often beene warned, and convinced of in many Parliaments? Now for the eſtabliſhing of theis Ceremonies, with the penalty of refuſing them by Statute, the Rej: ſhould have done well, if he had named that, or thoſe Statutes where we may finde this done. As for the penalty

penalty of deprivation for refuſing theis Ceremonies, the Rej: confeſſed before, that the Parliament Anno 1610. pronounced againſt it, as contrary to Law. If the Ceremonies themſelves ſtand eſtabliſhied by any Statute, it muſt be that of Eliz: 1. But that concerneth the booke of king Edward in which this Rej: pag. 54. 55. confeſſeth ſome vaine Ceremones, now removed, to have beene præſcribed. Now either thoſe *tollerable fooleries* were eſtabliſhed by Statute of Eliz: 1. or not theis; For no difference is found in the Statute; If thoſe, why doe our Oppoſites refuſe them, and yet urge theis vpon that, Law which no more eſtabliſhed theis than them? The trueth is, though the booke for ſubſtance was in ſome ſort confirmed, yet every *rubrick*, and ceremony which was therein cõteined, though it was for a time tolerated, was not eſtabliſhed. Why elſe was ſubſcription, by that Statute, reſtreyned only to doctrine of Faith, and Sacraments? If any therefore have beene deprived, either at Aſſiſes, or other Civill Courts, for mere refuſall of theis Ceremonies, (which I much doubt of) that, (without quæſtion) hath beene by the Prælates procuring, not by ſuch evidence of Law as iuſt Iudges require in ſuch wreghty cauſes. It would alſo be knowne what kinde of Iudges thoſe were which are ſayd to have beene ſo Ceremonious. Sometime it falleth out, that a *Hales* is put out of Comiſſion by a *Gardiner*, and another, a friend of Gardiner being put in his place, ſtrange ſentences follow thereon. At the leaſt, it behooveth the Rej: who alleadgeth, and alloweth thoſe Iudges facts, to ſhew vs vpon what grounds they proceeded?

Tolerabiles inepti.

8. Againſt the Convocation-houſe (as reaſons for which the authority thereof is little, or none in mens conſciences) ſome knowne things were briefly mētioned by the Replier, to which how the Rej. anſwereth, it is not unworthy conſideration. *1. Convocations conſiſt of a faction.* No (ſayth the Rej.) but of men which *ſubmit themſelves to the Lawes of the Land, and Conſtitutions of the Church.* As for the Conſtitutions of the Church, they are the Conſtitutions of the Convocation; ſo that the anſwer in that part is, *they ſubmitt themſelves to their owne conſtitutions:* To the Lawes of the Land that they doe not duely ſubmitt themſelves, it appeareth out of that which the Parliament, before alledged, ſayth; diverſe painfull, and learned Paſtors ready to performe the *legall ſubſcription*, have beene deprived for refuſing *Canonicall ſubſcription:* which could not be, if Canons were legall, and their makers obedient to Law. They charge alſo the bodies, lands, and goods of ſubjects *further than is lawfull*, ſayth the ſame Parliament. So that it is by this plaine how the Convocations may be ſayd to make a faction even againſt Parliaments. Yet if they were obedient to Lawes, they may (by conſpiring for their private ends againſt the common good) be eſteemed a Faction, as thoſe that bare the greateſt ſway in the Councell of Trent, were, and are of indifferent underſtanding men eſteemed. So in Queene Maries dayes, the perſecuting Prelates, though they ſubmitted themſelves to Law, and cried out of others that did not ſo, yet they were a pernitious faction. And ſo (it ſeemeth) was the meaning of the Repl. in this charge, becauſe he addeth

for a reaſon thereof, that they never conclude any thing for the *common good of the Church.* 2. *They are ſervile to thoſe on whom they depend, and tyrannicall over the poore that are ſubject to them.* This the Rej. doeth not deny, but ſayth; *It may be an errour of their perſons, not of their Conſtitution.* But what doeth this helpe us? If we muſt be ſubject to ſervile, and tyrannicall Canons, which come from the errour of their perſons, their Conſtitution will no way relieve us. Their Conſtitution is for ſubſtance the ſame now that was in Queene Maries dayes and yet we know what they did, and therby may conceive what they may doe againe. 3. *They are groſſe Violators of moſt antient Canons, being non-reſidents, Pluraliſts &c.* Neither is this denied by the Rej. ſo manifeſt is the truth of it. Onely, that he may not be altogether ſilent, he alledgeth that this being true, yet the Def. his ſpeech ſtandeth unſhaken, viz. *Theis Ceremonies are eſtabliſhed by Canons.* But I thinke if the Convocations be ſuch as have beene ſhewed, the credit, and authority both of them, and their Canons is ſo ſhaken, that they can affoard little eſtabliſhment to the Ceremonies in any free judgment.

CHAP.

CHAP. XI. Sect. 2.

Concerning the good and evill, which our Convocations have done.

AMong the Objections mentioned againſt our Convocations, one appendix was, that *in memory of man they never concluded any thing for the common good of the Church, more than by others was better done their hands: but much evill hath come from them, and more would, if their commiſſion had ſerved thereto.* Now becauſe this is a weighty charge, and enough to ſleight all their authority, if it be true, tis worthy to be ſeverally, and diligently conſidered, what their Advocate can alledge to the contrary. If in this point he be brought to a *nihil dicit*, then let him for ever holde his peace about ſuch Convocations.

1. The firſt anſwer is, that *the accuſation is not true, unleſſe the Agreement of the Articles of Faith, and Religion were not good.* But 1. this being graunted to be good, yet the accuſation may be true, becauſe this Act of An. 1571. can hardly be ſayd to have beene concluded *within the memory of man.* 2. It may well be quæſtioned whether in this, our Convocation hath done that which was not better done to their hands. To which purpoſe it ſhall not be extravagant, nor unprofitable, to compare a little the Articles as they were ſet forth in King Edwards dayes, Anno 1552. with the edition which the Convocation of Anno 1571. hath left us. In the former we find

Gratia Chriſti, ſeu Spiritus Sanctus qui per eundem datur, eor lapideum auſert, & dat eor carneum: ex nolentibus qua recta ſunt, volentes facit, & ex volentibus prava, nolentes reddit.

this Article *De Gratia. The Grace of Chriſt, or the Holy Spirit which is given by him, takes away the heart of ſtone, and gives an heart of fleſh; ſuch as were unwilling to things lawfull, he makes willing; and ſuch as willed things unlawfull, he makes unwilling.* Which Article is, I know not wherefore, left out in the later edition. This I am ſure of, that if the ſayd Article had beene renued in the ſame manner as it was firſt ſet downe, it had beene one barre more than now is found againſt thoſe among us which follow Arminius, and his Remonſtrants, & one warrant for publique preaching againſt them. Secondly, in the Article of *Iuſtification*, it was before ſayd, that the doctrine by ſole faith

Eo ſenſu quo in Homilia de Iuſtificatione explicatur.

in that ſenſe in which it is explained in the Homily of Iuſtification, is moſt certaine; Now in the later edition this *moſt certaine* is left out, and for *eo ſenſu* is put in an ambiguous terme *ut*. Whatſoever was the occaſion or meaning of this change, the former words were more full againſt thoſe that broach new doctrines about Iuſtification, ſuch as Dr. Iackſon doeth in his booke of Iuſtifying Faith. Thirdly, in the Article of Sacraments, the former editiō had, that the efficacy of thē is not *from the*

Ex opere operato, quæ vox ut peregrina eſt, & ſacris literis ignota, ſic parit ſenſum minime pium, ſed admodum ſuperſtitioſum.

Worke done, which expreſſion (in their Latine) as it is ſtrange, and not knowne in holy Writt, ſo it carrieth with it a ſenſe ſavouring little of piety, but much of ſuperſtition. Which words, if they had beene ſtill retained, (as they are not) ſome ſuperſtitious conceites about the Sacramēts might by them have beene ſuppreſſed. Fourthly, In the Article *De Cœna Domini*, the olde edition had theis words:

Quum natura humana veritas requirat, ut unius eiuſdemque hominis

Seing it is required to the true being of humaine nature, that the body of one, and the ſame man cannot be in many places at

once,

ce, but muſt be in ſome one definite place, therefore the body Chriſt cannot be preſent in many, and diverſe places at the me time. And becauſe (as holy Scriptures deliver to us) briſt was taken up into heaven, and is there to remaine unto e end of the world, none of the faithfull ought to believe, or ofeſſe any reall, and (as they ſpeake) corporall preſence of his ſh and bloud in the Sacrament. In the new edition all is is blotted out: which yet had good uſe againſt the utheran errour of Conſubſtantiatiõ. Fiftly, In the Arcle of *Traditions*, theis words (not found in the former dition) are conveyed into the later. *Every particular, or ational church hath authority of inſtituting, chãging, or abroting Cere. or Eccleſiaſticall rites inſtituted onely by humaine uthority, ſo that all be done to ædification.* This addition emeth to be added for the better advauncing of huaine Ceremonies. Sixtly; The Article about the books f forme, is very much tranſformed to the wronging of bſcribers. For formerly it affirmed onely that the ooke of ſervice, and that of Ordination of Miniſters *farr as concerned trueth of doctrine* are good &c. but ow in the later, this limitation (*quoad doctrinæ veritam*) is left out, and in ſtead thereof is added, that the ooke of Conſecration, and Ordination containeth l things neceſſary thereunto, and that it hath noing in it of it ſelfe either ſuperſtitious or impious, and at all that be conſecrated, and ordained according it, are orderly, and lawfully conſecrated, and orcined.

corpus in multu locu ſimul eſſe non poſſit, ſed in uno aliquo, & definito loco eſſe oportet, idcirco Chriſti corpus in multis, & diverſis locis, eodem tempore præſens eſſe non poteſt. Et quoniam (ut tradunt ſacræ literæ) Chriſtus in cœlum fuit ſublatus, & ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis eius, & ſanguinis realem, & corporalem (ut loquũtur) præſentiam in Euchariſtiâ vel credere, vel profiteri.

Qualibet Eccleſia particularis, ſive nationalis, authoritatem habet inſtituendi, mutandi, aut abrogandi Ceremonias, aut ritus Eccleſiaſticos, humanâ tãtùm authoritate inſtitutos; modo omnia ad ædificationem fiant.

Quoad doctrinæ veritatem.

Theis changes well conſidered, I thinke D. B. himſelfe will confeſſe that there was no great good done in the ſecond edition of the Articles concerning Faith, and Religion: Yet be it ſo, that this was a good worke of our Convocation, what a poore commendation is *one good worke*, of a Mother-Church in a whole generation or age of her children? *Tis for the poore to tell their ſtore.* But for a ſhepheard, in numbring of his flock to ſee them brought to *one* head, what ſhould he ſay but bemoane himſelfe with *Alas!* and *Weel a day?*

Pauperis eſt numerare pecus.

2. The ſecond anſwer is, that *Convocations doe good ſometimes, in confirming what was decreed before.* Which is ſometime true, viz. If the things decreed before, were of themſelves good, and had need of the Convocations confirmation. But ſometime ſuch confirmations are onely for faſhion-ſake; As when the Councell of Trent confirmed the Holy Scripture, the Apoſtolicall Creed &c. and then there is very little, or no good done, more than was formerly done to their hands. Any other confirmation of good, I doe not know our Convocations to be guilty of, nor can I underſtand, when, whence, and how the Convocation had Commiſſion to confirme any thing, without making of new Canons. A Law of Confirmation is neceſſary to Canons: but Canons of confirmation are not neceſſary to Lawes eſtabliſhed. Neither can it be ſhewed that ſo much hath beene given or committed to the Convocation. Nor if it were, could that be done without Canons (in ſome reſpect) new. And ſo much (it ſeemeth) Dr. B. knew, from whence it is that he addeth; *Or if they have done nothing, becauſe*

ecauſe they have had no commiſſion, to which they are limited y Act of Parliament, where lyeth the blame? If they have one nothing! What a miſerable ſuppoſition is this? To oe nothing in ſo long a time, is to be no Synode, no Mother-Church, nor good Milk-nurſe, but a dead Carraſſe, bearing an empty name of both. If they had no ommiſſion to doe good, they had no commiſſion to be Mother-Church. If the Parliament hath limited them o a commiſſion, it was becauſe they durſt not truſt hem without. Yet the blame of not doing good cannot ye upon the Parliament, becauſe they never ſought to , or by it, for a commiſſion of doing any good; Nor yet f the Kings Majeſty, (where the Rej. ſeemeth to leave) except they have declared what neceſſity there was hey ſhould doe ſome good, and to that intent made peition for a commiſſion; Let it lye therefore upon the onvocation it ſelfe, which repræſenteth, as an Image, r maketh ſhew of ſome good but doth none at all.

3. The third anſwer is; That *in the booke of Canons ere many good proviſions for more plentifull preaching, and edreſſing the abuſes of Eccleſiaſticall Courts, which would ave done much good, if they had beene as careſully executed s they were made.* But 1. ſo there was alſo in the Councell of Trent, many Canons of Reformation, at moſt of heir ſeſſions, nay ſuch, as (without any ſtraining) goe arre beyond thoſe that are found in our Canons. As for example, in the fift Seſſion, under Paulus 3. it was decreed that expounding of the Scripture ſhould be diligently obſerved in all Cathedrall Churches, and alſo in other places where any ſtipend was, or may be had, and that

that Præbends, for that cauſe abſent from their Chapiter, ſhould enjoy their dividents, as if they were preſent. And that all Pariſh Prieſts ſhould be compelled to teach their people, at the leaſt on the Lords day, and in ſolemne feaſts. In the ſixt ſeſſion, the Auntient Canons are revived which were made againſt Biſhops that buſy themſelves in Princes Courts, or other where with ſecular affaires, and ſo are either non reſidents, or non-prædicants. In the ſeventh, it is ordered that all collations of benefices be upon able men, and ſuch as will be reſident upon the ſame, under great penalties. Plurralities alſo are aboliſhed, or made nullities. In the fift ſeſſion under Pius 4. all taking of money for Orders, for letters teſtimoniall, for ſeales by Biſhops, is condemned as ſimony: Nay, the Notaries, or Secretaries are forbidden to take any thing except they have no wages (& then alſo, not above the tenth part of one Crowne) under great penalties. It is alſo under like penalties decreed, that none be ordeined (except upon neceſſity, and then with patrimony, or penſion ſufficient to live on) which have not an Eccleſiaſticall Benefice, or ſpeciall charge. Moreover, it is decreed, that honeſt unlearned Pariſh-Prieſts ſhould have learned Coadjutors adjoyned to them upon their charges, and that ſcandalous Prieſts ſhould be either reformed, or removed. In the ſeventh Seſſion, non-reſidency both of Biſhops, and Curates, is againe condemned, as a mortall ſinne. And (which D. Bancroft would have called *Engliſh Scotizing*, *or Scottiſh Genevating*, if it had beene but mentioned in his Convocation) it was appointed, that the names of thoſe which deſired

eſired to be ordeined, ſhould be the moneth before, ubliquely proclaimed in the Church, and diligent in-uiſition made concerning their life, and manners. It ſo confirmed that none ſhould be ordeined, that is ot deſigned to a certaine place of miniſtery. In the ight Seſſion it is injoyned to Biſhops as their *principall ffice*, to preach diligently in their Churches, and that n all Pariſhes at leaſt *thrice a weeke*, there ſhould be prea-hing. And that one man ſhould have but one Benefice equiring reſidence &c. With what ſyncerity theis, and ich Canons of Reformation were propounded, is to e ſeene in the Hiſtory of that Councell. But in verball roviſions it is evident that that Conventicle was not ehinde our Convocation, but rather ledde her the way, k taught her how to diſſemble as if ſhee had ſet downe mong other Canons, *Who knowes not how to feigne, he nowes not how to reigne.*

Qui neſcit ſimulare, neſcit regnare.

Secondly: That proviſion which is here added *(if hoſe Canons had beene carefully executed)* is as bald as any of the Canons. For 1. the quæſtion being of doing good, we are tolde they proceeded ſo farre that they had done ſome good, if they had come to execution, that is, to *doing* of good, and not pretending it onely. 2. To whom did it belong to ſee good Canons execu-ted, but to Archbiſhops, Biſhops, Deanes, Arch-deacons, which were the makers of them? Had they commiſſion both to make badde Canons, and execute them; but to make onely good, and ſo leave them without execu-tion? 3. This whole Plea is, as if for the curſed figtree,

which brought forth no fruite, one ſhould have alledged that it brought forth leaves, and ſo made good proviſion for fruite, if fruite had followed anſwerable to the leaves. 4. What proviſion was made for preaching, if it were fully executed, D. B. in his Apology, in the 67. page of D. Covel, ſheweth thus. *By the Canons, no piece of the ſervice muſt give way to a Sermon, or any other reſtell, which computed with the acceſſory occaſions of Chriſtenings, Burialls, Mariages, and Communions, which fall out all at ſome times, ſome at all times in many Congregations, doeth neceſſarily pretend, if not a purpoſe, yet a conſequence of devouring of preaching, and ſo not widowes houſes, but Gods houſe, under pretenſe of long prayers, while neither the time, nor the miniſters ſtrength, nor peoples patience can beare that taſke of reading and preaching too. Of which intention if we be affraid, who can marvell, that either ſhall obſerve my Lord of Londons motion, for a praying miniſtry as more needfull in a Church planted, than preaching, as his ſpeeches ſince alſo have profeſſed: or that ſhall marke how ſome Canons are planted againſt Lectures in Market-townes, whereby the light hath ſpread to many darke places, and withall how ſkilfully all his Majeſties godly purpoſes againſt the ignorant, negligent, and ſcandalous Miniſters, have beene not ſo much delayed, as deluded, and the offenders covered &c.* 5. If ſome little good had come from the Convocation about their Courts, yet that being covered, and overwhelmed with ſo great evill which came from thence, as the removing, or excluding of a thouſand good preachers, the vexing, and diſturbing of tenne thouſand good Chriſtians, (I ſpeake within compaſſe of trueth) ſhould

be no

e no more doing of good, than the leaving or ſticking lowne of a feather was by him that ſtole the gooſe.

All theis things being wtll conſidered, he that ſhould reach to the Convocation, may well take up, and reeate Mr. Latimers words uttered before the ſame Aſembly in the 28. yeare of Henry 8. *The fruite of your conſultation ſhall ſhew what generation yee be of. What have yee done hitherto, I pray you? What one thing that the people of England hath beene better for of an haire? or you your ſelves, either more accepted before God, or better diſcharged toward the people committed unto your cure? For, that the people is better learned, and taught now than they were in time paſt, no whether of theis ought we to attribute it, to your induſtry, or to the providence of God, and the foreſeeing of the Kings Grace? What did yee, ſo great Fathers, ſo many, ſo long a ſeaſon, ſo oft aſſembled together, wherby Chriſt is more glorified, or his people made more holy? I appeale to your owne conſciences.* Mr. Latimer in this charge, excepteth two exploits of that Convocation; *One that they burned a dead man, who had withſtood their profit; the other, that they went about to rake another in the coales, becauſe he would not ſubſcribe to certaine of their Articles.* Such like exceptions may be made for our convocation, and thoſe multiplied to a great number. But he that ſhould make them muſt looke for no other fee, or thanks, for ſuch allegations, than Latimer was rewarded with, who (not long after this Sermon preached) was driven not only to ceaſe from preaching, but alſo to take up his lodging in the Tower.

CHAP. XII. Sect. 2.

Concerning Worſhip anſwer, to the Rej. premonition, Pag. 123. 124. 125. 126. 127.

WE here have the Rej. againe entrenching himſelf, and raiſing up many diſtinctions and definitions, as ſo many blinds, as it were, that the ignorant ſort, and ſuch as are more weake in judgment, might not perceave, how the evidence, and ſtrenght of the arguments, which are leveled directly againſt the Cerem. come in upon them, and prevaile againſt them: As alſo, that in the tumult, and lumber of theſe diſtinctions, being thus hurried, and hurled together, thoſe anſwers which are lame and wounded, may creepe away, and eſcape in the crowd, unſeene and unſuſpected by the moſt, who either have not ſkill, or will and care, to examine things, before they paſſe, but are content, rather to take theſe conceits (which are accompanied with eaſe and quiet) upon truſt, then to put them to the triall, or themſelves to trouble & vexation, if they prove not true. And becauſe this head is of waygh t, & worthy the ſkanning, we ſhall therfore take into further triall, and examination, what ever principles or authorities the Rej. hath ſett downe, either in the premonition to the ſecond argument, or in the beginning of his *treatiſe*, touching kneeling at the Sacrament. That we may therby diſcerne, what ſuccour the Rej. his cauſe is like to fynd, when he thinks to ſhelter it under

under theſe outworks, which he hath reared up on
rpoſe to be his fenſe.

Worſhip generally taken, is thus by him defined,
Pag. 123. 124.

Worſhip is the performance of reſpect, unto any thing or perſon, according to the eſtimation and dignity therof.

The termes of which deſcription, are ſo looſe and
yde, and ſo farr from laying out the bounds, of the
ing deſcribed, that like a *ſhip-mans hoſe*, you may apply
em to what you will, rather then to the purpoſe in
nd: A man hath æſtimation, of his life, his goods, his
ood name, anſwerable to the worth & dignity of thē,
d doth accordingly performe, that reſpect, that is fitt
caring for them: doth he therfore worſhip his houſe,
s goods, his lands? Nay any Chriſtian heart, eſteemes
d performes reſpect to the worſhip of God: doth he
erfore give worſhip unto worſhip: The Rej. therfore
to be deſired, to make accurate deſcriptions, if he de-
re to give ſatisfaction to a Iudicious reader. Laſtly we
ave here things & perſons made the object of worſhip,
nd yet in the diviſion immediatly following, we are
ught, that *worſhip diſtinguiſhed according to the object*,
nd that truely: is *either of our fellow Citizens, and ſo civill, r of our God, and ſo divine*: In the definition things and
erſons are the object: And now in the diviſion only
erſons are the object, and things not mentioned: how
his *quickſilver* will be ſodered together, I ſee not.

Worſhip according to the degrees, is divided into veneration which is a due reſpect of Gods ordinances or appurtenances to his ſervice or adoration which is due to God alone.

Its a receaved rule, that degrees vary not the kynd of any thing, but the quantity of it: As the diverſe degrees of heat, or cold, in ſeverall things, degrees of whytenes in ſeverall walls, none of theſe degrees declare diverſe qualities for kynd, but diverſe quantities and meaſures of the ſame kynd of quality: as one thing is more or leſſe hott, but both have the like heat, for kynd of it: whence it followes from the Rej. his ground, that *veneration* and *adoration* differing only as degrees of worſhip, they are both of the ſame kynd, and then *veneration* being due to the *ordinances, and appurtenances thereof*, the eſſence or kynd of true divine worſhip, is due to ſome creature beſide God, which not only religion & reaſon, but all the world of Orthodoxe Divines deny, and the Rej. I preſume alſo in cold blood will do the ſame.

3. *Third diviſion is: Divine Worſhip is either principall or ſubordinate: Principall is that holy reverence and reſpect of the Divine Majeſty, which is inwardly performed for his honor: either by the underſtanding, or will and affections: And this may falſely be pretended, but cannot be falſely performed.*

I will not here be curious to purſue all the opē weaknesſes of theſe expreſſions: Only let the Reader take notice, that the Rej. makes thoſe members of a diſtinction, & ſo, ſuch as ſhould be oppoſite one unto another, which

hich are yet in ſubordination, and that by his owne
rmes: for he makes one part principall, and the other
bordinate to it, and ſo in agreement with it, which
o reaſon will allowe: As though one ſhould divide a
ving creature into that which is principally ſo, as a
an, or that which is ſubordinate, as the faculty of
ughing, which is a token of a man: And that which
rceth him to theſe inconveniences, is the feare, leaſt
ſhould make externall worſhip, true worſhip, in its
wne nature, as conceaving, a back blow is coming to
s cauſe by that meanes.

2. I will not here aſke, by what rule he makes *reve-*
ence the Genus to principall worſhip, when the verdit
fall writers, and text, caſts religious reverence, as a
roper duty in the third commaund, whereas principall
orſhip, is made generall to all the firſt table, and ſo the
ore particular is made a *Genus* to that which is more
nerall then it ſelf: I ſuppoſe this is the Rej. *phraſio-*
gie, fitter for a declamer, and one that ſhould deſcant
en define: 3. let it here be remembred, that the in-
ard acting of underſtanding, will, and affections to-
rds God, is made the proper *forme*, and that which
ves *ſpecificall* being to principall worſhip, becauſe we
ll have uſe of this hereafter.

Only that which is moſt remarkeable, and exceeding
oubtfull (& therfore deſired proof and confirmation)
that which is added, in the following words, viz. *In-*
ward worſhip cannot be performed falſely: which is a cōceit
yond my ſhallow apprehenſiō, & therfore, at his next
joyning I deſire to be ſatisfied in ſome particulars.

Inward worſhip may be as well performed falſely, as ſo intended.

1. He

1. He that acknowledgeth one God, Eternall, Al
mighty,&c. and two perſons: but conceaves the Holy
Ghoſt, not to be a diſtinct perſon beſide them, but
work proceeding from them both, and ſo alſo depend
upon the Godhead thus apprehended: whether doth
ſuch a man,falſely conceave of God, and falſely worſhip
him: making no expreſſion of this his conceaving o
dependance.

2. If there be the ſame ground and reaſon, to mak
falſe internall, as externall worſhip, then the one ma
be as falſely performed as the other: but that ther is the
ſame ground for both, let any man compare them to-
gether, and it will appeare at the firſt view: For th
heart, can, and doth goe aſide as many wayes from th
rule, as the outward man doth, or can do: A man ma
feare God, upon a falſe ground, after a falſe man-
ner to a wrong end: as well as preach, or pray
upon a falſe ground, after a falſe manner, to a falſe
end: So that I ſee no colour, nor can conceave, how
thoſe words can be excuſed: *Internall worſhip is true
or not at all: Imagnary internall worſhip is no worſhip.* For
there is nothing, that can be called true, being or-
dered a right, according to rule, but there is a falſhood
which will ariſe by the wrong ordering, and ill diſpo-
ſing of the ſame thing: At a word, as every *proper axiom*
admitts of a contradiction, and ſo of a falſhood neceſſa-
rily: ſo likewiſe every indiduall action, which can ad-
mitt of alteration, muſt needs admitt of a wrong, as well
as of a right diſpoſition, and by conſeqnent of a falſenes
which may befall it in that kynd.

3. And

3. All lifting up the honour of another, to whom, in way of homage we preſent our ſervices, that is, worſhipping of ſuch a party in our intent, and according to the nature of the action: but falſe conceaving of the true God, and fearing of him, upon falſe grounds is the lifting up of the honor of God, in the intention of the perſon, and nature of the word: and therfore it muſt needs be worſhip of God, for of no other, it can be, as being tendered to him, but its not true internall worſhip, and therfore it muſt be falſe.

Laſtly, if this be not at all falſe worſhip, then at all, it is no ſinne, and ſo muſt never be anſwered for, becauſe unto any other head beſide that of falſe worſhip, it cannot be referred.

Subordinate worſhip is that which is done in token, and teſtimony of the ſoveraignty, we acknowledge in God, and of our dependance upon him.

Here againe, we have the like phraſiologie, words without wayght of reaſon, in deſcribing or defining the thing intended: For token and teſtimony are too large and looſe expreſſions to lay out the nature of this worſhip: Becauſe 1. a man may ſeverall wayes give a token, or teſtimony of his acknowledgment, and dependance, and yet in none of thoſe wayes be truely ſaid to worſhip i. e. as by ſome pledge, by his hand writing, and ſeale annexed teſtify, that he doth thus acknowledge and depend, and yet none of theſe wayes he worſhips: 2. Take actions in this reference onely, as they looke to our

inward diſpoſitions by way of teſtification, or ſignification, they are not worſhip, (I ſay go no further then that reference) but as they are preſented as ſome ſervices to God immediatly, and as by him inſtituted and required.

True externall worſhip is ſaid to be made up of 4. things: A perſon holy, 2. action and manner warranted: 3. end right, 4. the preſent intention of the worſhipper beſtowed, and imployed upon the ſervice.

Where let it be conſidered, how he *broyles* things of all kynds together, contrary even to their natnre, and right reaſon: In that he requires the inward holines of the perſon, and his gratious acceptation with God: and ſecondly the preſent and religious intention of mynd, as neceſſary to make up externall true worſhip, which mixture and conſtitution, even the names of the things gayneſay, and their natures will not indure.

For 1. that which was the forme, and made up the proper nature of internall worſhip before, that cannot conſtitute external worſhip, as common ſenſe teacheth: but the inward performing of reverence, (and conſequently preſent religious intention, which is of that kynd) was made the proper forme of internall worſhip, by the Rej. his graunt.

2. All outward actions, in the frame and conſtitution are liable to cenſure of the church, either for approbation or reprehenſion, but the ſincerity of heart, and intention of mynd, the church cannot take notice of, nor

f, not paſſe a cenſure upon, provided the outward ex-
reſſions do not fayle or be a wanting.

3. A man may be *bonus ethicus*, and yet not *bonus heologus*, i. e. a well cariaged man outwardly, expreſ-
ing both the ſenſe and practiſe of religion in his out-
ard demeanor: And yet not be a a ſincere hearted
Chriſtian: So a man may be a member of a congregi-
ion, and behave himſelf outwardly beyond exception,
nd yet want, both an upright mynd, and intention ſin-
ere: So that though they be rejected of God without
hoſe, yet the fault lyes not in the outward action, but
n the inward & ſpirituall work, which God approves,
nd takes his complacency in, yet he looks upon theſe,
nd loves them ſo farr as they be ſutable to their rule,
s he did in the young man, Mark 10.21.

At a word: an action may be done by the rule of
Ethicks, or the rule of outward eccleſiaſticall policy and
church diſcipline appointed by Chriſt: Or laſtly by an
inward ſpirituall principle of grace: The two former,
may be true without the laſt, though a mans ſinnes in
ſeperating the laſt from the firſt, becauſe though the
firſt be good in their kynd, yet they are not ſufficient:
he former therfore are to be continued, and the ſinne
in the laſt to be reformed: Hence the Prophet Iſaiah
1.16. *Put away the evill of your doings*, the Lord enjoynes
thē not to take away their *works*, but the evill of them:
as though he ſhould have ſaid; ſacrifice ſtill according
to rule preſcribed; chooſe a ſacrifice without blemiſh
&c. for the matter; offer it according to rites appoin-
ted, for the manner, as before, but being alſo a heart

humbled, a life reformed, wherein you have hitherto fayled, keepe that which is good, and add that which is awanting.

4. Laſtly, when an unregenerate miniſter (gifted ſufficiently for outward expreſſions, and called by the church) ſhall preach, adminiſter the ſacraments, beyond all exception to the eye of man, and to the approbation of the church: I aſk: whether the true matter and forme of right adminiſtration, may not undoubtedly be concluded to be there, ſo far as thoſe ſervices are externall.

I preſume the Rej. will diſtaſt the contrary conceit, and ſcorne to entertaine ſo ſilly an imagination, as to affirme, that a wicked man, cannot be a true miniſter, or his actions performed unreproveablely in that kynd, by what man can ſee, to be true miniſteriall actions.

If this he graunt, which cannot be denied with any colour, (and if it be, I ſhall be ready to make it good) I then reaſon.

Where the true matter and forme is of externall worſhip, ther is the true compleat nature of externall worſhip.

But in the adminiſtration of the Sacrament, &c. by an unregenerate miniſter, ther is the true matter and forme of true worſhip.

Therfore in the adminiſtration of theſe by an unregenerate miniſter, ther is the true compleat nature of externall worſhip.

To this place appertaineth that expreſſion in his premonition to the receaving of the Lords Supper, cap. 3. pag. 3.

Externall

Externall worſhip of God is ſome outward action, done in relation to the internall worſhip: which (viz. the internall worſhip) gives ſubſiſtence to it.

Internall worſhip gives not ſubſiſtence to the externall.

Concerning which paſſage, I deſire one caſe may ſeriouſly be conſidered, and it is this: Whether is it not poſſible, that a man (either out of ignorance as not knowing, or out of laſe feare diſſembling) may kneele downe before an Idoll, as Idolaters do, performe and expreſſe according to their manner all outward actions of reverence, and yet keepe his heart, mynd, & affections, inwardly acknowledging and loving of God.

That this practiſe is poſſible, nay too ordinary, that the heart may be caried one way, and the action another way in appearances, needs no proof, ſince each mans wofull experience gives undeniable evidence thereof: Hence then I reaſon.

If an action may have the reall ſubſiſtence of ſuperſtition, without the intention of the mynd, the work of heart and affection: then without theſe hath it the ſubſiſtence of externall worſhip.

But without internall worſhip: to witt without, nay againſt the intention of mynd, the work of my heart & affection, the action formerly mentioned hath the ſubſiſtence of reall ſuperſtition.

Therfore without the internall worſhip, the externall hath ſubſiſtence.

The fourth diviſion:

Externall worſhip is either mediate, or immediate: mediate, when any duty of the ſecond table is performed immediatly to man, but out of conſcience, and in obedience to God, to his honour.

In this diviſion of mediate, and immediate worſhip uſed by ſome Divines: The name worſhip, muſt needs be taken (by a *ſyneed.* the part putt for the whole) for obedience in generall, and ſo they are to be underſtood and not in propriety of ſpeech: For that which comprehends both the tables of the Decalogue in it (as in this diviſion worſhip doth) cannot properly be referred, either to any one commaund, or any one table: And in this conſtruction, it ſerves nothing to the Rej. his purpoſe, but only to fill up place, & make up the number of Diviſions, which is the ready way to confound the reader: And that the Rej. caſt lotts almoſt what to ſay, it may appeare, in that, he who makes externall worſhip the *Genus* to *mediate* and *immediate* here: Elſewhere in his premonition to the receaving of the Lords ſupper, he makes immediate the *Genus* to *externall* and *internall*, ſo curious is he in his diſtributious, that in his ſenſe, you may make the whole the part, the part the whole: And if in ſuch Diviſions ther be like to be true ſenſe and ſolidity, let the judicious reader determine.

The definition of mediate worſhip examined.

But let us come more neare his particular explication, which is this: *Thats mediate worſhip by the Rej. his definition when any duty is done to our brother, but in conſcience to God.*

Where

Where I deſire to be informed at his next rejoy-
ing, whether he make this worſhip to conſiſt, in the
ury diſcharged to our brother or in the conſcience to
God, uſed in the diſcharge thereof: The former (I ſup-
oſe) he neither will, nor can ſay, (though he can ſay
range things, for then worſhip ſhould firſt be tendered
man, and to the Lord at the ſecond hand.

I conceave then he muſt affirme the ſecond, and
ace the worſhip, in the act of conſcience, caried by
ertue of a commaund: but then let him tell us how
is can be called externall worſhip, or can poſſiblely
cord with the words of his definition going before:
xternall worſhip is, *the performance of an outward action*,
he defines, but I aſſume, the inward work of con-
ieoce, is not the performance of any outward action,
erfore externall worſhip cannot conſiſt in that.

And yet if this was graunted, which ſenſe gaynſayes,
e how unhappy he is in his expreſſion, for neither in
is would any worſhip properly appeare. That which
ppertaines to the right doing of every act of obedi-
nce as ſuch, that cannot make up the proper nature of
orſhip: but to be done in vertue, and ſo in conſcience
f Gods commaund, belongs to every action of the
ecalogue: what ever is not done of faith is ſinn Rom.
4. laſt.

The fifth Diviſion.

*Immediate worſhip, is either properly ſo called or elſe re-
ductively.*

*Proper immediate worſhip, is any action done to the he-
nouring*

nouring of God immediately, and in that act it ſelf, a
are all ſuch ordinances, which God hath appointed.

Improper worſhip is any act done, to the honouring of G
by the orderly, and comly uſage of his owne ordinance
which becauſe they poynt at Gods honour in their r
mote end, as they determine their firſt end, and uſe up
men, as tending to order, decency, and adification, a
therfore but improperly acts of worſhip.

It is the nature of errour, ever to be unlike it ſelf, an
he that goes out of the right way, will croſſe himſel
commonly in his going, and this is the reaſon; the Re
doth ſo often interfere in his diſcourſe, and which i
his exceeding ill happ, though no occaſion require it, h
cannot conceale theſe craſy, and ill joynted expreſſion
we ſhall therfore againe, lay open the whole frame, th
the deſcription may be half a confutation:

Divine worſhip proper to God pa. 124. ſect. 5. mark thoſe words (*proper to God*) is

- principa
- ſubordinate & externall, and that
  - mediate, done to man immedia… but in conſcience to God, and … honour,
  - immediate
    - proper
    - improper determin… their uſe & end … mediately upon man.

Where ſome things in the generall are very obſer
veable.

1. That *improper* immediate externall worſhip, is di…
vin…

vine worſhip *proper* to God: this concluſion will appeare, to any, that will but wiſely apply the ſpeciall and generall together, according as they be rancked in the foregoing delineation. The Rej. his contradictions.

2. That improper *immediate* worſhip, is *mediate* worſhip; for thus I reaſon: That worſhip which is immediatly done to man, but in conſcience to God, that is mediate worſhip, ſo the Rej. deſcription teacheth: but improper immediate worſhip, is firſt done to man, ſo the very expreſſe words of the Rej. declare evidently: *the acts of improper worſhip determine, in their end, and uſe upon men.*

Therfore *immediate* improper worſhip, is *mediate* by the Dⁿ diſpute.

If it be here replyed, that the actions which make up mediate worſhip, muſt be actions of the ſecond table, not of the firſt, as theſe be: I anſwer; It is the verdit of the word, and the common conſent of all Divines, that all the actions and duties, which concerne our brother as the next object and end, and ſo determine upon him are required, and regulated by the ſecond table: ſince therfore theſe things of comlines and order, are of this nature, by the Rej. his graunt, I do not ſee, how it can be avoyded with any colour of reaſon, but they muſt be commaunded in the ſecond table, and ſo come under the definition of mediate worſhip, directly contradictory to the Rej. his determination.

I might alſo putt the reader in mynd, of theſe twice-ſod-coleworts, that are ſett agayne before us: viz. this miſty diſtinction of properly, & reductively, which like

a *vagrant* wanders up and downe in every coaſt, and therfore ſhould be whipped home to his owne place: For it is propounded & applyed upon the like miſtake, that formerly it was pag. 37. in the diviſion of Cerem. And is here, as it was there, voyd of all art and truth.

1. *Voyd of Art:* For what reaſon, or rule doth allow, any reaſonable diſputer, to make a diſtribution and ſo an oppoſition of parts, that are in conſent, and agreement one with another, ſuch is this here propounded. Worſhip is either proper; as Gods ordinances, or improper, as the adjuncts to theſe ordinances, which appertaine therunto: As if a man ſhould ſay: Ther be two kynd of byrds, either an { eagle, or her feathers.

2. *Its voyd of truth:* For who ever accounted all the civill circumſtances, and attendants of decency in the diſcharge of Gods worſhip to be worſhip. The band the preacher uſeth, the doublet he weares are decent attendants unto him, in preaching & praying, and it would be exceeding unſeemely, to ſee him naked in thoſe parts, rudely preſenting himſelf amiddſt the congregation, in the work of the Lord, yet did ever any, before D. Burges ſay, that the band and doublet of the miniſter, were improper immediate worſhip.

Amidſt theſe many miſtakes, we have a ground of graunt from the Rej. his owne words: That kneeling in the act of receaving, cannot be improper, but proper worſhip: For we kneele not either, to man or to the bread, but to God directly, and it is to lift up his honour

nour immediatly in the uſe and end of that action, and therfore it cannot be improper, but proper worſhip.

Anna her example of ſerving God with faſting, and prayer, comes after to be ſcanned in the next ſection, only before we end, lett us conſider in a word of that paſſage which the Rej. hath pag. 126. *To the proper, circumſtantiall or acceſſory worſhip: the permiſſion of God, and right intention, and uſe, ſufficeth to legitimate them.* Ioyne we unto theſe words, the definition of *immediate worſhip*, under which all theſe *improper circumſtantiall worſhips* are ranged: viz. *Immediate worſhip is, when any act of obedience to the firſt table, is performed to honour God:* out of which I thus reaſon:

Every act of obedience to the firſt table, is not only permitted, but required in the firſt table.

But the acts of improper immediate worſhip are acts of obedience to the firſt table: therfore they are not only permitted but required.

To this place belongs the conſidering and diſcuſſing of the variation of that phraſe uſed in the premonition, *touching kneeling at the Sacrament*, cap. 3. p. 3. *Falſe worſhip, is ſayd to be of the will of man merely, True, is ſayd to be according to the will of God wholly.*

The miſtery is, that no worſhip is falſe, which hath any thing in it of the will of God, And ther is ſome worſhip true and good, which is not of the will of God as a cauſe, but only according to it, as not hindering or forbidding: This is the Papiſts plea juſt againſt our Doctrines for their traditions. Gregor. de Valent.

Tom.4.Disp.6.Q.11.P.1. *Christ doth not forbidd that we make such addition of worship, which doth not repugne to the law, but consents to right reason, and so to the will of God.*

Christus non vetat quo minus cultum addamus, qui divinæ legi non repugnet, sed congruat rationi, adeoque voluntati Dei.

So Estius in Tit.1.14. *The Scripture so farr as it speaks in the worst sense, touching the præcepts and traditions of men, it alwayes understands such, which are so appointed and commaunded by men, as that they nothing at all conduct unto piety, or plainly oppose both it and the law of God, such which proceed from a humaine spirit or appetite, to witt so farr as a man is acted of himself, and not of God. So the Rhemists on Math.15.9.*

Scriptura quoties de mandatu & traditionibus hominum loquitur in malam partem, ea semper intelligit, quæ sic ab hominibus instituta sunt, aut præcepta ut aut omnino nihil ad pietatem conducant, aut etiam pietati & legi Dei repugnarent: Quæ ab humano sensu & spiritu profecta sunt, quatenus scilicet homo a seipso movetur, & non a Deo.

The contrary assertion is the receaved doctrine of our Divines for, and out of the word of God against the Papists, and one fundamentall principle of reformation.

So Luther Gen.21. *This is one mayne principle of the doctrine we professe (against the forged superstitions of the Papists) that we undertake no work in the things which appertaine unto worship, concerning which we have not an expresse commaund of God: No man can boast of the performance of any worship, unlesse he be wholly as it were clothed, and confined within the compasse of the word.*

Hoc caput est doctrinæ nostræ (contra electitios cultus papistarum) ne quod opus suscipimus in iis quæ pertinent ad cultum, de quo non habemus expressum mandatum Dei: Nemo cultum iactare potest, nisi verbo quasi panniculo involutus ac circumclusus sit.

Hitherto also, is to be added, that distinction which is last mentioned by the Rej. in the forenamed place in his premonition for kneeling at the Sacram. Chap.3. Pag.3.4.

Immo-

Immediate true externall worſhip, is ſo called in reſpect,
ther of the meanes, or manner of worſhip, and that which
pecteth meanes, is ſayd to be grounded either on ſpeciall
mmaund, which is properly, in and of it ſelf worſhip, or upon
ds allowance only, as touching the particular, which is
rſhip per aliud, *by virtue of ſome thing elſe.*

1. But firſt, ther is internall meanes, and manner as ell as externall, 2. the manner and meanes do de-nd on Gods commaund and allowance in that alſo: Immediate worſhip in regard of the meanes of wor-p, is juſt as much, as *immediate mediate worſhip*: And s ſuiteth well with that diſtribution, which we met th, in the former ſection of ſignificant Ceremonies, o *ſignificant* and *non ſignificant*: 4. When as the Rej. eth much to this diſtinction of generall and parti-lar commaund, he ſhould have tould us, whether he aneth by the generall, the Genus or the kynd im-diate, and next, or any other how remote ſoever: e former ſenſe will not help our Ceremonies, the er will ſerve at a lift, for many popiſh Ceremonies as ell as ours, ſince Gods commaund doth not make any ng immediate worſhip, in, and of it ſelf, for then the lling of a murtherer ſhould be worſhip, in, and of it f: 5. What reaſon or ſenſe is there, that Gods com-und ſhould make a thing worſhip of it ſelfe, and Gods owance ſhould make it worſhip by virtue of ſome ng elſe, when as the commaundement, doth no more ect it ſelf or other thing, then the allowance. 6. Al-wance of this or that in generall without allowance it, to be worſhip, maketh nothing at all to be worſhip.

All worſhip, muſt have a commaund, not allowance only.

7. It may juſtly be quæſtioned, whether the Re[j.] this diſtinction of commaund and allowance, do n[ot] ſymbolize with the Papiſts in their diſtinction of co[m]maunds and counſells.

For ſeing this Popiſh diſtinction, cannot be avo[i]ded, but by another betwixt a common precept, an[d] particular, according to the circumſtances, Iun. Cont[r.] lib. 2. To. 9. and no worſhip or good work can be wi[th]out one of theſe precepts, certainly this worſhip up[on] allowance, without any particular precept, can neith[er] be worſhip nor good work. 8. I aſke whether that i[n]ſtitution of worſhip which is grounded on allowanc[e] be a work of obedience to God or not? If it be, th[en] ſurely it hath a commaund and not an allowance onl[y]. If not, then either let works of *ſuperarrogation* be a[d]mitted, or this inſtitution caſhyred.

The immediate external true worſhip in regard of m[an]ner, is ſayd to conſiſt in a reverend uſage of preſcribed wo[r]ſhip, according to order and decency. Where obſerve 1. that worſhip being formerly defined by an action, here ſpecifyed by a manner, whereas the manner of a action, is not an action, at leaſt every manner is not ſ[o]. 2. That in the manner here ſpecifyed (*reverend uſag[e]*) the uſage of an action differeth not from the action b[ut] only in reverence, which is a common adjunct of a worſhip, and therfore maketh not a diſtinct worſhi[p]. 3. That civility, order and decency is required, in t[he] uſage of preſcribed worſhip, and ſo worſhip in regard o[f] the manner though it be religious, may be called c[i]vill: yet let the Reader be admoniſhed, that under the[ſe] fayr[e]

re words of *reverend manner, order, decency* of wor-
p, much ſacrilegious worſhip is mayntained by the
piſts: As our Rhemiſts on Ihon 6.58. have diſcovered,
nature therfore of the things themſelves, ſhould be
nſidered, and we ſhould not ſuffer our ſelves to be
uſed by words. That which is quoted here out of D.
nes, will occaſion the reader to looke upon the place,
edull. lib. 2. c. 14. th. 25. the words of that poſition
these: *Although theſe circumſtances of tyme, place and
r like, are wont by ſome to be called rites or religious ec-
ſiaſticall ceremo., yet in their nature they have nothing,
at is proper to religion, and therfore religious worſhip doth
t properly conſiſt in them, however by neglect, and contempt
ſuch circumſtances, the ſanctity of ſuch religious worſhip, is
ſome ſort violated, becauſe the common reſpect of order
decency, which do equally agree to religious and civill
tions cannot be ſevered, from religious worſhip, without di-
niſhing of the ſanctity and dignity of it.* What can the
ej. gather from hence, but that theſe circumſtances
e not worſhip, being only ſo required to religious
tions as they are to civill: If his argument be this: they
e not properly worſhip, therfore worſhip, it is ridicu-
ous: If it be thus framed; they are commaunded in ge-
erall, therfore in their generall nature, & in reſpect of
eir utmoſt end, they muſt be vouchſafed, the title of
ivine worſhip: He may as well conclude, that the office
nd act of a luſtice of *peace*, or *Conſtable*, nay a *Hangman*,
uſt be vouchſafed the ſame title of divine worſhip, for
heſe are commaunded in generall, and their utmoſt
nd ought to be the honouring of God, and ſometime
they

they may have reference to ſome thing done in the worſhip of God: In the laſt place ther is a *memorandum* added, that the ſame humaine Cere. which is a worſhip in regard of manner, may alſo be worſhip in reſpect of a meane, but *not of, and by it ſelf.* This is as much to ſay That the laſt diſtinction betwixt meanes and manner is not diſtinct, and that a humaine Ceremony cannot be grounded on Gods ſpeciall commaund, the latter whereof no man ever doubt of, and the former, I do eaſely aſſent unto.

SECT. 2.

Concerning the excmplyfying of the former diſtinction of worſhip by inſtances, and confirming of it by witneſſes in the ſame treat: Cap. 4.

HAnna *ſerved God in faſting and prayer,* Luc. 2. 37. Faſting here *was worſhip*, ſaith Dr. B. in ſome ſenſe, or elſe S. Luke was deceaved. Whatſoever becommeth of this conſequence, the example fitteth not our Ceremo. for though D. B. hath often exhorted his Auditors to worſhip God in faſting & praying, in the ſame phraſe, yet (I dare ſay) he never exhorted them, or any miniſters to whom he hath preached amongſt others, to ſerve God in Surplice and Prayer in croſſing and baptizing, how much ſoever he favoureth theſe Ceremonies: The ſtrange bleating ſuch a phraſe carieth with it, would have amazed his people, and affrighted the miniſters, and diſcredited his miniſtery: by this

this alone it appeareth, that the example of faſting is abuſed, when it is paraleled, with croſſe and ſurplice: 2. The conſequence is all too peremptorily followed, *or elſe S^t. Luke was deceaved:* I ſhould rather think, that D. B. may be deceaved in his interpretation of S^t. Luke: The phraſe which S^t. Luke uſeth, doeth no more urge us, to make faſting worſhip in any ſenſe, then S^t. Paul his phraſe Eph. 6. *Watching unto all ſupplication with perſeverance*, doth conſtreyne us to make perſeverance, or watching a worſhip, diſtinct from ſupplication: Or then, the ſame Pauls phraſe Acts 20.19. ſerving the Lord with many teares and temptations, doe make temptations a ſpeciall kynd of worſhip. 3. Faſting may be called worſhip by a trope, as being a ſpeciall adjunct of ſome extraordinary worſhip, and yet not be a ſpeciall kynd of immediate reductive worſhip, or any other kynd. 4. The truth is that faſting, is ſuch a help to extraordinary humiliation, as moderate faſting, is to extraordinary thankſgiving, and therfore is no more worſhip, then Chriſtian faſting: And to this purpoſe do our divines anſwer, concerning this place, which is ordinarily objected by every Papiſt, as here by the Rej. See Chemnitius upon theſe words: See Polanus, Syntag. lib. 9. cap. 8. *Faſting is a help to prayer, a ſigne of humility and repentance, but is not a worſhip of God.* 5. Faſting ſuch as Annas was, is not a humaine inſtitution, as our ceremonies are, but partly naturall, when the whole man is taken up with greater, and more inſtant imployment, excluſive of all ordinary refreſhments: and partly of Divine application, in extraordinary humiliation, ſo

Ieiunium eſt adminiculum precationis, & ſignum humiliatis ac reſipiſcentiæ, non autem cultus Dei.

that it hath ground and example both in the O.& N.T. which our Ceremonies are deſtitute of.

2. Mr. Cartwright (many degrees and ages diſtant from S.Luke) is brought in next, acknowledging circumſtantiall worſhip, only allowed in the particular, though commaunded in his kynd in the ſecond commaund: Now I have at hand, only that edition of M. C. his Catechiſme, which was printed Anno 1611, and therin I fynd no ſuch thing, upon occaſion I will ſeek for the other edition: In the meane tyme I fynd there, that all will worſhip, how great a ſhow ſoever it makes, is condemned and images (in ſpeciall in Gods ſervice even as lay-mens books) which the defendant defende, thand the Rej. rejoyneth for. 2. Suppoſe he graunt a circumſtantiall worſhip, what is that to worſhip invented by man: There is no doubt, but ſome parts of Gods worſhip, by himſelf inſtituted are comparatively circumſtantiall, but what is that to mans invention. 3. There is a mighty diſtance, betwixt the generall of kneeling at prayer, & ſuch like geſtures, intended by Mr. C. (if he name circumſtantiall worſhip,) and the generall of Croſſe and Surplice, as there is betwixt the generall of this and that father, and the generall of all *entia* and things, that have being: This teſtimony therfore maketh nothing to the purpoſe.

The *third witneſſe is*, Chamyer, Tom.5. l.20.4.5. *affirming that arbitrary vowes are worſhip of God not* per ſe, *of themſelves, but by accident, and for ſome other thing*, where

where to omitt the tranſlation of *per ſe*, *of themſelves*, which *ſhould have beene by themſelves* betwixt which ther is a great difference, (as betwixt a body living of the ſoule, and by it ſelf.) Chamyer in that very place, if his whole ſentence be expreſſed (which neglect, if it had beene the Replyers, we ſhould have heard outcryes, proclamations and invective accuſations enough) I ſay his whole ſentence is contrary to the Rej.: His words in ſumme are theſe: *To vow, and to performe are elicited acts of religion, becauſe by themſelves and properly they appertaine to religion, but the actions that are vowed, are imperated by religion, and belong unto worſhip, not properly, but by accident, thoſe formally, theſe materially.* He doth not ſpeake of vowes, in that part which the Rej. quoteth, but of things vowed, nor doth he acknowledge theſe worſhip, otherwiſe then the matter of an action, is an action: It were not farr from his meaning, if one ſhould ſay, this bakers bread, and that vynters wyne, is a Sacrament materialiter and *per accidens*. Laſtly he doth not ſpeake of any worſhip *elicitus per accidens*, ſuch as immediate Ceremoniall worſhip is, but only *imperatus* ordered and directed, ſuch as ſervice to ones father or freind may be, and is not this then a worſhipfull teſtimony for Ceremonies, invented by man and made formall, immediate reductive worſhip.

Vovere, & reddere, ſunt actus religionis eliciti, quia per ſe, & propriè ſunt religionis, at actus qui vovemtur, non niſi imperati, pertinentes ad cultum, non propriè ſed per accidens, illi formaliter, hi materialiter.

Iunius in the fourth place is brought in, teſtifying, that the humaine feaſts of the Nativity, and Eaſter, are not worſhip properly, but it may be figuratively: And what is that, I wonder, to immediate reductive worſhip of humaine invention: Worſhip figuratively ſo called, is any matter,

inſtrument, ſubject, adjunct, effect or even ſimilitude of worſhip: Are all ſuch things immediate reductive worſhip? Iuſt as bread, pottage, wyne, oyle, or meat, having touched the ſkirt of a holy garment are holy, Hag. 2. 12. Thus the words and wilderneſſes where Chriſtians meet, may be called worſhip figuratively or by a figure, the place being putt for the thing done in the place: thus the ringing of the Bell, before the Sermon, may be called worſhip figuratively, becauſe it is a ſigne civill to give notice that ſuch a ſervice will be: And hence it is that *Iunius* doth in the ſame place affirme, that ſuch obſervations are only *contingent accidents*, or adjuncts to worſhip. The ſame *Iunius* doth explaine his owne meaning controv. 5. lib. 2. c. 16. n. 18. warning us to diſtinguiſh betwixt *actions of worſhip, and ſuch which are done in order unto worſhip*, adding moreover this: *Actions of worſhip, what ever are not commaunded of God are forbidden, for as touching ſuch, nothing can be detracted, added, altered:* and in Levit. 9. *No right way of diſpoſing Gods ſervants to his worſhip, can be invented by man, but that, which God himſelf hath preſcribed.*

Actiones cultus & ordinatæ ad cultum.

Actiones cultus, quæcunque non ſunt a Deo præcepta, ſunt vetita, nam de illis nihil detrahi, addi, aut mutari poteſt.

Nulla iuſta, diſponendi Dei ſervos, ad cultū Dei, ratio, ab hominibus inveſtigari poteſt, niſi, quam Deus præſcripſerit.

Polanus is next, who (ſaith the Rej.) *in his ſyntagme defineth true worſhip of God to be the performance of what he hath commaunded in obedience to him, to his honour, yet in his partitions pag. 128. he ſayth, that an eccleſiaſticall rite in Cerem. is outward worſhip of God, not forgetting or croſſing himſelf, but taking the name of worſhip in one place properly, and in the other improperly, or reductively.* Where it is to be noted, that Polanus ſayth nothing of improper, reductive worſhip, but thoſe termes are putt into his mouth,

outh, or thruſt into he ſpeech by the Rejoyner. 2. Po-
nus writt his partitions, when he was a young man,
d divine, but his Syntagme was his laſt work: If
erfore any croſſing was found in theſe two wri-
ngs, his Syntagme was to be taken, as his more mature
dgment, and preferred as his laſt will and teſtament.
In this his Syntagme lib. 8. c. 1. he hath not onely
e definition of worſhip, contrary to the Rej. his *tenet*,
t *many other Items: It belongs to the ſubſtance of a good*
rk, that it be commaunded of God, and therfore its requi-
e, that the worſhip of God, and every thing appertaining
erunto be commaunded: Actions indifferent, are not the
rſhip of God &c. 4. In the place quoted out of his par-
ons: *That an eccleſiaſticall rite is outward worſhip*, he
oth not croſſe himſelf, for what he there meaneth by
n eccleſiaſticall rite, he ſheweth in the ſpecialls, which
e after ſetteth downe, as *ſacrifices* &c. though he ming-
th ſome humaine feaſts, with the ordinances of God
or his method ſake, never intending to make ſuch ce-
mon. as ours lawfull worſhip, and therfore oppoſeth
is eccleſiaſticall rites to thoſe duties, that are perfor-
ed only by ſpeech: as Invocation, confeſſion, thanks-
iving.

Pertinet ad boni operis ſubſtantiã, ut opus illud ſit a Deo mandatum, perinde & cultum Dei, & quicquid ad cultum Dei pertinet, mandatum eſſe oportet: Actiones adiaphoræ non ſunt cultus Dei, &c.

6. *Fenner* (ſaith the Rej.) *maketh bowing the knee or*
ead, lifting up the hands, or eyes, to the parts of externall
orſhip: But what conſequence is there from naturall
eſtures, to cerem. inſtituted by man? From actious par-
icularly commended unto us in Gods word, as out-
ward worſhip, to ſuch as their patrons can fynd no al-
owance for, but in a remote tranſcẽdent racked Genus?

Tylenus (a man, that Dr. B. ſhould rather have wri
ten againſt, for his errors, then alledged againſt othe
for his authority) is in the ſeventh place brought in
ſaying; *that a vow of a thing not commaunded, is wor*
only by accident, Syntag. par. 1. diſ. 42. th. 17. Yet 1. f
doth not ſay, it is worſhip, but that it cannot be called wor
but by accident. 2. He giveth this limitation, *ſo farr a*
may, ſome way be referred to worſhip, as an arbitrary, co
tingent, indifferent meane. Such as in prayer the chooſin
of the word, forgiveneſſe, rather then pardon, is in th
petition of remiſſion of ſynnes. 3. The worſhip h
ſpeaketh of, is not immediate in his opinion, as appe
reth diſp. 40. th. 16. as it is in the Rej. his diviſions: Na
Tylenus is ſo wiſe, as to ſay, that the moſt proper an
immediate acts of religion, do not reſpect God *per ſe*,
and of themſelves, Ibid. th. 18. is it any wonder then,
graunteth a worſhip, not in, and of it ſelf, but by acci
dent only.

Cultus, niſi per accidẽs Dei cultus vocari poteſt.

Quatenus ad cultum illum aliquo modo refertur, ut medium arbitrarium, contingẽs, adiaphorum.

Bucanus is the eight witnes, and yet nothing out of hi
is brought, *but that eccleſiaſticall rites, are not worſhip*
themſelves, and as a work done. Did any of us ever affirm
they were ſuch worſhip? May be the Rej. would gath
from thence, that ther is a worſhip, which is not of i
ſelf, and as a work done ſuch, which (though it canno
be gathered from that phraſe, with better reaſon, the
if from this, that fayth (doeth not juſtifye of it ſelf, an
as a work done, he ſhould conclude, that ſome grac
ther is, which juſtifyeth of it ſelf, and as a work done
yet we may well graunt of falſe worſhip: But ſee ho
unhappy the Rej. is in his wreſted allegations. Bucan
in th

the place quoted Loc.41. q.20. giveth 1. this *caveat:* *Ne leges decoru & ordinis tantum cauſa lata, ſint divini cultus partes: 2. Ne pro gravi honeſto, utilique ordine, inutilia, inepta, ridicula, hiſtrionica inſtituãtur: qualia ſunt qua Pontificij præcipiunt, dierum & veſtiũ diſcrimine. Ad ſolũ verbum Dei, quod ad cultum attinet, non ad humanas traditiones attendẽdum. Nullam obedientiam deberi ritibus, quarũ alij ſunt inepti, inanes & ludicri, alij vel per ſe, vel ob aliud ſuperſtitioſi crucis fabricationem, aquam luſtralẽ, conſecrationes altariũ, & magiſtrales determinationes*

lawes appointed for order, and comlines ſake only, are *Non per ſe, ſed lege charitatis.*
ts of divine worſhip: 2. It ſhould be provided, that in *Ceremonia nõ humana, ſed ſũ Dei authoritate inſtituta & mandata adhibeantur.*
d of a grave, ſeemely, and profitable order, thoſe things be inſtituted, which are unprofitable, fooliſh, ridiculous ſtage-like: And of this ſort are thoſe, which the Papiſts command, concerning the difference of dayes, and garments: d the ſame Bucanus Loc.33. q.15. *In things appertaining to worſhip, we muſt attend for direction only unto the d of God, and not to humaine traditions: No obſervance ue to rites, whereof ſome are foppiſh, vayne, and light, ers either in regard of themſelves or ſome other thing ſuditious, amongſt which he reckoneth, the maling of the ſſe, holy-water, the conſecration of altars, and magiſtrall erminations.* And that lawfull rites of order, are to be ſerved, *not in regard of themſelves, but by the law of cha-*: where he plainly ſheweth, that *per ſe* is not alwayes poſed to relation *ad aliud*, as the Rej. underſtands . The ſame Buc. alſo, Lo.47. qu.65. giveth this rule: *humaine ceremonies ought to be uſed, but thoſe which are ointed, and commaunded by the authority of the ſonne of d.*

The *laſt witneſſe is Melanchton*, who ſayth in one place: *at man may not inſtitute any worſhip of God, i. e. works ich God ſo alloweth, that he holdeth himſelf to be honored hem of themſelves, or whoſe immediate end is, that God y be honored by them*: As if we did hold the contrary, d is not this teſtimony wiſely alledged, that all men en his oppoſites may graunt, and the graunt of it, nei-er hurts them, or helps him: Nay take away that clauſe,

clauſe, *Gods allowance and holding himſelf honored*, which no humaine inſtitution can inferr) we ſay that our Ceremon. are ſuch, for it is as an immediate end, of all miſſi call teaching rites, to honor God, by them and in them as of the word, ſo farr as it preacheth the ſame vertues that Ceremon. do teach: And ſo much is taught by th Rej. in theſe very dictats, when he reduceth theſe re ductive ceremonies, under the head of immediate wor ſhip, for nothing can be immediate worſhip, whoſe im mediate end is not, that God may be honored by th performance of it. The ſame appeareth out of th which the Rej. pag. 313. affirmeth, viz. that the prop end of preaching is ædification of men, if that be joy ned, which he every where teacheth, that the prop end of ſignificant Cerem. is ædification: Of ſuch Cer therfore may well underſtand. Melanchton, not only i this place alledged, but alſo Tom. 2. p. 142. *The wo underſtands not, how great a ſynne it is to forge worſhip wit out Gods commaund*: And P. 107. *Idolatrous worſhips a all they, which are appointed without the commaund of Go* Here is no diſtinction betwixt worſhip of it ſelf, or b it ſelf and by accident reductively &c. The Rej. his teſti monies being ſuch as have beene declared, there cannot be much force in his examples, if they be agreeable t his rules, wherof he hath brought ſuch croſſe witneſſ The firſt example is, *of free will offerings, when a man wa left at liberty to offer a bullock, a goat, or ſheepe at his pleaſur where the particular was not commaunded, but only allowe though the manner was preſcribed*: Concerning which anſwer 1. that there were no oblations left wholly t th

Mundus non intelligit quantum ſit peccatum fingere cultus ſine mandato Dei.

Cultus idolatrici ſunt omnes quicunque ſine mandato Dei inſtituti ſunt.

Free will offerings are no allowance of our ceremonies.

the pleaſure of men, for though the particulars were not, nor could not be determined by a diſtinct rule in generall, yet they were determined by the circumſtances, as our Divines are wont to anſwer the Papiſts, about their vowes, counſells, ſuperarrogations, *Not by a generall law, but by concurrence of circumſtances.* So Deut. 16.10. Moſes ſheweth that the freeſt offerings were *to be according as God had bleſſed them*, from whence it followeth, it had beene ſynne for any Iſraelite, whom God had plentifully bleſſed, to offer a payre of pigeons in ſtead of a bullock, or two, upon his owne meere pleaſure: 2. where that proportion was obſerved the choice of a goat, before a ſheep, or a ſheepe before a goat, was no formall worſhip: 3. That it had beene unlawfull for the Preiſts out of their pleaſure, to inſtitute any ſuch determinate free offering, either ordinarily to be obſerved, or upon occaſion of a mans forwardneſſe to ſuch a duety, i. e. that every free offering ſhould be a goat, or at the leaſt, that a goat ſhould be one part of it, which is the preſumption of our Prelats, about the reductive worſhip of the croſſe. 4. It was not left to any mans pleaſure, for to appoint an offering not appointed of God, in the ſpeciall or leaſt kynd, but onely to chooſe among thoſe, which God had inſtituted, that which did beſt agree, with his condition and occaſion, as it is alſo now of pſalmes, prayers, doctrines, interpretations, exhortations, let every man offer, according as God hath furniſhed him: But from hence to inferr the free choiſe of offering now to God, a croſſe, ſurplice, holy water, images, this is, as if one ſhould then have concluded

Non lege generali, ſed ratione circumſtantiarum &c.

from that freedome, the free offering of certaine butterflyes, or ſuch like pretty, odd, vermyn not preſcribed in the law, nor by name forbidden.

The ſecond example is taken from Salomons worſhip, at the dedication of the temple, 1. Kings 8. 2. 2. Chron. 6. and 7. which he thus conformeth to his notions: The number of Bullocks and Sheepe, were worſhip in reſpect of the end and allowance only, the Cere. of prayer, kneeling upon a Scaffold, & ſtretching out of hands, were worſhip reductive ad modum in genere ſuo, *having reſpect to the manner in the general kynd thereof: The burning of Sacrifices in the floore of the Court, was only lawfull before the braſen altar was conſecrated, and upon the preſent neceſſity:* But 1. in the number of Bullocks and Sheepe, ther was not a different worſhip, but a different degree of the ſame worſhip, as a longer prayer or ſermon is not another worſhip then a ſhorter, but another degree of extenſion in the ſame worſhip, Surely to pray and prayſe God twice, thrice or ſeven tymes in a day, are no different worſhips, one frō another, but onely more or leſſe exerciſe of the ſame worſhip. 2. Kneeling & ſtretching out the hands, were not worſhip in reſpect to a generall manner, but ſpeciall externall worſhip, as being naturall, immediate expreſſions of the inward: As for the ſcaffold that Salomon kneeled on, that was no more worſhip, then the aſſe was upon which our Saviour did ride. Laſtly, ſeing none of theſe things carying the nature of worſhip, were inſtituted ordinary obſervances, neither might the Preiſts in any convocation, have made ſuch, theſe examples are nothing like ours in quæſtion.

The other examples of Ioſhuas monitory ſtone, Ioſ.24 26. Aſas oath, 2.Chron.15.14. Nehemiahs ſubſcription, Neh.9. Salomons 14. dayes ſolemnity, 1.Kings 8. Ezekias deſigning 7. dayes, 2.Cron.30. Mordicayes Purim, Heſt. 9. have little argument in them, as the Rej. hath afforded illuſtration or declaration by bare naming of them: It may be ſufficient to deny that which is barely affirmed: yet in few words: Theſe for the moſt of them were actions managed by the holy Spirit, ſuggeſted by ſecret inſtinct, extracted by extraordinary and ſpeciall occaſions: and therfore (as Mr. Iackſon Orig. of unbeleef, p.332. warneth) are then only lawfull in others, when they are begotten by like occaſions, or brought forth by like impulſions. 2. Ioſuas ſtone was, as Dr. Iackſon Ibid. pag.329. judgeth, but a ſolemne atteſtation, though ſomthing extraordinary, and indeed was no more worſhip, then the heavens and earth which Moſes & Iſayah did call to witneſſe. 3. Aſas oath, & Nehemiahs ſubſcription, were no more diſtinct worſhip from the covenant, then the words of a ſimple promiſe are a diſtinct promiſe from the meaning of them, ſubſcription and ſwearing of Canonicall obedience in England, were never (that I heare of) excepted againſt as Ceremonies of worſhip, by thoſe which condemne them in the ſubſtance of them. 4. The prolonging of worſhip by Salomon and Ezekias was ſuch a diſtinct worſhip, as Pauls continuing his exerciſe of religion to mydnight, Acts 20. Mordecah his Purim have their proper place in the diſpute: Out of all theſe rules, teſtimonies, examples, nothing followeth in favour of our Ceremon. becauſe no ſound rule, juſt teſti-

mony, or allowed example, is brought for any Cere
of Myſticall ſignification by man inſtituted, and brou
into the ſolemne ordinary worſhip of God, for the
of teaching: which maketh the Rej. his full perſwa
which he proteſteth, ſuſpected, and his triumphing r
culous to thoſe that well attend to theſe his grounds.

Yet the Rej. hath a double concluſion looking t
way, 1. That this will ſhew in what ſenſe we may
our Ceremonies worſhip, and yet denye them to
worſhip, that is in ſuch a non-ſenſe as is uſually fou
in contradicting ſhifts: The 2. to ſhow the diffe-
rence betwixt us and the Papiſts, which is here
ſhowed very breifly, but hath beene hand-
led, and anſwered at large before,
and thither therefore we re-
ferr the Reader.

FINIS.

A TABLE
OF THE FIRST CHAPTER,
OF THE NEGATIVE ARGUment from Scripture.

Section 1. *and* 2.

CONcerning ſome accuſations charged upon the Replier, about this argument. Pag. 1.

Section 3. 4. 5.

Concerning the faithfulneſſe of Chriſt and Moſes. Heb. 3. 2. P. 4.

Section 6. *and* 7.

Of Davids purpoſe to build a Temple. 2. Sam. 7. 1. Chron. 17. P. 19.

Section 12.

Concerning that phraze. Iere. 7. 31. You do that which I commanded not. P. 23.

Section

Section 13. 14.

Concerning the Ancient Fathers arguing negatively from Scripture. P.29.

Section 15.

Concerning Proteſtants arguing negatively from Scripture. P.34.

Concerning Rules for Ceremonies. P.47.

Section 16.

Concerning Order and Decentie. P.51.

Concerning an argument againſt our Ceremonies, out of 1. Cor. 14. P.56.

Section 17.

Concerning the Ancient Fathers allowing Human Ceremonies. P.81.

Section 18. 19.

Concerning Proteſtants witneſſing againſt the negative argument from Scripture. P.87.

Section 20. 21.

Concerning Reaſons againſt the Negative Argument from Scripture. P.99.

Section 22.

Concerning the Aſſumption of the maine Argument handled in this Chapter. P.107.

A TA-

A TABLE

OF THE SECOND CHAPTER,

Concerning Worſhip.

Section 1.

OF Worſhip diſtinguiſhed into proper or Eſſential, and unproper or Accidental. P.110.

Section 2.

Concerning adding to Gods Worſhip. P.115.

Section 6.

Concerning our Divines judgement about Ceremonious Worſhip invented by man. P.125.

Section 7.

Concerning Vrſines and Zanchies judgement, about Will-worſhip. P.149.

Section 8. 9.

Concerning Mr. Bradſhaws Argument to prove our Ceremonies impoſed as parts of Gods worſhip. P.158.

Section 10. 11. 12. 13. 14.

Concerning ſome reliques of Arguments fathered upon Mr. Hy. and others, P.178.

A TA-

A TABLE
OF THE THIRD CHAPTER,
About the ſignificant nature of our Ceremonies.

Section 1. *and* 2.

Concerning certein Miſcelaneal notions and teſtimonies againſt human religious ſignificant Ceremonies. P.209

Section 3.

Concerning Auguſtin. P.222

Section 4.

The ludgement of Proteſtant Divines concerning ſignificant Ceremonies. P.230

Section 5.

Concerning the wrong don to Gods Sacraments by human ſignificant Ceremonies. P.253

Section 6.

Concerning Iewiſh Ceremonies. P.266

A Letter of D. Humphrey to the Biſhops. P.269

Concerning Circumciſion. P.274

Section

Section 7.

Concerning Images. P.283.

Concerning Oyle, Light, Spittle, Creame, and H. Water. P.291.

Concerning the 2. Commandement. P.296.

Section 8.

Concerning the Oath-geſture of Abrahams Servant. P.304.

Section 10.

Concerning Suarez the Ieſuit his ſtating the Controverſie betwixt Proteſtants and Papiſts. P.309.

Section 11.

Concerning the Feaſt of Purim. P.315.

Section 12.

Concerning the Feaſt of Dedication. Ioh. 10. 22. 23. P.318.

Section 15. 16.

Concerning the Altar of Iordan. P.322.

Section 17. 18. 19. 20. 21.

Concerning the Brazen Altar built by Solomon. 1. King. 8. 64. P.328.

Section 22.

Concerning Synagogues. P. 332.

Section 27.

Concerning the Kisse of Charity. P. 340.

Section 28.

Concerning Womens vailes. P. 345.

Section 29.

Concerning the Ancient Custom of Significant Ceremonies among Christians. P. 350.

Section 31.

Concerning swearing upon a booke. P. 357.

Section 32.

Concerning the Lords-daye, Temples, and Ceremonial Festivals. P. 358.

A T A-

A TABLE

OF THE FOVRTH CHAPTER,

Concerning Idolatrous Ceremonies.

Section 1.

ABout the forming of this Argument, and the generall Anſwer given therto. P.366.

Section 2.

Concerning the ſecond Commandement, and Scriptures belonging to it; as Lev.18.3. &c. P.369.

Section 3.

Concerning Pillars, Lev.26.1. and the name Baal, Hoſ. 2.16.17. P.379.

Section 4.

Concerning the æquitie of the Commandements formerly mentioned; and Calvins judgement about it. P.384.

Section 5.

Concerning Daniels abſtinence, Dan.1.8. P.393.

Section 6.

Concerning Hezekias his breaking down the Brazen Serpent. P.394.

A piece of a compariſon, betwixt the Primitive, and the præſent Engliſh Churche. P.401.

In Organical Muſick. P.404.

Chancelours, Commiſſaries, &c. P.406.

Pompous Biſhops. P.408.

Calling of Miniſters. P.411.

Miniſters going to Law for their places. P.415.

Pluraliſts, Non-reſidents, and Dumbe Miniſters. P.416.

Simonie. P.418.

Profane Contemners of Religion, members of the Church. P.420.

Spirituall Courts. P.420.

Taking of monie, for Ordination, Citations, Abſolutions, and change of Pænance. P.422.

Section 7. 8. &c. ad 20.

Concerning Councels, and Ancient Writers. P.423.

With a Digreſſion, about the difference of our differing from the Papiſts, in

Surplice, P.426.
Croſſing. P.427.
Kneeling. P.428.

Con-

Concerning Proteſtant Divines. P.453.

Section 21.

Concerning the Aſſumption; namely, that our Ceremonies are human, unneceſſarie and Idolatrous. P.475.

Section 22.

Concerning the Croſſe, Popiſh, and Engliſh. P.489.

Section 23.

Concerning Scripture proof for the lawfulneſſe of human Ceremonies Idolatrouſly abuſed. P.491.

Section 24.

Proofs of the ſame, out of Ancient Fathers. P.499.
Where anſwer is given to B. Iuels Allegations for the antiquitie of diſtinct Miniſterial garments. P.503.

Section 25. 26. 27. 28.

Concerning D. Mortons reaſons for human Ceremonies Idolatrouſly abuſed. Where compariſon is made, betwixt Popiſh and Pagan Idolatrie: And ſomething is ſayd of D. Burges his intemperate accuſations. P.511.

Section 29. 30.

Concerning our Confeſſions and Practiſes, making for ſuch Ceremonies. P.524.

A Poſtſcript. P.529.

FINIS.

Faults eſcaped: thus to be corrected:

Pag. 11. *l.* 5. *for anſwer that, r. anſwer, ſaith that.* p 25. *l.* 2. *for adventious, r. adventitious.* p. 55. *l.* 4. *for Eſius, r. Eſtius.* p. 58. *l.* 12. *r. wherein it differeth.* p. 62. *l.* 12. *r. all that the Rejoynder.* *ibid. l.* 30. *r. Conſtitutions.* p. 75. *l.* 23. *for unto, r. the.* p. 98. *l.* 7. *for but of Gods word, r. out of Gods word.* p. 108. *l.* 1. *r. heere is ſaid.* p. 112. *l.* 1. *for as blacke, r as a blacke.* p. 118. *l.* 4. *for pretented, r pretended.* p. 126. *l.* 14. *for that is, r. that it is.* p. 106. *l.* 20. *for which is not, r. which is not ſo.* p. 129. *l.* 17. *for may, r. way.* p. 143. *l.* 4. *for ſimple, r. ſimply.* p. 143. *l.* 29. *for a, r. as.* p. 172. *l.* 5. *for as that. r. but that.* p. 186. *l.* 18. *for hir, r. the.* p. 193. *l.* 2. *for many of godly, r. many godly.* p. 210. *l.* 16. *r. how little ſoever.* p. 214. *l.* 26. *r. repreſentations.* p. 215. *l.* 9. *r. attention.* p. 224. *l.* 20. *r. never heard of.* *ibid. l.* 23. *r. are in Auguſtines phraze.* p. 225. *l.* 24. *r. Idol.* p. 227. *l.* 11. *r. Church yards.* *l.* 26. *r. Novaliſts.* p. 231. *l.* 7. *for he that With, r. he that weigheth.* p 238. *l.* 28. *r. oxen.* p. 240. *l.* 1. *for how, r. What.* p. 259. *l.* 27. *r. gibbets.* p. 268. *l.* 3. *for a more, r. more.* *l.* 4. *for of, r. for.* p. 269. *l.* 20 *for peuched, r. preached.* p. 271, *l.* 12. *for deviſed ſingularily, r. deviſed out of ſingularity.* *l* 22. *r fall together by the eares.* p. 272. *l.* 1. *r. Carnem twice.* p. 285. *l.* 29. *for they are in our, r. they are in this our.* p. 325. *l.* 25. *for and, r. had.* p. 360 *l.* 4. *for thoſe that, r. not thoſe that.* p. 362. *l.* 20. *for Aod, r. And* p. 368. *l.* 24. *for ſignificent, r. ſufficient.* p. 371. *l.* 21. *for makeng, r. make.* p. 374. *l.* 14. *for ſalimear, r. familiar.* p. 417. *l.* 11. *for clouſe, r. cloſe.* *p.* 227. *l* 7. *for linnē pontificall, r. linne is but a more pontificall.* *ibid. l.* 8. *for and many times, r. are many times.* p. 452. *l.* 26. *r. impoſers.* p. 456. *l.* 20. *for hold, r. held.* p. 479. *l.* 13. *for cliving, r. cleaving.* p. 518. *l.* 22. *r. diameterly, for diademiterly.* p. 521. *l.* 1. *for crackt, r. cracke.* *l* 25. *for forbidden, r. forbad.*

22 9 49

THE DYSPVTE
about
HVMANE CEREMONIES.

CHAP. I.

Of the negative argument from Scripture,

SECT. 2.

MY purpoſe is not, to inſiſt upon words, & circumſtantiall exceptions, as being of litle moment, but onely to diſcuſſe the materiall poynts that I meet with, in their order. Yet becauſe the Rej. commeth on in the beginning, with ſuche a heat, if the Repl. had marvelouſly offended, almoſt in every word; I will take his firſt accuſations (though not ſuche materiall) into due conſideration.

1. The Repl. made onely mention of the *all-ſufficiencie, or perfect fulneſſe of the Scriptures*. Heerat the Rej. preſently complaineth of *abuſe*, *miſreporting*, *and making a falſe ſhew*: *as if* (*ſayth hee*) *wee denied the perfect fulneſſe of the Scripture etc.* Now 1. the Repl. ſayd no ſuch

ſuche thing, but the contrarie rather, when he obſerue that the ſame was granted by the Def. as it was required by thoſe he writ againſt. 2. If he had ſayd that the Def. and Rej. alſo doe denie the perfect fulnes of Scripture, in regard of Ceremoniall worſhip, he had ſayd no more then trueth, for they teache, that ſome ſuch worſhip is lawfull and good, which is not taught in Scripture, that many teaching Ceremonies, which God never inſtituted, may by man be inſtituted and brought into worſhip, images themſelves not excepted, that additions to Gods word (ſo they be not contrarie) may and ought to be made.) The ſumme of their doctrine in this point, is that which Mr. Hooker ſetteth down p. 125. *Muche the Churche of God ſhall alwaye need, which Scripture teacheth not.*

Neyther doeth it help, which the Rej. addeth, that *Scripture is as perfect in giving generall rules, as it ſhould be in ſetting downe of all particular inſtances.* For 1. this is not generally true, becauſe generall rules make only the propoſition tending to particulars, and the aſſumption is left undetermined, they therfore doe not ſo fully and perfectly inferre the particulars, as if they were ſet downe.

Generall rules are given in the new Teſtament, for civill policie or governement of Common wealth: yet no man (I think) will ſay that civill policie is ſo fully and perfectly taught in the new Teſtament as it was in the olde, or as religious worſhip is now in the new.

The rule for cleane beaſts (ſayth the Rej.) that they be ſuch as chewe the cudde, and divide the hoof, was as perfect, as

ſuche beaſts had been named. True, but here no determination of the aſſumtion was neceſſarie, but ſuche the beaſts themſelves did make to every man that was ot blinde, without any inſtitution of man. It was as ow it is in bread & wine for the Lords Supper, which e appointed in generall, without naming of wheat, e, miſſen bread, or Frenche, Spanniſh, Rheniſh, Itali-, Greek wine: but croſſe and ſurplice (I hope) are ot ſo in generall appointed. The generall rules which e Rej. groundeth our Ceremonies upon, are: *let all ings be done to edification, with order, and decencie.* Now theſe rules are ſuche (ſayth Mr. Hooker p. 95.) *as ſtand light of reaſon, and nature to be obſerved, though the Scripe had never mentioned them.* So that in them ther is no che perfection of Scripture, for particulars, as if the rticulars had been named. 2, betwixt theſe generalls d ſuche particulars in quæſtion, there muſt come a umane inſtitution, ſuche as (to make the example ree) if it had been præſcribed in the olde Teſt. onely ith cleane beaſts ſhould be uſed in ſacrifice, and left to e Prieſts for to determine, what kinde of beaſts ſhould e, or holden to be clean.

2. An *untruth* is charged upon the Replier, in that e ſayd, *nothing was denied by the Def. in the 2. ſection.* Now let any man read, over the ſection, and he ſhall nde nothing denied. His anſwers ar theſe: *Wee doe accpt of your diſtinction; onely the ſecond member muſt be exended to generall rules, permiſsions, commõ æquitie, you muſt and unto this diſtinction; which when you doe not, you conſute your ſelves.* Is here any thing denied. Yea (ſayth

the Rej. the Major is denied: becauſe it is ſhewed that *ſomthing is warranted which is not præſcribed.* The major is: *Scripture condemneth) that which is doen eyther againſt, or without warrant of the word of God, eſpecially in matters of Gods ſervice.* Let any man of common reaſon and indifferencie, judge, whether this be contradicted, by that, *ſomething is warranted which is not præſcribed.*

3. The Replier is taunted with I know not what fault, for ſaying here, that, diſtinction to be granted, which after he denieth to be the non-Conformiſts. As if in diſpute, it were not uſuall for one partie to obſerve what the adverſarie doeth grant himſelf, though hee himſelf doeth not owne it. The Rej. might have ſpared all theſe words of this ſection, but that he affected to ſay muche upon litle or no occaſion, that his anſwer might ſeem abundantly complete.

SECT. 3. 4. 5.

Concerning the faithfulneſſe of Chriſt and Moſes. Heb. 3. 2.

1. The Repl. once for all noteth, that the Def. his diſtributing of our confirmations, from Scriptures, fathers, and Proteſtant Divines, as if they were like in the intended confirmations, wheras the later are onely uſed by occaſiō of perverſe præjudice in our adverſaries who require ſuche thinges, and alſo in conſtant ſtiling the fathers teſtimonies, *judgements*, and others *confeſsions*, the

Repli

Repl. I ſay noteth onely that this is ſome wronge, except it be onely idle Rhetorick. For this, the Rej. flieth in his face, ſaying *he noteth himſelf an egregious wrangler, his notes are notorious Cavills, and wrangles, and ſhews what ſpirit he is of.* I will not ſay this ſhewe h what ſpirit D. B. is of: for I doubt not but his ſpirit is better then here is ſhewed. Yet this ſheweth what ſpirit he took upon him with the perſon of a Rejoiner.

Is it ſo great a fault to ſuſpect the Def. of ſome wrong-doeing, or of uſing Rhetoricke, without any moment, in variation of phraſes? To doe ſome *wronge* unto an adverſarie in propounding his allegations after another manner than he meant, is ſo ordinarie, that the ſuſpicion of it, and that with exception, cannot be accounted ſo heynons a crime as thoſe toothed termes import. *Præjudice* is as common fault, and all præjudice is ſome way *perverſe.* The Rej. after p. 461. accuſeth all thoſe of *averſeneſſe, by diſtraction, ſtupiditie or præjudice,* which doe not feel that organiall muſicke worke muche upon their affections (in and to Gods worſhip) though he knoweth as good mē as our adverſaries denie it. Yet he would not have us, nor will wee, from thence gather, *what ſpirit he is of.* *Rhetoricke* is no more an ill word, then Grammar, or Logick. *Idle* is nothing but *without uſe*: and ſo the Rej. himſelf confeſſeth the Def. his variations to be, in making *judgements and confeſsions* all one. Neyther could he finde what to ſay againſt the former ſuſpicion, without fayning a new objection, which the Repl. maketh not, of *æqualling* Divine and humane authoritie. The onely fault was, that ſuch

things which might be well ſpoken to another, were ſpoken to a Biſhop.

2. Concerning Heb. 3.2. (to omitte altercations about what was ſayd or not ſayd by the Def. and take what the Rej. will have ſayd, or ſayth himſelf.)

The Rej. ſayth that a diſtinction is made, of *Ceremonies* whereof ſome are ſubſtantiall Divine, and Doctrinalls, and have particular determination in Scripture, ſome are *not ſubſtantiall*, called, *Rituals, and mere Ceremonies*: the former have particular determination in Scripture, but not the later. Now (to let paſſe, that this diſtinction concerneth not the propoſition which formerly was ſayd to be denied becauſe there is no mention in it of any terme here diſtinguiſhed) let any man of reaſon conſider the ſenſe of this diſtinction: Ceremonies are eyther ſubſtantiall, Divine, Doctrinall, that is, ſuche as have particular determination in the worde, or elſe not ſubſtantiall, that is, ſuche as have no particular determination in the word; the former have particular determination in the word; but the later have not. Which is as muche as to ſay; thoſe Ceremonies which have no particular determination in the worde, have no particular determination in the word. This explication cannot be excepted againſt, except *Divine* and *Doctrinall* Ceremonies be not all one, with Ceremonies determined by doctrine Divine, which neyther the Defen. or Rejoynder or any conſiderate man for them, will denie. The Rejoynder himſelf for inſtance of ſubſtantiall, Divine, Doctrinall Cerem: putteth al thoſe of Moſes,

lawe,

lawe, many of which were no way suche, but onely in that they were particularly appointed of God. And to put the matter out of all doubt, the Rejoynder p. 60. telleth us plainly : *that the Def. useth, and all of his side doe use in this quæstion, the terme Doctrinall passively, for a thinge taught in the Word.*

3. For defence yet of this distinction of Ceremonies into dogmaticall, and Rituall, or meer Ceremoniall (though he confesse it is not formall) the Rejoynder nameth all our Divines, but citeth onely D.A. as distinguishing betwixt Doctrinall and Ceremoniall points of religion. Whiche, if it be so, what maketh this for distinction of *Ceremonies, into Dogmaticall and Ritual, or meerly Ceremoniall?* But let us view the places cited. The first is in Bel. Ener : tom. 1. pag. 66. Where it is sayd, that *for the most part, the fathers by traditions, meane rites and Ceremonies, receyved without Scripture, concerning which, wee dispute not, and they were too liberall, though when they judge out of Scripture, they plainly condemne unwritten traditions.* What is here, that can help the Rej.

The fathers spake of Ceremonies, which neyther Scripture, nor themselves, judging out of Scripture, did allow of : of them the quæstion was not in that place, though in other places it is handled by the same author, in the same book, as *De Pentifice, De Sacramentis, De cultu Sanctorum:*

Ergo the distinction of *Ceremonies* into, *Dogmaticall and Ritual or mere Ceremoniall*, is allowed.

The

things which might be well ſpoken to another, were ſpoken to a Biſhop.

2. Concerning Heb. 3. 2. (to omitte altercations about what was ſayd or not ſayd by the Def. and take what the Rej. will have ſayd, or ſayth himſelf.)

The Rej. ſayth that a diſtinction is made, of *Ceremonies* whereof ſome are ſubſtantiall Divine, and Doctrinalls, and have particular determination in Scripture, ſome are *not ſubſtantiall*, called, *Rituals, and mere Ceremonies*: the former have particular determination in Scripture, but not the later. Now (to let paſſe, that this diſtinction concerneth not the propoſition which formerly was ſayd to be denied becauſe there is no mention in it of any terme here diſtinguiſhed) let any man of reaſon conſider the ſenſe of this diſtinction: Ceremonies are eyther ſubſtantiall, Divine, Doctrinall, that is, ſuche as have particular determination in the worde, or elſe not ſubſtantiall, that is, ſuche as have no particular determination in the word; the former have particular determination in the word; but the later have not. Which is as muche as to ſay; thoſe Ceremonies which have no particular determination in the worde, have no particular determination in the word. This explication cannot be excepted againſt, except *Divine* and *Doctrinall* Ceremonies be not all one, with Ceremonies determined by doctrine Divine, which neyther the Defen. or Rejoynder or any conſiderate man for them, will denie. The Rejoynder himſelf for inſtance of ſubſtantiall, Divine, Doctrinall Cerem: putteth al thoſe of Moſes,

lawe,

lawe, many of which were no way suche, but onely in that they were particularly appointed of God. And to put the matter out of all doubt, the Rejoynder p. 60. telleth us plainly: *that the Def. useth, and all of his side doe use in this quæstion, the terme Doctrinall passively, for a thinge taught in the Word.*

3. For defence yet of this distinction of Ceremonies into dogmaticall, and Rituall, or meer Ceremoniall (though he confesse it is not formall) the Rejoynder nameth all our Divines, but citeth onely D.A. as distinguishing betwixt Doctrinall and Ceremoniall points of religion. Whiche, if it be so, what maketh this for distinction of *Ceremonies, into Dogmaticall and Ritual, or meerly Ceremoniall?* But let us view the places cited. The first is in Bel. Ener: tom. 1. pag. 66. Where it is sayd, that *for the most part, the fathers by traditions, meane rites and Ceremonies, receyved without Scripture, concerning which, wee dispute not, and they were too liberall, though when they judge out of Scripture, they plainly condemne unwritten traditions.* What is here, that can help, the Rej.

The fathers spake of Ceremonies, which neyther Scripture, nor themselves, judging out of Scripture, did allow of: of them the quæstion was not in that place, though in other places it is handled by the same author, in the same book, as *De Pentifice, De Sacramentis, De cultu Sanctorum:*

Ergo the distinction of *Ceremonies* into, *Dogmaticall and Ritual or mere Ceremoniall*, is allowed.

The

The ſecond place is in the 71. pag. of the ſame booke: *the Apoſtles elſewhere have written nothing in the dogmaticall kinde, which Paul had not preached to the Galatians.* Where Dogmaticall is oppoſed to Propheticall prædictions, ſuche as S. Ihon in the Revelation taught, as Bel. there alledgeth. And not to any thing, not particularly conteyned in Scripture, Ergo (ſayth the Rej.) the diſtinction of Ceremonies into *Dogmaticall particularly contayned in Scripture, and Rituall, not ſo conteyned*, is allowed as good. The conſequence is *a baculo ad angulum.*

4. The Repl. ſayd that *Ceremoniall* is ſometime oppoſed to *morall*, and ſometime to *Subſtantiall*, but not to *Doctrinall*. Heerupon the Rej. concludeth, that therfore, *the diſtinction of Doctrinall and Ceremoniall Ceremonies may be allowed, becauſe (forſooth) as there be ſome morall Ceremonies, viz. all thoſe which are appointed of God, and ſome other, ſo there bee ſome Ceremoniall doctrines, or doctrinall Ceremonies, and ſome other.*

Where 1. the conſequence is ſuche as the former: Sometime Ceremoniall is oppoſed to morall, and ſubſtantiall: ergo ſome Ceremonies are doctrinall, and ſome onely Ceremoniall. 2. What a miſcarying is ther in that aſſertion, *all Ceremonies appointed of God are morall?* Was there then no difference betwixt the morall and Ceremoniall law of God. 3. Ther neyther bee, nor can be ſuche ſignificant teaching Ceremonies, as ours in quæſtion, and not be Ceremoniall teachings, or teaching Ceremonies: which is all one with *Ceremoniall doctrines, or doctrinall Ceremonies.*

5. The

5. The Hierarchie (being quæſtioned to whiche of theſe heads it belongeth) is referred by the Rejoynder *to both inſeverall reſpects.* So then, the diſtinction is not reall, but rationall onely, *in reſpects.*

I ſee not why all lawfull rites ordeyned by men, may not as well be referred to both. Neyther doe I thinke our Hierarchie would take it well if they ſhould be called Ceremoniall Prelates: and Doctrinall for the greateſt part they are not found to be actively, nor can ſo be proved paſſively, ſo farr, as they differ from thoſe miniſters many of whom they will not ſuffer to be Doctrinall, becauſe they cannot be at their pleaſure Ceremoniall.

6. Concerning the reſt of the third ſection, all that is rejoyned, dependeth onely upon the terme *mere Ceremoniall Ceremonies.* This terme the Replier did not underſtand (as it ſeemeth) according to the Authors meaning; neyther can the Rejoynder interpret it, but with ſuche ſenſe as was formerly declared. *Mere* Ceremonies are not onely ſuche as the Rejoynder p. 33. called *ſingle* Ceremonies, for in the ſame place, he maketh ſignificant rites, having relation to a further worſhip, ſuche as ours are, *double, or triple Ceremonies.* So that this *mere* Ceremonie can be nothing elſe, but a Ceremonie which God hath not inſtituted for his worſhip: and ſo the Def. and Rejoynder mainteyne here onely this aſſertion: *thoſe Ceremonies which God hath not inſtituted, are not inſtituted by God.* Whiche is ſo evidently true, that it cannot eſcape the imputation of idleneſſe, eyther to diſpute for, or againſt it. Onely this I note,

that by this diſtinction, God cannot appoint a *mere Ceremonie* in his worſhip, though man can: for if God appoint any Ceremonie, it is *(eo ipſo nomine)* doctrinall, ſubſtantiall, morall. No merveyl therfor if God have not appointed *mere Ceremonies*, ſeing he cannot appoynt any ſuche, but man onely can doe that.

7. Concerning Heb. 3. 2. it is further anſwered ſect. 4. that the faithfulneſſe of Chriſt, and Moſes was æquall, and alike in reall faithfulneſſe, becauſe *they both did that which was commanded them of God.* But howſoever this be true, yet if it were Gods revealed will, that more immediate meanes of worſhip ſhould be inſtituted in the Chriſtian Churche, then Chriſt hath inſtituted, who was ordeyned to inſtitute the meanes of worſhip, and Moſes (as is here ſuppoſed) inſtituted all ſuche meanes of worſhip in the old Teſtament, as God would have inſtituted, it followeth, that the faithfulneſſe of Chriſt, was not ſo extended to all the neceſſities of the Churche, as Moſes his faithfulneſſe was.

8. Concerning faithfulneſſe in Rituall ordinances, the Def. mentioned the ordeyning of two eſſentiall and neceſſarie Sacraments. Which allegation the Replier eſteemed *nothing* to the purpoſe. *Yes verely* (ſayth the Rejoynder) *it is ſome thing.* It is in deed *ſomething*, but this *ſomething* is *nothing* at all perteyning to mere Rituals. For ſo the Defend. and Rejoynder both confeſſe expreſly, that theſe two Sacraments are not *mere Rituals.*

9. The Def. addeth, that as Moſes appointed Ce-

monies,

remonies, ſo Chriſt removed them. Whiche explication of Scripture being blamed by the Replier, the Rejoynder anſwereth 1. That it is *not an interpretation of the text, but an anſwer to an objection from the text.* And yet the ſame Rejoynder in his Summe of the Def. his anſwer that it is *a compariſon of the fidelitie of Chriſt and Moſes.* And all the text, and objection, from the text, conſiſteth in this compariſon. 2. It is a proper anſwer ſayth the Rejoynder, for *if Chriſt was faithfull in removing Ceremonies, before neceſſarie, then he neede not præſcribe other Ceremonies then ſimplie neceſſarie, and ſo not all mere Ceremonies.* Is not this a proper conſequence? ther is no connexion at all betwixt the firſt and ſecond part, the appointed Ceremonies are therfore onely called *ſimplie neceſſarie*, becaus they were appointed by Divine authoritie: and yet of ſuche it is ſayd, that Chriſt *neede not* appoynt other, wheras in deed he could not appoynt other; and that he *needed* not appoynt mere Ceremonies, that is Humane, which if he ſhould have doen, it had implied a contradiction, mere Ceremonies (in the Def. and Rejoynders opinion being ſuche as are not appointed by authoritie divine. 3. It is added by the Rejoynder that *the fidelitie of Chriſt appeared in removing thoſe Ceremonies of Moſes, and the thing compared is fidelitie.* Both whiche are true, but not to the purpoſe: becauſe the compariſon is not in fidelitie abſtractly conſidered, but in fidelitie about the building and furniſhing all the howſe of God; of whiche, the aboliſhing of Moſaicall Ceremonies, is no ſubſtantiall part.

10. About the Repl: his anſwer to a place cited

out of Calvin the Rejoynder obſerveth *much irreligious wayWardneſſe, with falſhood, and three groſſe untruthes, in one ſhort ſentence.* Whiche it pleaſed him to note alſo in the *Table* of his principall or moſt obſervable *Contents*: the Replier found guiltie of three groſſe untruthes together. p. 15. This peal of terrible words make ſuche a noiſe in the readers eares, that he cā ſcarſe hear, what may be ſpoken for the partie accuſed. But if he will hearken a litle, it ſhal be made plaine unto him that haſtie paſſion onely (in reaſons abſence) made all this ratling ſound.

The firſt *wayWard, falſe, irreligious, and groſſe untruth* is, that the Def. ſhould have dealt more plainly, if he had cited Bellarmine, and why (trow ye) is it ſo great a crime, for to ſay the Def. might have dealt more plainly? becauſe (forſooth) *no dealing could be more plaine, then to ſet downe the very words of Calvin, with the place, where they are to be found.* Now be it ſo, yet it is not ſo heynous an offence to ſay ſome dealing, might be playner then that which is moſt playne, but as the Secretaries and Proctors of our Prelats courts doe in imitation of Criminall inditements (wherin always ſtand felonious etc.) aggravate every trifling accuſation, and citatiō, eſpecially thoſe which concerne a Biſhop, as *ungodly, irreligious, falſe etc.* ſo muſt he that writeth, againſt any thing præjudiciall to Prælats, *ſecundum ſtylum Curiæ*, But the trueth is that any other mans words ſet down according to his meaning, is more plaine dealing, then to ſet down Calvins, beſide his intention.

The ſecond wayWard, falſe, irreligious, and groſſe untrueth is,

is, that the ſame words, whiche the Def. citeth out Calvin, are found in Bellarmine, de Pontif. l. 4. c. 17. the contrary wherof, the Rejoynder doeth averre *upon his credit.* Now here is to be marked, that the Repl. ſpake not of every word the ſame, nor underſtood *individuall* ſameneſſe, but *like* onely, and ſo did the Rejoynder underſtand him, when he ſayth *upon my credite ther be no ſuche words any where in Bellarmin*, of *ſuche* words is the credit pawned.

This being præmiſed, let theſe words of Bellarmin in that very place exſtant, be well conſidered.

For as muchas the law of the OLD TESTAMENT *was given to one people and for a certeine time onely, as till the comming of Chriſt, that law might Eaſily determine all things in ſpecial, as in deed it did, for in Special it præſcribed all things &c. But the law of the goſpel was given to all the world i.e, to the peoples of Sundrie nations, and was moreover to endure to the end of the world, and therefore this law of the Goſpel could not ſo eaſily Determin all things in particular as did the other, that no other lawes might be ſuppoſed neceſſarie then what are found in the new Teſt. Nor is it poſsible for diverſe nations to agree together in the ſame lawes and rites, and therfore God judged it far better if he delivered in the Goſpel the moſt general and commune lawes, leaving the more ſpeciall things concerning the Sacraments and articles of faith to be ordered by the Apoſtles and their Succeſſours according as circumſtances of time and place ſhould require.*

Quia lex Teſtamenti veteris dabatur uni tantum populo, & ad certum tempus, nimirum uſque ad Chriſti adventum, potuit facile determinare omnia in ſpecialis, ut etiam fecit. Nam in ſpeciali præſcribit omnia etc, At lex Euangelica datur toti mundo i. e. diverſiſſimarum nationum populis, & duratura eſt uſque ad finem mundi. Eo idcirco non oportuit tam facile determinare omnia in ſpeciali, quia non eſſent adhuc neceſſaria leges aliæ. Neque enim poſſunt diverſiſſimi populi convenire in eiſdem legibus & ritibus. Itaque Deus melius eſſe judicavit ſi in Evangelio traderet communiſſimas leges, de ſacramentis atque articulis fidei & aliis magis ſpecialibus, pro locorum & temporum diverſitate, relinqueret inſtituenda, per Apoſtolos eorumque ſucceſſores.

Let ther alſo a compariſon be made betwixt this, and that tranſlation which the *Re*joynder maketh of Calvins wordes.

Calvin ſayth, that the Lord hath both faithfully compriſed, and perſpicuouſly declared neceſſaries. Bellarmine ſayth, that *God in the Goſpel hath delivered unto us the moſt common laws, concerning the Sacraments, and Articles of faith.* Calvin ſayth, that *Chriſt would not præſcribe ſingularly and ſpecially concerning externall diſcipline, and Ceremonies, for that he foreſaw theſe thinges to depend on the occaſions and opportunities of times, nor did he thinke one forme to accord with all ages.* Bellarminus ſayth, that *all ſpeciall thinges could not ſo eaſily be determined in the Goſpel, ſo as more laws ſhold not be neceſſarie: becauſe ther muſt be diverſitie of laws and ritualls, according to the diverſitie of Nations and Peoples, places and times.* I doubt not but the *Re*joynder upon conſideration of this collation, will repent him of pawning his credit for *no ſuche words in all Bel.* but I eſteeme D.B. his credit better, then I will hold it from his perſon, let onely his *Re*joyning *credit be hence eſteemed.*

The third *wayward, falſe, irreligious, and groſſe untrueth is, that in that place of Calvin, ther is nothing at all, which without groſſe æquivocation, will ſerve the Def. his purpoſe.* If this were not true, yet I ſee no *Wool* anſwerable to ſo great a *crie.*

But let us ſee what the *Re*joynder can finde in Calvines words, for the Def. his purpoſe. Firſt (ſayth the *Re*joynder) *Calvin differenceth matters meerly rituall, from matters reall, as the Def. doeth.* Whiche *as the Def. doeth,*

is

is not true. For the Def. differenceth *Ceremonies* into *ſubſtantiall and meerly Rituall*, p:7. wheras Calvin doeth not difference Ceremonies, nor maketh any mention of mere *Ritualls*.

Take away that *as the Def. doeth*, and then the *Repl.* doeth ſo alſo.

Secondly Calvin (ſayth the Def.) ſheweth that *Chriſt hath left mere Rituals at the Churches choyſe under generall rules onely.* Now heare that æquivocation which the *Repl.* ſpake of, for by Ceremonies, Calvin underſtandeth no ſuche thinge, as the Def. and *Rejoynder* doeth by *mere Ritualls*. The Def. and *Rej.* (as Bellarmine doeth) comprehend under that name Myſticall Ceremonies, which the *Rejoynder* calleth *double or treble Ceremonies:* but Calvin meaneth onely *ſingle* matter of order and Decencie. For this cauſe it was, that the *Repl.* ſayd, the Def. ſhould have dealt more plainly in citing of Bellarmin, then of Calvin.

11. About Calvins meaning the *Rejoynder* ſtriveth muche, but cannot draw it to his purpoſe. 1. He granteth, that *Calvin meant not to teache, that men may præſcribe at their diſcretion myſticall ſignes in the Churche* whiche is all that we deſire. 2. His meaning is (ſayth the Rej) that *what Ceremonies the neceſsitie and utilitie of the Churche doe require, may be ordeyned by the Churche.* This is expounded in Calvins own words, tranſlated thus by the *Rejoynder* *what ſoever the neceſsitie of the Churche ſhall require for order and decencie*; which is the ſame that the *Repl.* ſayd. 3. Some toleration of ſome Ceremonies like unto the Iewiſh, Calvin is ſayd to give, ſect. 14. But that which he

ſpeaketh

ſpeaketh ther obſcurely, he doeth in this 36. ſect interpret plainly:

I witneſſe that I do onely approove ſuch Humane conſtitutions which are founded by the authority of God, and taken out of the Scriptures and ſo altogether divine, let kneeling in Solemne prayer be an Example. 4. Becauſe Calvin was interpreted out of himſelf, to ſpeak of things *neceſſarie in their kinde*, the Rejoynder oppoſeth, that abſteyning from bloud Act. 15. and ſuche like things are not neceſſarie in their kinde. I anſwer yes: becauſe the kinde under which they were found, was *abſteining from ſcandall.* So Calvin, ſect. 22. (which place is alledged alſo by the Rejoynder for the inſtitution of Ceremonies not neceſſary in their kinde, becauſe it is there taught, that weak brethen firſt comming from Poperie, and not yet ſeing their freedom in ſome indifferent things, are not raſhly to be offended, by publicke practiſe of ſuche thinges) Calvin (I ſay) anſwereth in the ſame place: *Who but a calumniator, Can ſay that, So a new law was made by them, who onely as appeareth, went about to prævent ſcandals, expreſsly enough forbidden of the Lord? Nor can ought more be ſayd of the Apoſtles Act. 15. who intended nothing els by taking away matter of offenſe then to urge the Divine law for avoyding offenſe.* But Calvin ſayth the Def. epiſt. 379. teacheth that *ſome ſcandalous thinges muſt be borne with,* And what is this to the allowing men to inſtitute Ceremonies unneceſſarie in their kinde, which is the quæſtion in hand?

5. The Rejoynder objecteth further, that *the particulars, and not generalls are appointed as neceſſarie.*

Which

Teſter, eas demum Humanas conſtitutiones me probare, quæ Dei authoritate fundatæ, & ex Scripturis deſumptæ, adeoque prorſus divinæ ſunt. Exemplum ſit in geniculatione, dum ſolemnes habentur preces.

Quis, niſi calumniator, ſic novam ferri ab eis legem dicat, quos conſtat duntaxat, ſcandalis occurrere, quæ ſunt a Domino ſatis diſertè prohibita? Nihilo autem magis & de Apoſtolis dici poteſt (Act. 15.) quibus nihil aliud propoſitum erat offenſionum materiam tollendo quam divinam urgere legem de vitanda offenſione.

Which is the verie ſame that the Rep. ſaid, the kinde is allwaies neceſſarie and the particular doe ſo *varie* by circumſtances that ſome time they may be neceſſarie, and ſo appointed, ſometime not neceſſarie, and ſo not to be appointed. 6. When the Rejoynder perceyved that this teſtimonie of Calvins maketh nothing for ſignificant Ceremonies, he at laſt denieth the quæſtion here to be of ſignificant Ceremonies, but of Ceremonies. He might as well denie the quæſtion to be of ſacred Ceremonies, or as he calleth them of *double* Ceremonies, but onely of Ceremonies. And thus is that very ambiguous æquivocation wherwith the Def. was charged, by his Rejoynder, confeſſed. For what is elſe but to æquivocate, when all men know the quæſtion to be of one kinde of rites onely, to bring an argument which concerne rites in deed, but not of that kinde?

12. After ſome pretye phraſes of the Repl. his *running away, looking backe, ſhewing his teeth angerly*, the Rejoynder in anſwer to a ſad argument, that Humane *Ceremonies properly of religious nature uſe and ſignification, ſuche as Croſſe and Surplice, are not neceſſarie in any Churche, nor any ways more neceſſarie for England, then for any other nation; or then holy water and ſuche other Ceremonies would*, In anſwer (I ſay) to all this, the Rejoynder repeateth againe his confuſe æquivocall terme of Ceremonie, denying the quæſtion to be here of Ceremonies properly religious in theyr nature, uſe, and ſignification. i.e. ſuche as Croſſe and Sirplice are, as if we, diſputed here of an inde-

termined *idea*. And upon this miſerable ſhift, not knowing what to anſwer unto the demands propounded, (without ſpeaking directly againſt his conſcience and knowen profeſſion) he telleth the reader (both in text, and table) that *the Repl. hath plainly abondoned Heb. 3. 2. and ſo retireth again to his fort, of phraſes,* of *demoliſhing his Caſtle, firing his Trenches, running away*, & of his *chaffe and ſtubble, caried away before the Def. his windie words*, After all which, as a good Canoneer, he diſchargeth (as he calleth it) *one piece of ordinance* after his flying enemies, which is this Baſiliſko: *You (run aways) teache ſome Ceremonies to be unlawfull, though not forbidden, becauſe they are not commanded.* Ergo. But alas this ſhot hath no mettall of trueth or ſenſe in it, and therfor will never hurt us.

Is any man ſo voyd of reaſon, as to teache any thing to be unlawfull, & yet cõfeſſe it is no way againſt law, or forbidden? Thoſe that ſay, the Ceremonies are unlawfull, becauſe they are not commanded, though they be not forbiddẽ, doe evidently mean, that though they be not ſpecially and by name forbidden, yet they are generally forbidden, by that rule which forbiddeth man to adde any thing in Gods worſhip, unto that which God hath commanded, for ſuche a ſhot ther is no need of ordinance: as good may be made out of any bell that hath a clapper in it.

SECT.

SECT. 6. & 7. Of,

Davids purpoſe, to build a Temple. 2. Sam. 7. 1. Chron. 17.

THis paſſage will ſoon be diſpached, if the quæſtion may be cleared. The purpoſe of David, was eyther *conditionall* onely, if God ſhould allow and ſecond the buſineſſe, or elſe *abſolute*, without ſuche ſuſpending condition, as ſuppoſing that God did allow, and would proſperouſly aſsiſt him, for the accompliſhment of it. If it was of the former ſort, and ſo farr as it was conſiderable within thoſe limits, ther is no quæſtiō, but it was godly, and worthy of all honour. But if it was abſolute, it cannot be excuſed from ſome mixture of præſumtion. For whatſoever a man may abſolutely intend to doe, that he may doe, but for the doeing of ſuch a thing, as building of a Temple then unto God, the Rejoynder himſelf confeſſeth it to have been unlawfull, for David, without further warrant: and ſo confeſſeth alſo, that the abſolute intention could not be lawfull. Hence are theſe ſpeaches of the Rej. *That which may be lawfully purpoſed, with ſubmiſsion to Gods pleaſure, might not be doen without his pleaſure knowen, and leave given. Wee grant, that David could not build the Houſe, nor ſo muche as ſet out the place for it, without leave and direction from God.*

All the quæſtion therfor is, whether David had an *abſolute* purpoſe or no? If he had not, wee have no

ground from this place, againſt abſolute inſtituing of religious Ceremonies by mā. If he had ſuche a purpoſe, then the Rejoynder doeth not gainſay, but our argument is good. Now that Davids purpoſe was abſolute, it is more then probable, by that which the Rejoynder confeſſeth, viz. that Nathan *was unadviſed in ſaying to David, Goe doe all that is in thine heart, the Lord is with thee, before he had conſulted with the mouth of the Lord, to whom the deſignation of place, manner, and Man, did belonge. Herein ſayth the Rejoynder Nathan failed.* For 1. Nathan ſo farr as appeareth doth anſwer onely to the quæſtion of David, allowing his purpoſe, if therfore Nathans allowance was a failing in being too abſolute, Davids purpoſe was of like nature. 2. If Davids purpoſe had not been abſolute before, yet upon Nathans counſell, from which no diſſent of his is any ways inſinuated, it became abſolute. 3. If David had diſſented from Nathan in that poynte, he ought to have admoniſhed Nathan of his ſayling, and would alſo no doubt have doen ſo or at the leaſt, it would have beē concluded betwixt them two, that counſel muſt be ſought, and expected of God; but Nathan not being corrected, but rather confirmed by David, as David was by him, they both were (without ſeeking) better informed by extraordinarie revelation. 4. The Def. ſayth, and the Rejoynder mainteyneth it, that *God did interpret Davids affection for a deed.* But no imperfect *velleities* of good, are ſo interpreted. The will which is accepted for a deed, muſt be abſolute, and hindered onely by defect of power. Howſoever, out of the Rejoynder his grantes, we are furniſhed

ſhedwith this argument:

It was not lawfull for David to purpoſe abſolutely the building any religious houſe for Gods Arke, without Gods ſpeciall command, or warrant. Therfore it is not lawfull for man to inſtitute and build Ceremonies *double and trible* religious (as the Rejoynder calleth ours) without Gods ſpeciall command or warrant.

The grant of the Rejoynder is the common ſentence of our Divines well expreſſed, amōg other, by Mr. W. Atterſol, upon Numb. 3.4. *David was deceyved, that he went beyond the Commandement of God. To ſeek to prevent God was to be reproved. It might have been ſayd to him: Who required theſe thinges at thy hands?*

Howſoever his purpoſe (or *ſimple affection*) *may be commended, yet the fact* (*that is the abſolute purpoſe reſolving upon the fact*) *is reproved. He ought not the have enterprized that, which was not commanded eyther to any other, or to himſelf. He did not obey God, but follow his owne minde and device. He did runne too faſt, travayling* (*as it were*) *without his guide, and ſayling without his compaſſe.*

Theſe things being conſidered, it were but vaine labor to proſecute the Rejoynder in particular litigations about this matter, which would be litle elſe then repetition of the ſame things. I will onely therfore conſider of the Def. his *retorſion*, and the Rejoynder his *ſhot* out of this place: which alſo ſhould have paſſed, but for the boaſting wherwith they are (with provocation) advanced above their meaſure.

The Def. his retortion is thus. *This Act of Davids*

without ſpeciall warrant were commended by God. Ergo, all inſtitutions of Ceremonies by man, belonging to Gods ſervice, are not therfor to be condemned, becauſe they want expreſſe warrant. This Act. (ſayth the Def. that is (ſayth the Rejoynder) this conditionall affection not lawfull to be brought into *act.* From ſuche a conditionall affection, he argueth, to abſolute and actuall inſtitutions, by what rule of conſequence I know not. The Rejoynder teacheth us the clean contrary argument, as before was declared.

The Rejoynder his *ſhot* is thus in ſhort: *David (as Mr. Cartwrit confeſſeth) had generall warrant from the word of God, for building the Temple, and had no word to forbid him to doe it (til that by Nathan) therfor for David to purpoſe to build (til that forbidding by Nathan, was lawfull.* I anſwer 1. the concluſion (being underſtood of a conditionall purpoſe (as the Rejoynder expounded it) we willingly grāt, as neyther making, nor ever having made any quæſtion about it. 2. David had no generall warrant, for his building of the temple, neyther doeth Mr. Cartwrite ſay any ſuche thing, but onely that *it was revealed there ſhould be ſuche a Temple.* Which was no more warrant for David to purpoſe the building of it, then other Prophecies were warrant for ſomme (upon ſuppoſition) to purpoſe the deſtroying of it. 3. Though ther was no word of God which particularly or abſolutely forbid David to build the Temple, yet ther was word enough in generall forbidding him to attempt any ſuche thinge, untill he ſhould receyve further Commiſſion. So the Rejoynder before confeſſed: *the*

deſignation

deſignation of place, manner, man, and time, did belonge to God: and was therfore forbidden to David, and ſo the building forbidden, untill that deſignation ſhould come from God.

Now adde unto this ſhot of the Rejoynder thus repelled but a litle altering the charge and turning the pieces mouths. viz. That our queſtioned Ceremonies have not ſo muche generall warrant, as that it is any where in Scripture revealed, *ther ſhould be a Croſſe, and Sirplice,* and that the places of Scripture which ſeem to forbid them, could never yet be otherwiſe cleared; and then ſee how it maketh for the Rejoynder his cauſe.

SECT. 12.

Concerning that phraze, Jer.7.31.etc. You doe that which I commanded not.

THat which the Rejoynder (out of his abundant leyſure) would needs inlarge moſt vainly about ſect.8.9.10.& 11. I paſſe over with ſilēce: becauſe the Repl: refuſed to mainteyne that which is there objected, out of unprinted and uncertayn papers.

1. In the twelf ſection, we are to inquire, whether and how that conſequence in Gods worſhip, be good: *I have not commanded this: therfor, you may not doe it.*

The Def. and Rejoynder ſay it is not good, except by

by not commanding, be underſtood, forbidding as Lev. 10.1. *Deut.* 17.3. Which is thus farr true, that except ſome forbidding be included, or (as the Rejoynder ſpeaketh) imported in that not commanding, *not commanding* cannot make a thing unlawfull. But that is the very quæſtion whether in thinges proper to religion, not commanding, doeth not include ſome kinde of forbidding.

2. The place mentioned by the Rejoynder: out of Lev. 10.1. doeth moſt ſtrongly make againſt him. For the ſonnes of Aron are there condemned, for bringing ſtrange, or ordinarie fire to Gods worſhip, as doeing that which God had not commanded, and yet had not otherwiſe forbidden, then by providing fire proper to his worſhip, and not apponting any other to bee uſed in the tabernacle, and this is the very plea which wee make againſt Ceremonies of humane inſtitution, in Gods worſhip. The ſcope of that text we are taught, by an Engliſh Biſhop, Babington, in his notes upon that place: *Wee may hence learne and ſetle in our heartes, with what ſeveritie the Lord challengeth and defendeth his authoritie, in laying downe the way and manner of his worſhip, not leaving it to any creature, to meddle with, but according to præſcription and appointment from him. Content he is, that men ſhall make lawes for humane matters etc, But for his Divine worſhip, hee onely will præſcribe it himſelf, and what he appointed, that muſt be doen, and that onely, or elſe Nadab and Abihu their puniſhment expected, that is, Gods wrath expected, in ſuche manner as he ſhall pleaſe.*

Hee was taught this by Calvin, who upon the place ſayth

ſayth *God forbad other fire etc. to be uſed that he might exclude all adventious rites, and teach that he deteſted whatſoever was come from elſwhere. Let us therefore learne ſo to attend to the Commandment of God, that we deſile not his worſhip, with any far fetched deviſes.*

Alium ignem ſacris adhiberi vetuit Deus, ut adventitios omnes ritus excluderet, ac doceret ſe deteſtarei quicquid aliunde profectum erat. Diſcamus ergo ſic attendere ad Dei mandatum ut ejus cultum ullis extraneis commentis violemus.

Mr. *Atterſoll* alſo in his learned and grave Commentarie upon Numb. 3.4. doeth largely declare out of this example, how God diſliketh, and diſclaimeth mens deviſes in his ſervice, as *traſh, trumperie, and mere dotage*: inſtancing (among other deviſes) in Ceremonies added unto Baptiſme.

3. Our reaſon was propounded in the words of Calvin upon Ier. 7.31. Seeing God under this title onely condemneth that which the Iews did, becauſe he had not commanded it them, therfore no other reaſon need to be ſought for the confutation of ſuperſtitions, then that they are not by commandement from God. To which the *Rejoynder* anſwereth, that *Mr. Calvins conceit holdeth true in proper points of religious worſhip, which are all præſcribed of God himſelf, but not in matter of rites, not præſcribed of God.* Now if this be not a miſerable conceit, that Gods not commanding doeth forbid that which he hath præſcribed or commanded, but not that which he hath not præſcribed, or commanded, let any man of ſenſe judge.

Other meaning I cannot gather eyther out of theſe words, or out of the *Rejoynder* his doctrine of worſhip, which was before diſtinctly weighed, in the head of *Worſhip*. Mr. Cartwrites *conjecture* (as the *Rejoynder* calleth it) is the very ſame with that which he calleth

Calvins *conceit.* The Rejoynder his anſwer alſo is the ſame for ſubſtance, that *it is true in matters particularly determined by God, but not in matters of order and ceremonie, of which God hath not determined particularly.* The ſenſe of which is, that wemuſt depend upon God, ſo farr as he hath determined particularly, but in other things, we muſt depend upon men, and in England, upon the Convocation houſe. But to depend upon God, and his mouth, being to follow onely his determination and what ſenſe then is this, you ſhall onely follow Gods determination, in thoſe things which he hath particularly determined, but if you pleaſe to doe any thing in his woiſhip, which he hath not determined particularly, you may therin depende upon whom you pleaſe? For matter of Ceremonie, enough hath beē ſpokē before: and of order, wee ſhall after diſpute.

4. The reſt of this 12. ſection is ſpent about the Def, his wonderfull wondring, at our ſymbolizing with Bellarmine and other Papiſts, becauſe that as they diſtinguiſh ſinnes into *mortal and veniall*, ſo wee (ſayth he) make a diſtinction of *againſt*, *and beſide* the word. About which, the Rejoynder granteth that Chryſoſtom did well uſe this diſtinction, in matters of *doctrine*, yet he ſayth it is not to be extended unto matters of *Ceremonie.* But (the queſtion being onely about the diſtinction) it is in the Def. and Rejoynder their opinion farr more appliable to ceremonies, then to doctrines: becauſe they holde many Ceremonies lawfull *beſide* the word, which are not *againſt* it, though they holde no ſuche difference of doctrines. Now this diſtinction

was

was uſed by us, according to their conceit, more then our owne. The like is acknowleged of Iunius, that he diſtinguiſheth well betwixt *beſide and againſt* the Word, in the queſtion of *traditions deviſed for divine worſhip, i.e. eſſentiall worſhip, particularly determined by God.* Which is not ſo, for in that place, Cont. 3. l. 4. c. 17. an 10. Iunius hath no queſtion eyther about *eſſentialls*, or *worſhip*, or *traditions*, but onely about *Eccleſiaſticall lawes, binding the conſcience.* And if he had, yet that clauſe *particularly determined by God*, would ſpoile all: becauſe in ſuche thinges ther can be nothing eyther againſt, or beſide the Word. But if it were true, what is the difference, betwixt Iunius and us? The Rejoynder ſayth that *wee confounde rites with worſhip, and yet confeſſe rites not to be particularly deſcribed as the other.* Which is neyther ſo, nor ſo, except he meane thoſe rites, which he calleth *double or treble ceremonies*: and therin we have Iunius ſo for us, that not onely in other places, but alſo in the words next goeing before this in quæſtion, he ſayth generally, *in divine things to coyne new lawes is nothing but to decline.* Yet the Rej. will have it, that Iunius in that place cont. 3. l. 4. c. 17. ſect. 10. *doeth refute this diſtinction, as uſed by Bell.* Marke therfor what are Bell. words, which Iunius confuteth) viz. *Onely a prohibition of addition contrarie lawes is underſtood.*

In divinis rebus novas leges ferre, nihil aliud eſt quam declinare.

Deut 4 & 12. Intelligitur prohibitio ſolum de additione legum contrariarum.

Which are the words alſo of our Defender and Rejoynder. cap. 2. ſect. 3. 4. 5. So that by this interpretation, the diſtinction is theris, and Iunius confuteth them all, ſo well as Bellarmine.

The perſuaders to Subſcription, are alſo confeſ-

ſed to uſe the ſame diſtinction, but in another meaning. Let the diſtinction therfore paſſe (for ſhame) and diſpute of the meaning. But the meaning expreſſed by the Rejoynder is the very ſame with ours, ſave that they differ in the concluſions deducted from it. The altercation therfore which the Rejoynder addeth about ſome ſpeaches of Mr. Cartwrite, is not worth the anſwering.

The plaine trueth is, that this diſtinction is ordinarily uſed by our Divines, againſt the Papiſts, even in caſe of Ceremonies. D. Fulke againſt the *Rhemiſts*, on Mat: 15.9. *of Popiſh traditions, ſome be repugnant to the lawes of God, and ſome are beſide them, as idle and unprofitable Ceremonies.* It was therfor but an affected quarrel, which the Def. picked, and the *Rejoynder* mainteineth, about theſe termes, as if they had any reflection upon the Popiſh difference, betwixt mortall and veniall ſins. Nay in this faſhion, the Def. and *Rejoynder* may accuſe our bleſſed martyrs of ſymbolizing with the Papiſts that were the murtherers of them. For they were wonte to uſe this diſtinction in the ſame manner that we doe. So heavenly *Tradford*, in his epiſtle to the Vniverſitie of Cambridge: *theſe which a little after he applieth to Romiſh ragges, and in his epiſtle to Walden (extendeth them by name to Ceremonies) opinions are not onely beſides Gods word, but even directly againſt it.* It is therfor more then time for the Def. and *Rejoynder* to pull in the hornes of this dodmons accuſation, and confeſſe that they were unſeaſonablie and raſhly put forth upon inconſiderate phantaſie, eaſily uttered, but hardly excuſed.

SECT.

SECT. 13.14.

Concerning the ancient fathers arguing negatively from Scripture.

1. TO diverſe ſentences of ancient Writers about this matter alledged, the generall anſwer is giv̄. 1. that they ſpeak of thinges contrarie to Scripture: which when the *Repl.* granteth, complaining of the Def. his wilfull miſtaking, or miſ-interpreting our meaning, the Rejoynder leſt he ſhould ſeem leſſe wilfull, repeateth the ſame imputation, which yet he acknowledgeth to be *contrarie to the Repliers owne confeſſion.*

What ſhould a man ſay to ſuche *Rejoyners*, that know full well our meaning, and yet will never leave threaping another meaning upon us.

Wee never ſayd, or thought, that all particular rites pertaining to order and decencie, are punctually determined in the Scripture. Wee never dreamed that all ſuche rites being beſide the particular determination of the Scripture, are againſt it, wee ſpeak of *double or treble* rites as the *Rejoynder* ſtileth them, which no mere order and decencie doeth neceſſarily require, but onely the mere will of man injoine.

All this the *Rejoynder* knoweth: and yet he ceaſſeth not to beat the ayre, with endeleſſe repetitions of this imputation, guilded over with ſome varietie of tanting phraſes, that it may be the eaſlier, ſwallowed by his un-

wary reader. 2. It is ſecondly anſwered by the Def. that the ancient writers ſpeak of doctrines, not of ceremonies. Wherunto the Repl. granting that to be true for the moſt part yet anſwereth, that the trueth of their ſayings may be taken ſo generally, as to include all religious Ceremonies. Here the Rejoynder objecteth that limitation *(for the moſt part)* is onely to abuſe the ſimple, and that the ambiguous terme of religious Ceremonie, is a *buſh* to hide I know not what in.

Now for the former charge Compare here the Abrigment and Def. The later accuſation of *hiding buſh*, etc. cannot otherwiſe be avoyded (as it ſeemeth) except to avoyd the ſame, we would upō every occaſion, when we are to ſpeak of the queſtioned kinde of ceremonies, repeat the Rejoynder his beadroul of termes: *double or treble ſignificant, ſacred by application, mutable, ambulatorie, arbitrarie, reductively ſacramentall, morall Ceremonies, immediate worſhip, in reſpect of meanes by vertue of ſomething elſe, in reſpect of the manner, and reductively, in reſpect of the utmoſt ende Divine worſhip.*

Wherſoever we obſerve not theſe termes partly of his owne forging, ſince the Replie was written he may as well ſpie a *buſh* over our head, as in this place. It is thirdly auſwered, that a generall propoſition may well be extended beyond one ſpeciall concluſion to which it is upon occaſion applied. To this (after that out of ſplen (as I take it) he ſtyleth it *the mans ſtomacke*) the Rejoynder anſwereth that it may onely be applyed to other of the like kinde. This therfor is onely the difference, whether thoſe Ceremonies which bear all thoſe

titles

titles even now rehearſed, bee not of the like kinde, or have not one common nature, with ſome of thoſe thinges which the Rejoynder calleth ſubſtantiall, and doctrinall, poynts: of which we have diſputed before, and ſhall after, by Gods grace.

2. To Tertullians wordes: *Prohibetur quod non ultro eſt permiſſum: that is prohibited, which is not permitted,* the firſt anſwer made by the Def. was, that *our Ceremonies are permitted.* Heerunto it was replied, that Tertullians meaning muſt needs be of other permiſſion then the Def. can challenge to our Ceremonies, otherwiſe ther ſhould be no ſenſe in his wordes. The reaſon is, becauſe the Def. doeth not ſay that our Cerem. are otherwiſe permitted, then that they are not forbidden. Whiche kinde of permiſſion if Tertullian underſtood, then his ſaying is: *that is prohibited, which is not unprohibited.*

The Rejoynder here for reſolution of this difficultie ſayth, that *Tertullians meaning was to account that not to be permitted by the word, againſt which any reaſons out of the word may be given, though ther be no particular word againſt it.*

Now if he had attended unto the queſtion, conſidering that it was onely what Tertullian in this place meant by this phraſe *not permitted*, and that his meaning for the word muſt be the ſame, with that immediately before oppoſed: *Quod non prohibetur ultro permiſſum eſt*, he would not have given that gloſſe, for then the meaning of this ſentence muſt be: that which hath no particular word

againſt it, can have no reaſons out of the word made againſt it. Suche fuſtian is that clauſe of the Rejoynder, *our meaning and his, are alike, and wee hold our Ceremonies to be ſo permitted, and therfor not prohibited. So permitted* is, by his interpretation, not to be prohibited by conſequence, *prohibited* muſt needs be eyther the ſame, or elſe prohibited by particular word: if the former, then he ſayth thus: *our Ceremonies are not prohibited by conſequence: therfor they are not prohibited by conſequence*, if the later, then this is his ſaying: *our Ceremonies are not forbidden by conſequence onely, therfor they are not by particular word forbidden.* The former is no reaſon; the later neyther is conſequence, nor toucheth any quæſtion.

The Def. his ſecond anſwer was, that wee may bluſh, to ſpeak of Tertullian, becauſe he profeſſeth traditions in the ſame book. It was anſwered, that then all may bluſh, which allege the Fathers for that which they in other places gainſay. The Rejoynder graunting, that thoſe neede not bluſh, becauſe the Fathers ſometime are deafe and hear not themſelves ſpeak, and in ſome particulars left their ſound generall principles, yet will needs have us bluſh (if it be not *unpoſſible*, as his Rejoyning charitie ſuſpecteth it is) becauſe they never held that which wee allege them for. But how doeth this appear, *becauſe they allowed of ſundrie Ceremonies not præſcribed in the word.* Now except he could prove, they were not as deafe on this the ceremoniall ear, or ſide, as they were on the other, or that they did not leave their ſound generalls, in the particulars of Ceremonies, as well or ill as in other.

this

this occaſion, eſpecially with his affected exaggerations *if it be not impoſſible.*

And that the Rejoynder cannot prove this, D. Morton ſheweth in his appeal. pag. 324. They that erred in points of doctrine, could not be altogether free from ſome ſprinklings and ſpots of Ceremoniall corruptions.

Moreover, how the beſt of thoſe ancient writers allowed of ſundrie humane Ceremonies, then in uſe, Auguſtine ſhewe:h, epiſt. 119. *Many ſuch things I dare not ſo freely gainſay to avoide the offenſe partly of ſome holy minds and partly of ſome turbulent Spirits.*

Multa huiuſmodi, propter nonnullarum, vel ſanctarum, vel turbulentarum perſonarum ſcandala devitanda, liberius improbare non audeo;

Which is the very caſe of the beſt Engliſh Divines that doe ſo ſparingly ſpeak againſt our Ceremonies, and yet ſufficiently inſinuat, that they would ſpeake more, if they durſt for the times. How alſo our Divines doe not bluſh to alledge their teſtimonies againſt humane Ceremon. though they know that in other places they ſpeak for them this may be ſeen in D. Whitaker. tom. 1. pag. 116. *Auguſtine will have us be content with thoſe very few Ceremonies which are conteyned in the Canonical Scriptures. If elſwhere he have written ought that may leſſe agree with this ſentence, for my pa t I will not much trouble my ſelfe to reconcile all his ſpeeches.* D. Fulke, Rejoynder to Martial, ar 1. ſayth plainely: *The gates of hell in idle Ceremonies did aſſault the Churche. The fathers (in them) declined from the ſimplicitie of the Goſpel*, and art. 3. *Every idle Ceremonie that prævayled, had the Prælates of the Churche, either for authors, or for approvers, But Chriſt committed his Churche to them, to be fed with his word, and not with*

Auguſtinum nos illis pauciſſimis Ceremoniis contentos eſſe vult, quæ in Canonicis Scripturis continentur. Si quid uſquam ſcripſerit quod cum hac ſententia minus conveniat, in conciliandis ejus ſingulis dictis, non magnam operam inſumam.

dumbe signes, and dead images, which things he hath forbidden.

SECT. 15.

Concerning Protestants arguing negatively from Scripture.

1. THe first quotation by the Def. chosen to answer, is out of D. Mortons Apologie: of which it is sayd by the *Replier*, that the Def. his answer is, he meant not matters mearly Ceremoniall, but doctrinall, and so he affirmeth the meaning of our argument to bee, if by mere Ceremonies, he mean mere order and decencie, as he interpreteth himself in the ende of this section, Heerupon the *Rejoynder* asketh, *if we call this a Replie?* I answer yea: becaus it sheweth, all that is opposed, though it be granted as true, nothing at all to crosse or contradict our argument, in the right meaning of it. Now marke what he hath to say, why it should not be called a Replie. 1. *The Def. telleth not onely what he meant, but where his meaning doeth appear, and the Replie sheweth not that he hath not meant as he sayd.* As if eyther the place where a thing is spoken, did adde any weight unto the speache! or all, that mean as they say, doe speak to the *purpose*. 2. *It is partialitie to take up the word mere in this place, and not sett.* 3. But this doeth rather shew, that though the Replier took

took no knowlege of this *mere* ſhift, when he firſt met with it, yet afterward, ſeeing it often repeated, marked ſome emphaſis to be placed in it, and ſo did not ſpare it before, upon partialitie to one ſection more then another, which ſeemeth a ſtrange conceit.

Howſoever this doeth neyther prove the replie none, nor yet non-ſufficient. 3. He pronounceth it *untrue*, that the queſtion here is not of *mere* Ceremonies and rites: which charge he groundeth upon the word *ſpecially* in the ſervice of God. But that word doeth ſhew the ſpecialitie of our queſtion to be about the matters of Gods ſervice, or worſhip, ſuche as ſignificant Ceremonies are, and mere order is not. 4. Hee is ſtyled *a deceyved man*, that thinketh ſignification put upon a Ceremonie, doeth neceſſarily make it more then a mere Ceremonie.

To which I anſwer, that if he that thinketh ſo, is a deceyved man, then the Rejoynder doeth deceyve, when in his Manuduction, pag. 33. and 39. he teacheth that ſpeciall inſtituted ſignification, doeth make a Ceremonie *double or treble* more then mere ſingle rites of order.

2. The ſecond quotation is out of D. Mortons Appeal, l. 2. c. 4. ſect. 4. where is confeſſed, he ſpeaketh of Ceremonies, but of *Doctrinall* onely, ſuche as *ſopping in of bread into the cup, etc.*

Wherupon queſtion was made, why this Ceremonie ſhould be accounted more doctrinall, or more unlawfull, then the Croſſe in Baptiſme.

To the former part of this quære, the Rejoynder an-

ſwereth that the Def. hee himſelf & all ſuche, in this queſtion meane by Doctrinall, a thing taught in the Word and that the Sacrament of the Lords Supper is taught in the word. As if it had been aſked, why the Sacrament is more doctrinall then the Croſſe? and not if Sopping be ſo? But here it is diligently to be obſerved, how wee are deluded in this wholle argument, and other alſo, with the ſhadow of a wordly diſtinction, betwixt *Doctrinall, and Rituall* Ceremonies. Wee ſay, God hath appointed all Ceremonies properly religious, which are to be uſed. They anſwer, that this is true of all *doctrinall* Ceremonies, but not of *rituall*: that is to ſay, as here we are taught, *God hath appointed all Ceremonies that he hath appointed, but not all that he hath not appointed.* Wee ſay, it is not lawfull for man to adde unto Gods inſtitutions, in religious woiſhip. They anſwer, this is true of *Doctrinall*, but not of *Rituall* additions: that is, by this interpretation, *Man may not adde unto Gods inſtitutions, any of Gods inſtitutions, but mans onely.* Let this be borne in minde for all anſwers that hange on the hinges of this diſtinction.

To the other part of the queſtion, the Rejoynder anſwers that *ſopping of bread in wine is worſe then the Croſſe. 1. becauſe the croſſe maketh no alteration, of what Chriſt did ordayne ſaying doe this. 2. it is not ſubſtituted in the place of Baptiſme, as ſops in wine were by thoſe Harteikes in place of the Supper. 3. it is not eſteemed an inſtrumentall ſigne of any grace given by the uſe of it, as they took their ſops to be. 4. their ſopping deſtroied the very Sacrament.* And for theſe differences, the Repl. is bidden to *hang downe his head*

head, for aſking ſuche a quæſtion. But 1. Addition is as evill as alteration. For when Chriſt ſayd, *doe this*, he meant as well, doe this onely, as doe this all. *Fac hoc totum: fac hoc tantum:* as Zanchie expoundeth it. Addition alſo is ſome alteration, if not of the things inſtituted, yet of the inſtitution, as making it unſufficient, or incomplete, by it ſelf alone.

2. Sops and wine were not *ſubſtituted* in place of bread and wine, but were bread and wine. Neyther were they firſt or onely, or (for any thing appeareth) at all, uſed by *Hæretickes*, as the Rejoinder for his advantage, without ground, avoucheth, but by ancient Churches, at leaſt in ſome caſes: as is manifeſt out of Proſper, *de Promiſſionibus, Dimidium temporis, cap. 6. Puella particulam corporis Domini intinctam percepit, etc.* Sopping was ſo farre from being a matter of Hæreſie, that as it ſeemeth, it was receyved among the Fathers, ſo longe as infants communicating in the Lords Supper, which was, as D. Morton confeſſeth, Appeale, lib. 2. cap. 13. ſect. 3. for ſixe hundred yeers.

3. Sopping of bread in wine, conſidered abſtractly from bread and wine, was no ſigne inſtituted as an inſtrument of grace.

For ſo ſayth Caſſander pag. 1027. out of Ivo: *this cuſtome of Sopping prevailed onely through feare of ſhedding and not by direct authority.* 4. It is too ſevere a ſentence, againſt thoſe ancient Chriſtians, in Proſpers time and (which is more) as Caſſander and Hoſpinian judge, in Ciprians, that they deſtroyed the very ſubſtance of Sacrament. The ſetting forth of Chriſts death was not

Invaluit hæc intingendi conſuetudo, non auctoritate, ſed timore effuſionis.

excluded, though ſome part of the bloud was repreſentatively joined unto the body. A man is dead, that lieth in his bloud, though ſome of it ſoak againe into his body. The Fathers, ſixe hundred yeers together, did not deſtroy the ſubſtance of the Sacrament. Hitherto therfor appeareth no cauſe for the Repl. *to hang downe his head.* Let us ſee if more cauſe be in the compariſons he maketh betwixt ſopping, and croſſing.

The firſt was, the bread and wine (the onely things uſed in ſopping) were ordeyned by Chriſt: ſo is not the Croſſe. The Rejoynder anſwereth here nothing to the purpoſe, ſave onely, that they were ordeyned to be uſed *apart.* From whence it followeth onely that it is unlawfull to uſe them not apart. And ſo it followeth, that Baptiſme muſt as well be uſed *apart*, orſeparated from the Croſſe: becauſe it was ordeyned ſo to be uſed, and the Croſſe was not ordeyned for any religious uſe, eyther apart, or with other thinges.

The ſecond is, that ſopping hath ſome agreement with reaſō, Croſſing hath none. The Rejoynder hence maketh two conſequences: 1. *Ergo Chriſt in ordeyning the Sacrament otherwiſe, hath doon ſome thing not agreable to reaſon,* 2. *Ergo the Churche in Croſsing hath been void of all reaſon, fiftie hundred yeare.* And upon theſe grounds, he crieth out of *madneſſe.* But ſo madneſſe may be found in any aſſertion, if it be firſt put out of the right wittes or ſenſe, as this is. For the meaning was not, that Sopping is agreable to right reaſon in the Sacrament, but in civill uſe, where the aeriall Croſſe hath none.

Yet

Yet it may be added, if it were lawfull for men to adde to Gods ordinances in the Sacraments, then ther would be founde more probabilitie of reaſon to bring in ſopping into the uſe of bread & wine as a manner of food, the a myſticall aereall croſſe into the uſe of water which is no manner of waſhing. As for the Churche, it hath not univerſally uſed the croſſe ſo longe, except the *Waldenſes*, and others like unto them, were none of the Churche.

The ſame Churche, that uſed croſſing, uſed alſo for divers hundreds of yeares, to give the Sacrament of of the Supper unto infants, without reaſon, and the continuation of the Croſſe more hundreds of years, addeth no reaſon unto it, except reaſon in ſuche things doeth increaſe with their age. Many thinges have been uſed in the Churche without reaſon: or elſe ther is reaſon wee ſhould ſtill uſe all that have been uſed, *ceteris paribus*. If ther be any good reaſon in the croſſe, let that be tried by reaſon, and not by ſlipperie conjectures taken from the perſons uſing it.

The third compariſon was, that Sopping was uſed by Chriſt, at the very table of the Supper, but Croſſing was never ſo muche honored by him or his Apoſtles, as to uſe it at any time. The Rejoynder anſwereth, that *this argument would prove as well, that the eating of a Paſchall lambe before the Sacrament, to be better then Sprinkling of water on the forehead of the Baptized. Becauſe CHRIST did that, and not this.* But this is not *ſo well*. For that

1. Sprin-

1. Sprinkling of water is no inſtituted ceremonie diſtinct from that waſhing which Chriſt and his Apoſtles uſed. 2. It is very probable that the Apoſtles goeing into the colder part of the world, did uſe ſprinkling.

3. Concerning a Paſchall lambe, uſed before the Sacrament, as a Ceremonie morally ſignificant and reductively Sacramentall, I ſee not why it ſhould not be præferred before the Croſſe or any ſuche invention, even becauſe Chriſt did uſe it, if that Circumciſion be now a lawfull Chriſtian Ceremonie, as the Def. and Rejoynder profeſſe and mainteyne, pag. 285. It is alſo crediblie reported a great Biſhop, not long ſince living, that every Eaſter day, he uſed to have a wholle lambe, præpared after the Paſcall manner, brought to his table. D. B. knoweth well who it was, and of whom he hath heard it.

The fourth compariſon was, that ſopping was no new ſigne, but Croſſing is. The Rejoynder oppoſeth that *it had been an abomination to eat the Paſcall lambe ſodden, but the addition of ſitting or leaning on couches (though a new ſigne added by them ſelves) was lawfull etc.* Of which ſpeache, the firſt part is granted, viz. a ſodden lamb ehad been an abomination: neyther is a ſopping communion excuſed. In the ſecond, ther is obſervable partialitie, in that he calleth ſetting an *addition* to the Paſſeover, and yet in the ſame anſwer, with the ſame breath, denieth the croſſe to be *any addition* unto Baptiſme. The ground of all is rotten, viz. that ſitting was a religious ſignificant Ceremonie inſtituted by men.

Theſe thinges conſidered, let any man judge what cauſe the Rejoynder had to talke in this place, of the Repl: his *roome-conſcience, contentious ſpirit, ſmitten with giddineſſe, forſaken of wiſdome?*

In that which followeth about ſopping, ther is no new matter to faſten any diſpute on, proper to this place, but only why ſome ceremoniall ſopping may not be uſed, as neare to the Communion, as the Croſſe unto Baptiſme? The Rejoynder anſwereth. 1. *becauſe it is not ſo ſafe, to uſe viſible elementarie ſignes in holy actions, as a tranſient Character.* 2. *Becauſe ſuche ſopping were worſe then the uſe of any other bodily element, as comming ſo neer to the very inſtitution.* Where 1. it is to be marked, that a religious Ceremonie, of ſoppes and wine, immediatly before or after the Communion, is not found unlawfull, but onely *not ſo ſafe* as the Croſſe. By the ſame proportion, Ceremonious eating of fleſh, and fiſh, in the ſolemnitie of the Communion, is onely *not ſo ſafe*, not unlawfull. Hath not the Croſſe brought us to a faire market? 2. If the Croſſe be not a viſible elementary ſigne, what kinde of ſigne is it? *Character* noteth a moſt proper *ſigne*: *aereall* is *elementarie*: croſſing is eyther *viſible*, or elſe it is no ſenſible ſigne: becauſe it cannot be heard, felt, taſted, or ſmelled.

If he meaneth a *permanent ſubſtance*, beſide that he croſſeth his owne definition of a Ceremonie, *an action &c.* in other places he defendeth *images*, in this very ſection, he leaned even now, upon *couches*, as upon ſafe Ceremonies amonge the Iews.

3. The outward neerneſſe or likeneſſe of a humane

Ceremonie, to a Divine Sacrament, is allowed on elſewhere by the Def. and *Re*joynder both: as when cap. 3. ſect 7. they mainteyne as Chriſtian, a Ceremoniall ſprinkling of men with holy water, wherin, both water and ſprinkling, have as great an outward neerneſſe unto the outward elemēts of Baptiſme, as any thing cā have.

If the outward materiall ſhew of neerneſſe unto a Divine Sacrament, doeth make a Ceremonie unallowable, then muche more, ſuche a formall ſignificant neerneſſe, as is betwixt Baptiſme, ſignifying our putting on of Chriſt crucified, and the Croſſe ſignifying our putting on of courage to fight under, and for Chriſt crucified.

See heer what further is to be ſayd of Iuel, and Whitakers, after the Def. and they are conferred.

3. The Replier, affecting brevitie, and finding no new matter of diſpute about the allegations out of B. Iewel, and D. Whitaker, paſſeth them over, with this reaſon: *in excuſing of them, nothing is ſayd by the Def. which hath not formerly been confuted.*

Now the Rejoynder doeth not goe about to ſhew that any new thing is brought forth by the Def. about thē, which had beē to the purpoſe, but onely catcheth up that word *excuſing*, and repeating the accuſation, of impertinent alledging them for the negative argument from Scriptures, in caſe of Ceremonies, which they doe except, hee taketh upon him to diſcover an *undoubted cloſe meaning* of the word *excuſe*: and therupon accuſeth not onely the Repl. but I know not how many (*they, them*) of being *ſcornfull out of pride of ſpirit.*

Who

Who would have thought that one word (uſed according to the ordinary courteous faſhion of thoſe which inſtead of plaine denying, uſe the phraſe, (*excuſe me*) could have ſtirred up ſuche a paſſion, or occaſioned ſuche an injurious ſurmize? But to *excuſe* this, which I hope we may doe without any offenſe, I will yeeld ſo muche unto his importunitie and challenge, as breifly to ſhew, that neythe B. Iuell, nor D. Whit. did excepte ſuche Ceremonies as ours, when they ſpeak of the Scriptures fullneſſe. Iuel in the firſt article ſect. 29. alledgeth for the negative argument, Origen, concluding that in the Lords ſupper *the bread is to be eaten, and not reſerved unto the morrow, becauſe that Chriſt did not commande that reſervation to the morrow.* Now that this reſervation is a ceremonie, and a lawfull one alſo in D. Morton his judgement, appeareth plainely out of his Appeal, where (lib. 2. cap. 5. ſect. 1.) he ſayth plainely, that *we may grant a longer time of reſervation then two or three days, with a reference unto the intent of participating of it by eating.*

D. Morton therfor cannot be defended in ſaying that Iuel excepted ceremonies.

For D. Whitaker his not excepting of ſignificant Ceremonies from the Negative argument, may appear partly by his negative ſilence, and partly by his expreſſe aſſertion, *de Sacramentis*, pag. 203. for unto Bellarmine his aſſertion, that the Churche may inſtitute new Ceremonies, for ornament, and for ſignification, he granteth that of *ornament*. as he doeth after of *order*, but no ſuche conſent is given of *ſignification*, but rather the

contrarie: *Rudes non ſunt Ceremonijs erudiendi: dedit Deus, Scripturas, vt ex ijs rudes inſtitutionem neceſſariam haurirent.* So in Oper: tom. 1. pag. 116. *Auguſtinus nos illis pauciſsimis Ceremonijs contentos eſſe vult, quæ in Canonicis Scripturis continentur.*

The trueth is, that our Divines doe ordinarily reject the Popiſh Ceremonies, upon this ground, So Gallaſius in Exod. 22.7.

(* *Nihil tale a Chriſto aut factum, aut inſtitutum. Ergo ne ſapientiores nos ipſo & Apoſtolis fore arbitremur.*)

* There is no ſuche thing by Chriſt, either done or inſtituted, therefore let us not deeme our ſelves wiſer then he or his Apoſtles.

4. Another omiſſion, wherof the Repl is accuſed, for which he is called a *gentle* man, is, that the Def. in the ende of this Argumēt, recalleth the ſtate of the queſtion, diſtinguiſhing betwixt *mere* Ceremonies, & *mixt*, by *mere* meaning altogether *indifferent*, and by *mixt*, ſome way *forbidden*, All which (ſayth the Rejoynder) *the gentle Replier paſſeth by.* Now ſure he might alſo him ſelf have paſſed this by, with more credit of the Def.

For what ſenſe is in ſuche a ſtated queſtion: *whether the Scripture doeth condemne ſuche Ceremonies, as it leaveth indifferent, or onely thoſe which it ſome way forbiddeth?* All that paſſe by, may ſee, that this was not worth the taking up.

Yet concerning the mixture of ceremonies with *opinion of holineſſe, juſtice, merit, efficacie, or reall neceſsitie,* which

which here the Rejoynder maketh the onely grounds of *forbidding*, he is now, in ſuche gentle manner as is requiſite, anſwered, in the head of *Difference betwixt popiſh Ceremonies and ours.*

5. After this, the Repl. is charged with *quarrelling*, onely becauſe he ſayth the Def. anſwered nothing to a maine poynt, upon which this firſt argument, in the Abrigement, doeth depende, namely the rules of Ceremonies, that they ſhould be *needfull, and profitable, for edification, the more comely and orderly performance of Gods inſtituted ſervice*, which being wanting in our Ceremonies they cannot be innocent, though all were granted which the Def. mainteyneth. And why is this a *quarell*?

The Repl. (as it ſeemeth) can neyther by ſpeaking, nor houlding his peace, gaine ſo muche favour with the Rejoynder as that in eyther he may paſſe without ſome ſhrewd cenſorious note. If he holde his peace, he is a *gentle* man, if he ſpeak, he is a *quarreller*. But what are the reaſons of blame in this place?

1. *The Defender (forſooth) was not tied to the Abridgents order* 2. *It were idle to ſpeak of directive rules, if all humane Ceremonies be unlawfull.* 3. *If God hath left rules for direction of his Churche in rites and orders Eccleſiaſticall, then he hath not determined of them in his word.* 4. *The Defender hath mainteyned, that our Ceremonies are agreable to the rules of Gods word: ſo as no Friar dare denie it, nor the Replier profeſſing his name.* In all which there is nothing of any moment. For 1. though

it were grãted, that the Def. was not tied to the Abridg. order, yet he may be tied to their matter, if he meant to give them a full anſwer. 2. Though it be needleſſe to ſpeak of directive rules in unlawfull Ceremonies as they are ſimplie unlawfull, yet ſeing rites of order and decencie, which are confeſſed lawfull, are by the Def. and others confounded with Cerem. by others eſteemed unlawfull, it is very neceſſarie, that at leaſt the conditions of lawfull Ceremonies ſhould be Demonſtrated to agree unto ſuche Ceremonies as are defended to be lawfull. 3. Though God hath left rules for rites of order and decencie, yet he hath determined of all Ceremonies ſignificant by inſtitution. 4. If the Def. had mainteyned our Ceremonies to be agreable unto theſe rules of Gods word, it had been the moſt compendidious way for the *Re*joynder to have ſhewed, where, and how?

For that of the *Friar*, I eaſily beleive it. For not one *friar* of a thouſend dare ſay that any allegation for Popiſh Ceremonies, though it be out of a leadē legend, is not as plaine a demonſtration as any is in all Mathematickes. As for the Repliers *concealing his name*, that is a poor imputation, For I dare undertake, that the Rejoynder may have names enough for that which is ſayd, and upon ſecond thoughtes, he may profeſſe his owne name among them, except he can ſhew, where and how the Def. hath indevored to prove our Ceremonies agreable to thoſe rules about which this queſtion is moved. If the Def. had performed this before, what need the Rejoynder to have made here a ſolemne

digreſsion

digreſsion, touching the rules for Ceremonies. Which digreſsion of his, ſhall now have a hearing.

Concerning Rules for Ceremonies.

1. IN the firſt place, he taketh great exception againſt one rule propounded by T. C. *Rep.* 2. pag. 62. that Ceremonies *offend not any, eſpecially the Churche of God.* To this, D. Witgifts mayne anſwer was, that it was a rule *for private men,* & not for the *Churche.* Of this the *Rejoynder* ſeemeth aſhamed: and therfore ſeeketh after other exceptions. The firſt is, that the buiſineſſe for which this rule is given. 1. Cor. 10. 32. *was no matter of Churche Ceremonie, but of converſatien.* Where he ſhould have conſidered. 1. that ſome Churche Ceremonies had of ould their place in ordinarie converſatiõ, ſo theſe two are not appoſite one to the other. 2. that the eating of thinges offered to idols, was a heatheniſh Ceremonie, and therfor the abſteining from it required in Chriſtian Ceremonies. 3. that howſoever this rule is in this place applied, yet Rom. 14. *15. 20.* it is by the ſame Apoſtle applied to ſome kinde of Iewiſh Churche Ceremonies.

The ſecond exception is, that this rule is *morall* and *generall,* belonging to all our actions not *particular*, for Ceremonies. But if by *particular*, he meaneth *proper,* then he overthroweth by this exception, all thoſe rules by himſelf acknowledged for good *(edification, comeli-*

neſſe

neſſe and order:) becauſe none of theſe are proper unto Ceremonies.

The third is that a negative (ſuche as not to be ſcandalous) *may well* be a *caution*, but not a *rule*. About which I will not contende.

It is ſufficient for our purpoſe, if it be a caution ſtrictly to be obſerved in Ceremonies, for ſuche a rule as is. *Thou ſhalt not murder.*

2. Another rule urged hy T. C. (*that Ceremonies tende to the glorie of God*) is alſo rejected by the Rejoynder as the former. But no new reaſon is brought, but onely that it is a comon rule, not proper to Ceremonies, which in many words is inlarged. Now for this (being the ſame with that formerly objected about not ſcandalizing) the ſame anſwer which before was given is ſufficient. Yet this moreover is to be obſerved for both theſe rules: that though they be not proper to Ceremonies, our Divines notwithſtanding doe uſually apply theſe and ſuche like generall rules unto Ceremonies, becauſe the breache of theſe rules is common to (and as it ſeemeth inſeparable from) humane ſignificant Ceremonies proper to religion, taken from Papiſts. They tende not in their nature to Gods glorie, but rather to the glory of them from whom they have receyved their being. They are ſcandalous both to Proteſtants and Papiſts, as afterward is declared.

So Vrſine, tom. 1. pag. 365. giveth one rule for Ceremonies, that they be not *impious*, which is not proper to Cerem: as Bucanus among the receyved rules of Cer. maketh this one, that they be not *oppoſite to the analogie of*

of faith. Becauſe many of the Popiſh Ceremonies are impious and oppoſite to faith. And the ſame Vrſine addeth among other rules, that they be not *ſcandalous.* Iunius alſo in his Hidelberg, theſes de tradit. th. 58. requireth in a good Ceremonie, that it be *to the glorie of God.* So others many. D. Willet in his *Synopſis*, pag. 110. giveth 4. rules for Ceremonies: two of which are *1. that all thinges be doen to the glory of God. 3. that all thinges ought to be doen without offence.*

Yet theſe rules in T. C. are ſuche as may not paſſe without the Rejoynder his cenſure, layd out in divers digreſſing pages.

Laſtly the Rejoynder himſelf when he would give a rule for diſtinguiſhing good Ceremonies from bad, uſeth to make this one, that they be free from opinion of *merit etc.* And yet he will not ſay that ſuche opinions are proper to Ceremonies.

3. H. I. is in the laſt place brought in, as not holding the rules of T. C. Whiche (were it true) is litle materiall, or to the purpoſe. But what is noted out of H. I. repugnant? *He injoineth the ſame rules to be obſerved in the determining of mere Circumſtances eyther Civill, or occaſionall, but denieth the Churche to have any power of appointing Ceremonies meerly Eccleſiaſticall. And this is in effect to take thoſe rules away, removing the Ceremonies which ſhould be framed by them.*

Nay rather this in effect, and cauſe both, to acknowlege the rules, and onely to point out the true objects to be ruled by them, and to give warning of abuſive objects which have crept in under the colours of thoſe

true. Whether this discretion of his betwixt Circumstances, and properly religious Ceremonies, be justifiable or no, that question belongeth not to this digression, but to three wholle chapters of this dispute. But if the Rejoynder would know who doeth directly take these rules, and the other also which he acknowlegeth, as they are Scripture Rules, it is one to whome both he and the Defend. are muche beholding to Mr. *Hooker* by name, whoe p. 95. sayth plainely of one, as well as of other, *they are Rules and Canons of that law, which is written in all mens hearts. The Churche had for ever, no lesse then now, stood bounde to observe them, whether the Apostle had mentioned them, or no.* Neyther sayth hee therin muche amisse, except that same *no lesse bounde.* So that as it seemeth, the Defend, and Rejoynder making suche courtesie of proving our Ceremonies agreable to these *Rules* can very hardly shew, that they are agreable to light &law of nature. After this fight skirmish about 2. rules, the Rejoynder soundeth a retrait, and sayth, he *will referre the consideration of the Agreement of our Ceremonies to the true Rules, unto a fitter place.* But a fitter place can scarce be founde, for here it was challenged by the Replier, here it was promised by the Rejoynder when he craved leave to speak *more fully* of rules to be observed: and this is registred in the table, *Rules about Ceremonies shewed in a digression.* Now after all this, to make onely a few pragmaticall exceptions against 2. rules which he termeth *irregular*, and *out of square*, not once touching upon the rules which the Replier required satisfaction about (*v. 13. if our Ceremonies be needfull, and*

profi-

profitable for the edification of the people, by the more comely and orderly performance of that ſervice, which God hath expreſſely præſcribed in his word) and ſo to put of the buiſineſſe unto another inviſible and uncertain place, this is nothing elſe but to be the Def. his Second, in the fault he was accuſed for, but not in releiving of him at all. It was not for nothing that he called the challenge a *quarrell*, as inſinuating it was not a thing fitte to be medled in. The truth is the Rej. in his Conſcience, holdeth our Cerem. incommodious, or inexpedient, though not ſimplie unlawfull: and therfore can finde no place to ſhew, that they are needfull, and profitable for ædification. I doubt, whether another ſpeciall Commande from the Kinge, would bringe him to printe a treatiſe about that queſtion?

SECT. 16.

Concerning Order, and Decencie,

1. Cor. 14. 40.

The onely place (by the Rejoynder his confeſsion.) for Eccleſiaſticall power, in conſtituting Eccleſiaſtical Ceremonies.

THe Defender beginning to confronte and confute our tenent, neyther bringeth, nor can bringe any Scripture, for the authoritie of

Churches to ordeyne Ceremonies, but onely this one, 1. Cor. 14. He ſayth, in deed, that he nameth onely this place, *not to trouble us with any other at this preſent.* But the Rejoynder more ingenuouſly confeſſeth, that *this is the onely place in the New Teſtament, by which all Diuines doe conclude, that a power is given to the Churche, to conſtitute Rites &c.*

This place is all the anſwer they give, or can give, to thoſe that are wonte to trouble them with a *quo warranto.*

If this place then faileth them, or ſerveth not their turne, are not our Ceremonies confeſſed to be appointed without any warrant of the word, at leaſt in the New Teſtament?

1. Now that it doeth not make to the purpoſe, it was firſt ſhewed, from this, that the Defend. himſelf concludeth no more from thence, then that *the Churche may by vertue of this permiſsion, ordaine any Ceremonies that may be fit for the better ſerving of God.* Which maketh nothing to the purpoſe, except firſt it be proved that God is *better* ſerved with our Ceremonies, then without them. The Rejoynder here 1. denieth this to be his Concluſion, and yet they are his owne wordes, & no other concluſion is mentioned by him, as appeareth in the Rejoynder it ſelf, pag. 74. But by this (ſayth the Rejoynder) *hee undertakes to prove another thing.* Let it be ſo, yet he muſt firſt prove this, which he immediately draweth out of the text, which he doeth not.

Neyther doeth he ſo muche as name that *other thing* which

which he undertaketh to prove, muche leſſe performe his undertaking. This was therfore no fitte place for him to vente his phraze, of ſhooting beſide the *Butt.* 2. He accuſeth the *Repl.* of *inſulting*, becauſe he denied the Conſequence, and gave a reaſon of it: and yet referreth the anſwer of that reaſon, to a fitter place I know not where. Onely he repeateth the often exploded evaſion, that the queſtion is whether all lawfull thinges be *particularly*, or expreſſely commanded in the word, which none of us ever writte, ſayde, or thought. Yet we muſt be troubled with this groundleſſe, uſeleſſe repetition, over and over againe.

2. The onely backe of the Conſequence made out of this place, is that *all Fathers, and all Divines*, (the Rej. addeth, *of whatſoever Religion* not excepting *Socinians*, nor yet *Anabaptiſts*, whom he uſeth to acknowlege adverſaries to his Concluſion) *dee uſe this place for one and the ſame concluſion.*

Now this is eaſier to ſay, then to demonſtrate, I doe not finde this place muche uſed to any ſuche purpoſe by the Fathers. *Chryſoſtome* expoundeth it of morall vertuous carriage, oppoſite unto ſuche perverſe walking as if a man goe upon his handes, with his feet upward. *Ambroſe* extendeth it no further then to things mentioned, in that Chapter: *ſecundum ordinem ſuprà dictum. Oecumenius* alſo maketh it a recapitulation of thinges formerly mentioned, of ſpeaking by courſe, and womens being covered etc. πανακεφαλαιοῦται τὰ πρῶτα. He Summarily gathers together all that wēt before. Baſil

expounded it of *time and place*, ed. gr. pag. 530. κατὰ τὸ καιρὸν καὶ τοπον, and of proportion to be obſerved betwixt divers members. pag. 459. Theſe are ſome Fathers. and (as I amperſwaded) more then eyther Def. or Rejoynder can bring, ſo to argue from this place, as he doeth. Amonge the ancient Schoolmen, it is hard to finde, where any one of them doeth conclude Ceremonies proper to religion, out of this place. Thomas in his Comm. upon it, doeth ſo interpret it, that he leaveth no ground for any ſuche concluſion: Honeſtly] i. e. while one Speakes that other be ſilent, and that woemen ſpeak not in Church. in order] i.e. that firſt one and then another ſpeake. etc.

Henſtè, i. e. ut uno loquente, alij taceant, & mulieres in Eccleſia non loquantur, &c Secundum ordinem, i. e. ut primo unus & poſteà alius loquatur & per partes, &c.

Quemadmodum præſcripſi, cuncta fiant cum decoro & ordine, ne quid turpitudinis, aut tumultus exoriatur Paraph.

Eraſmus conſenteth: *Decently and in order that no unſeemelines or tumult ariſe.*

In locis ſuis titulo, de traditionibus humanis, citat verba hæc Apoſtoli (omnia honeſta (omnia honeſtè & ſecundum ordinem fiant) ut comprobet traditiones Epiſcoporum quibus etc eſſe authenticas & cum conſcientia obedientiæ ſervandas. Verum non eſt præſcriptum hoc Apoſtoli ad quaſvis Epiſcoporum traditiones referendum, ſed ad ea quæ ipſe Eccleſijs tradiderat.

Amonge later writers, theſe words are often applied to rites, but in a diverſe manner. The Papiſts, and ſome other doe prove from hence, theyr *double treble, analogicall Sacramentalls*, as the Rejoynder calleth them. See Hoſius his Conf. de ritib. Bap. c. 37. Bell. de effect Sacram. l 2 cap. 31. Balthaſar Chavaſſius. l. 1. cap. 21. and l. 2. cap. 7. where from hence they diſpute againſt Calvin by name. *Feeius* (ſayth Muſculus upon this place) *In his Commune places, in the title of humane traditions citeth theſe words of the Apoſtle let all things be done &c. To juſtifie the traditiõs of the Biſhops as authentick & ſuch as ought to be kept with a Conſciencie of obedience, but this præſcript of the Apoſtle is not to be applied to any Epiſcopall traditions, but the Apoſtles owne, to wit ſuch as he had delivered to the Churches.*

Our

Our Divines (few of note excepted) doe onely from hence conclude *rites of mere order and decencie.* And ſome of the graver, Papiſts, to this day can finde no more in it as Eſius in his Comm. upon the place: It belongs to decencie that women ſpeak not in the Church, to order, that many ſpeak not at once. What is now become of *All Fathers, All Divines, for one and the ſame concluſion?* Mr. Hooker, pag. 95. doeth directly oppoſe the Def. his concluſion, contending that the Rules ſet downe in this place, are the Rules of naturall reaſon, and not of the Apoſtle, or properlie of the Scripture, For if this be true, then that is falſe which the Def. ſo confidently averreth, that *the Apoſtle doeth here grant a generall licenſe and authoritie to all Churches, to ordeyne Ceremonies*: except the Apoſtle did give Churches licence, and authoritie, to doe that, which by the law of nature, they might doe, and by the light of nature, know they might.

Ad decentiam pertinet ne mulieres in Eccleſia loquantur ad ordinem, ne plures ſimul loquantur.

3. The Def. was requeſted to ſhew, by what Logick he formeth his conſequence from order, decencie, and ædification, unto ſuche Ceremonies as ours?

The Rej. hath no other Logick to ſhew for it then this: *Sundrie Divines doe manifeſt the Conſequence, becauſe the ſame particular circumſtances, would not be comely and to edification in all places and times, the Churche muſt have power to inſtitute and alter them.* But 1. this is not the conſequence, meant by the Repl. expreſſed by the Def. *The Apoſtle ſayth, let all thinges be doen orderly, decently, and to edification. Ergo, he granteth a generall licence and authoritie to all Churches, to ordeyne any Ceremonies, that may*

be

be fitte for the *better ſerving of God.* i. e. ſuche as ours are.

Neyther yet is the Conſequence ,. which the Rej. would have implied by the Def. upon ſuppoſition of the former: *The Apoſtle hath granted a generall licence, and authoritie, to all Churches, to ordayne Ceremonies, that may be fit for the better ſerving of God. Ergo, all Rites and Ceremonies, which are beſide the preſcription of the word (ſuche as ours are) are not unlawfull.* It is in deed, the very ſame ſentence, which the Rejoynder did ſo ſpurne from him, pag. 72. when it appeared under the name of Mr. Iacob: in the diſtinction, betwixt mere *Circumſtances*, Civill, or Occaſionall, and *Ceremonies meerly Eccleſiaſticall.* What a miſerable cauſe is this that our Oppoſites defende, which deeply concerneth the Conſciences of all that urge our Ceremonies, or allow of their urging, and yet cannot be fathered, but on one onely place of Scripture, and that with an inviſible and inexplicable conſequence?

Concerning an Argument againſt our Ceremonies, out of 1. Corin. 14. *Which is acknowledged to be the onely place in all the New Teſtament, that can be alledged for their impoſing.*

1. THe Replier, ſeeing that all the cauſe (on the impoſers part) dependeth on this place of Scripture, & finding nothing by any Logick could

could be drawn ef rom it for our Ceremonies, thought good to trie, if there may not, from the ſame place be formed a better argument againſt them. This the Rej. calleth *beating up of a new Hare, and looſing the way*: as if all the Def. his *Retortions*, and all the Rejoynder his paper ſhot which he maketh after the Repl. when he imagineth him ro flie, or runne away, were new *Hares, and exorbitations*. I know not elſe what privilege he hath, to uſe a weight and a weight, one for the Defend. with him ſelf, and another for the Replier.

2. The Argument is thus put togerher, by the Rej. pag. 77. *All that is left unto the Churches libertie, in things pertayning to Gods worſhip, is to order them in comely manner. But to appointe and uſe the Ceremonies as wee doe, is not to order in comely manner any thinge perteyning to Gods worſhip. Therfore, to appointe and uſe the Ceremonies as we doe, is not left to the libertie of the Churche, i.e. it is unlawfull.* The Rejoynder anſwereth firſt to the propoſition, and then to the aſſumption, but ſo as he mingleth both together, in many words: Yet I will follow his order.

3. Firſt of all he denieth the propoſition to be found, in the *R*epl. his meaning. But I can ſee no reaſon of this deniall. 1. Hee ſayth, that *Order and Ordering is taken ſometime largely, for all diſcipline, or policie, ſometime ſtrictly, for rancking of perſons and actions handſomely one before, and another after, and ſo is oppoſed onely to confuſion, as in this place, 1. Cor. 14. 40.* Now this is farr from overthrowing the propoſition, in the Repl. his meaning. For the *R*epl. meant *order* in the ſtrict ſenſe,

which maketh alſo for his purpoſe: and this the Rej. granteth to be the meaning of the Apoſtle in this place 1, Cor. 14.40. Which place the ſame Rej. pag. 75. confeſſeth to be the onely place (in the N. Teſt.) by which power is given to the Churche to conſtitute Cerem: Frō both which layd together it neceſſarily followeth that all which is left unto the Churches power under the title of *order*, is ordeyning in the ſtrict ſenſe, i.e. *ranking of perſons and actions handſomely*, as the Rejoynder expoundeth it. Yet immediatly after he accuſeth the Repl. for ſaying order to be the right placing and diſpoſing of thinges inſtituted, for *time, place, etc.* not ſhewing why this diſliketh him, or wherin differeth from his owne explication. Onely he ſayth that *etc. often by the Repl. put to time, and place, is a blind.* Whiche is not ſo, for by *etc.* is meant all circumſtances of like nature with time and place, as *number, meaſure, viciſſitude etc.* How many Pſalmes ſhall be ſunge, or chapter read, what, and how muche Scripture ſhall be at this or that aſſemblie expounded, how one part of worſhip ſhall ſucceed another etc. *without a blinde.*

4. In the next place, the Rejoynder findeth a wrong meaning in the Repl. his uſe of the phraze *(in comely manner:)* becauſe afterward in the ende of the Aſſumtion, he ſayth, that *comelineſſe is nothing but the ſeemelineſſe of order.* For (ſayth the Rej.) beſide that comelineſſe of order, ther is other comelineſſe. Now this the Repl. profeſſeth immediatly after the words quoted: *other where comelineſſe may conteyne all naturall and civil handſomeneſſe. etc.* Neyther will I contend about this, but

but it implieth ſo muche in this very place. So that the Rejoynder hath not given any reaſõ, why the Propoſition, or firſt part of the Argument ſhould not be admitted. Yet after that he hath fathered it upon *Mr. Iacob* and made the Repl. his *diſciple*, he commeth to examine the proofes of it, though he himſelf (as is now ſhewed) hath given ſufficient aſſent unto all conteyned therin.

5. The firſt proof is, that it is manyfeſtly collected out of the place in queſtion, 1. Cor. 14. and the Def. ſeemeth to grãt as much. To which the Rej. anſwereth. 1. that in that place, *three diſtinct thinges are propounded, Edification*, Decencie, *Order* : *and theſe three cannot be one.* But edification being the ende, Decencie and order the meanes, they may well be conteyned in one : *decent order, tending to edification*, or (which is as much to our purpoſe) in two : *decencie, and order, for edification.* A holy Sacrament, decently, and orderly adminiſtred, for edification, is not fowr diſtinct thinges, but one. His 2. is, that *theſe words are the concluſion of the wholle Tract, beginning at the eleventh chap. wherin are handled ſome thinges onely concerning* Decencie, *ſome more properly perteyning to Edification, and ſome which belonge more peculiarly to Order. Ergo more is commanded in theſe words, then the comely placing of one thinge after another.* Let this be granted, yet it followeth not, that more is left unto the Churches *libertie*, then order, and decencie, unto edification. For all thinges that are *commanded*, are not left unto the Churches libertie.

But that ſpeaking in unknowē tongues which the Rej. doeth referre to *edification* as diſtinct from order and decencie, is by good Divines accounted to offende againſt the *order and decencie*, ſpoken of c. 14. and 40. So D. Whitaker, de Script. q. 2. c. 18. diſputeth againſt the uſe of an unknowen tongue in Gods ſervice, out of this very place: *pugnat hoc vero cum τυταξία quam maxime.* 1. Cor. 14. 40. i.e. this mightly overthrowes that good order which he ſo much ſtands for. His 3. is, *the Defend. doeth no way ſeeme to grant the propoſition: becauſe the Repl. undertaketh by argument to reſcue this place out of the Def. his hands.*

But this nothing at all argueth, that the Def. and the Repl. doe not agree about the propoſition, though they diſſent about the place, as it is handled in the aſſumtion. The Papiſts grant us, this propoſition: No phraze is uſed by Chriſt, in thoſe wordes: *this is my body*, but a Sacramentall one. Yet becauſe they denie the aſſumtion: tranſubſtantiating wordes, are not a Sacramentall phraze, we undertake by argument to reſcue this place out of their handes. So the Def. requiring no more, then order and Decencie unto Edification, to be left unto the Churches libertie, for the eſtabliſhing of our Ceremonies, doeth ſeem at leaſt to grant, that all which is left to the Churches libertie is order and Decencie unto edification, though he denie theſe to conteyne no more then mere circumſtances, which is the aſſumtion. Of Edification ther is not mention made in the propoſition, becauſe that as an ende, is out of queſtion, and allways included.

6. Peter

6. Peter Martyr is cyted, out of D. Whitaker, de Pontif. pag. 841. 844. as agreeing with that which the Repl. would have. Here the Rej. inlargeth himſelf much for the ſake (as he ſayth) of thoſe that are *unlatined.*

1. He telleth us that P. M. doeth *diſtinguiſh, though not divide, comelineſſe from order.* Which wee doe alſo, For take the Repl. his wordes in the moſt rigorous ſenſe you cā, yet *comlineſſe of order*, doeth diſtinguiſh cōlineſſe from order, no leſſe then *comelineſſe of a man*, doeth diſtinguiſh it from a man. 2. He addeth, that P. Mart. doeth there inſtance in the *Ceremonie* of thriſe dipping, and in the *obſervation or inſtitution* of Feaſts. But let the Reader know, that thoſe words, *Ceremonie, obſervation, inſtitution of feaſts*, which the Rejoynder hath ſet downe in a differing letter, to be noted as P. M. his words, are not to be found in the place of P. M. but are added by the Rejoynder for advantage. P. M. expoundeth the meaning he had in all his inſtances by *what place, what time, what manner.* If therfore the Repl. did not looke upon that place, but tooke it on truſt, from the truſtie hande of D. Whitaker (as the Rejoynder objected to him) yet it proveth good and fitting. So that the *Rejoynd.* forgetteth himſelf muche, when upon this uncertaine, and momentleſſe conjecture, he compareth the Repl. to a *hungrie creature* (or dogge) *that runneth away with a bare bone.* D. Morton once (at the leaſt) alledged ſome teſtimonies on truſt: and therfore, being challenged for them, he confeſſed that he had them from *Mr. Stocke.* Yet the Popiſh adverſarie (author of the *Sober reckoning*) did not com-

Quo loco, quo tempore, quo modo.

pare him to a dogge, but onely ſayd, that he ſente to *ſtockes and ſtones*, for ſatiſfaction about them. Whiche I doe not allege to the diſparagement of eyther D. M. or Mr. St. but onely to ſhew by compariſon how the Rej. doeth ſometime overflow, in his termes. 3. For D. Whitaker, he telleth us, that *hee onely ſayth, that Eccleſiaſticall laws belonge onely to order, or orderinge, but not as it is diſtinct from comelineſſe.* As if any of us did ſo. The Repl. his words: *ordering in comely manner*, doe not (I hope) referre all to order, conſidered a part from all comelineſſe.

This is the full ſumme, of all that Rejoynder had to except againſt the firſt allegation. And yet heere upon this *nothing*, it pleaſeth him to accuſe not onely the Repl. but *theſe men*, *of haughtie and Magiſtrall faſhion, gulling, and deceiving*, *great and ſhameſull ſinne*, and the poor Repl. at the leaſt, for a man deſtitute of *common honeſtie*. It ſeemeth he was very angry at ſomething. Let the underſtanding Reader gueſſe, at what?

6. For more manifeſtation of the Repl. his vacuitie of *comon honeſtie*, the Rej. referreth us to the ſecond teſtimonie out of Iunius, againſt Bell. cōt. 3. l. 4. c. 16. n. 86. 87. and cap. 17. n. 9. 10. 12. 13.

Omitting therfore unneceſſarie repetition, let us heare the reaſons of *extraordinarie diſhoneſtie*, 1. *Iunius ca.* 16. *n.* 86. 87. *ſayth onely firſt, that thoſe humane lawes are onely neceſſarie, in the Churche, which tende to this, that all thinges may be doen decently, and in order*, 1. Cor. 14. 40. *Secondly, that theſe are improperly called lawes in the Churche, being more properly conſtitions, or Canons.*

Now

Now out of the firſt ſaying, the Repl. concluded, that Iunius did judge the Apoſtle to leave no more to the Churches libertie, then to order Gods ordinances in decent manner: And out of the ſeconde, he inferred the ſame concluſion: becauſe any Conſtitution, above ordering in decent manner that which before was injoined, is properly a law. What *extraordinary diſhoneſtie is here? 2. Iunius cap. 17. n. 9. ſayth onely that to make new laws in divine thinges is to decline* 1. c. in poyntes of fayth or neceſſarie rules of ſanctimonie. But Iunius maketh no mention at all, eyther of *faith*, or *ſanctimonie, or neceſsitie*, Nor Bell. himſelf in that place. Neyther is the queſtion there handled, of poyntes of faith or thinges abſolutlie neceſſarie to ſanctimonie. All double treble Ceremonies reductively Sacramentall, and worſhip, are by the *Rej.* his owne dictates double *ſacred*: and that is it which Iunius meaneth by *divine*. 3. *Bell ſayth that the addition forbidden Deut. 4. is of lawes contrarie to the law of God. Wherunto Iunius n. 10. anſwereth, that any lawes at all, added to Gods lawes, are contrarie to the law of God, ſpeaking of proper laws, without any backing of Gods law, binding the Conſcience, as he ſheweth cap. 16. n. 86. 8.* Here 1. the *Rej.* left out thoſe words of Iunius, *neyther cantrarie nor beſide the word:* which if he had tranſlated, then the *Rea*ders memorie might have recalled, how this place cited before for the defēce of that phraze, was but ſhifted by the *Rej.* p. 46. 2. It is to be marked, that the Def. and *Rej.* there anſwer to Deut. 4. is the ſame with Bel. p. 134. 3. That expoſition of laws *without backing*, is of the *Rej.* his owne forging. No ſuche thinge is founde in the places quoted, nor yet did Bel. profeſſe to defēde any ſuche thing.

Of

Of binding the Conſcience, enough hath been ſayd in the head of Difference betwixt our Ceremonies and Popiſh.

4. *Iunius n.*12. *anſwering to Bellarmines his ſaying, that God (in the N.T.) gave onely the common laws of faith and Sacram. leaving the ſpecialls to the Churche etc. affirmeth Gods laws to be perfect* re, ratione & modo, *and thoſe of the Churche to be but Canons and diſpoſings of conveniencie, for better obſerving of divine lawes.*

Where note 1. an example of an *etc. for a blinde*, or blindinge, which the Rejoynder formerly tould of. For in that *ete.* is conteyned, *pro locorum & temporum diverſitate: quia non poſſunt diverſiſſimi populi conuenire in iiſdem legibus & ritibus.* 1 e. for this cauſe, ſpeciall laws of rituall thinges, are left to the Churches libertie, becauſe of varietie, which falleth out now by occaſion of times and places: Which is the very thinge that the Rejoynder pawned his credite, Bell. never ſayde, pag. 15. 16. Note alſo 2. that Iunius doeth not in this place mẽtion *Canons*, as the Rej. pleaſeth to alter his words in reciting of them. But *Cautions, and diſpoſitions.* Now a Caution about the performance of any thing, is not an inſtitution of a new thing. 3. Iunius is found to ſay as muche as he was alledged for, and to the contrarie we have from the Rejoynder a *nihil dicit.*

5. *Iunius n.*13. *ſayth onely that Chriſt is the onely lawgiver, that is, to give lawes, that in themſelvs and by the very authorite of the law-maker, doe binde the conſcience.* As if Iunius in confuting of Bell. did onely ſay the very ſame thing, with him that he goeth about to confute!

For

for Bellarmine in that very place ſayth: Chriſt is the cheife law-giver who by his owne Authority can judge and make lawes.

Chriſtus ſoluus eſt legislator primarius, qui poteſt ſuâ propriâ authoritate judicare & leges ferre.

Now out of all theſe allegations, the Rejoynder maketh his interrogatories. 1. *Where be theſe words all that is requiſite, as ſpoken of Rites and Ceremonies?* Anſwer the ſenſe of theſe words as ſpoken of all Ceremonies above mere order and decencie, is cap. 16. 86. 2. *Where finde you in Iunius that the Churche may conſtitute no new thinge?* Anſ. cap. 17. n. 9. *this in things Divine is to turne aſide*, for the Rejoynder his interpretation of thoſe words, that they mean *poynts of faith, and neceſſarie rules of ſanctimonie*, is confuted, by conference of Bellarmines words there oppoſed, who in that place inſtanceth in *Ceremoniall* and Iudiciall laws, and ſpeaketh not at all of *faith* and *neceſſarie ſanctimonie*. 3. *Where are thoſe words, ordering in ſeemly manner?* Anſ. *cap.* 16. *n.* 86. *thoſe onely humane lawes are neceſſarie in the Churche, which make that all thinges be doen decently and in order.* 1. Cor. 14. 40. 4. If the Churche may appoint no new thinge, but onely ſee to decencie and order, then ſayth the Rej. *what patent hath ſhe to make particular ordinances for time, and place? unleſſe theſe be no new things.* I Anſ. 1. Time and place conſidered as mere occaſionall circumſtances, are no more new thinges in Gods ſervice, then *concreated* time and place, were new things in Creation, diſtinct from the created world. And Calvin inſt. l. 4. cap. 10. ſect. 22. ſeverely cenſureth thoſe, that call ſuche kinde of determinations new lawes: *Quis niſi calumniator, ſic novam ferri ab ijs legem dicat, quos conſtant dun-*

Hoc in divinis rebus eſt declinare.

tavat ſcandalis occurrere, qua ſunt a Domino ſatis diſerte prohibita? If procuring that ſcandals be avoided, be no new thinge, then neyther is procuring that diſorder, and undecencie, for time, place, etc. be avoyded, any new thinge.

As for a *patent* to appoint double, treble, ſacred Ceremonies, it is a vayn thing for them to plead it, that cannot ſhew it under the great Seal. I doe not thinke, that any earthly Kinge would have his ſubjects ſubmit thē-ſelves to that power, which is fetched out of a Patent, inviſible, and onely avouched by conjectures.

7. A reaſon was given of the foreſaid propoſition, out of Iun. de Tranſl. Imp. l. 1. c. 2. n. 26. 27. 31. viz. that the Churche hath onely a Miniſterie, to obſerve ſuche thinges as Chriſt hath appointed, not authoritie of appointing new thinges. Here the Rejoynder 1. obſerveth, that thoſe words, *(new things)* have no foot ſteps in Iunius. As if *new things* could be appointed lawfully without *authoritie of appointing*. Surely, he that denieth all authoritie of appointing, and leaveth onely miniſteriall performance of things appointed, he denieth appointing of *new thinges*. 2. He argueth thus: *If the Churche have a miniſterie to appoint and doe ſuche thinges as Chriſt hath commanded, then muſt ſhe needs have a Commiſſion legative to appoint and uſe rites ſerving to order and decencie.* Adde to this *onely*, and then it is not onely that, but *all* that which we require. 3. He crieth out of *miſerable perverſion, eyther by groſſe negligence, or miſtaking.*

And

And why ſo I pray? Becauſe (forſooth) all that Iunius ſayth is good to prove, that no Eccleſiaſticall perſon hath any power by his calling over temporall Princes. But this is nothing againſt their delegated dependant power, *by Commiſsion.* But 1. theſe are very ſtrange diſtinctions: they have not any power by their calling, but ſome by commiſſion. They have not any power over tempor all Princes (though they be members of the Churche) but over the Churche they have. 2. The Rejoynder maketh Iunius onely to denie that which Bellarmine never affirmed, viz. *abſolute independent power of Eccleſiaſticall perſons, as ſupreme Lords.* Nay Bellarmin anſwereth to Calvin in the very ſame manner that the *R*ejoynder doeth: *The Pope is not the cheife lawgiver but the vicar of Chriſt, & by Chriſtes authority maketh lawes.* 3. He addeth that Iunius diſp. de trad. diſtinguiſheth betwixt *decencie*, and the *ſeemlineſſe of order alone.*

Pontifex non eſt legiſlator primarius ſed Vicarius Chriſti, & Chriſti authoritate leges condit De Pontif. l. 4. cap. 17.

As if this were the maine queſtion? Or any part of the Propoſition! or denied by the *R*epl. at all. The *R*ejoynder having litle to ſay that was to the purpoſe, catcheth hould of one word in the ende of the Aſſumtion uſed by the *R*epl. *ſeemlineſſe of order* (which yet is immediatly there differ ēcc dfrō other decencie, as well commanded as this) and that he maketh the maine matter of the propoſition: wheras the meaning is, that nothing is left unto libertie in Gods worſhip, above decencie and order; for which theſe teſtimonies are brought, and not for the other.

8. For more full ſupport of the foreſaid Propoſition, a reaſon is added, from the fullneſſe of a perfect law, which leaveth no more unto Miniſteriall judges, then needs muſt.

For anſwer, the *Rejoynder* 1. obſerveth, that *ſome caſes are of neceſſitie variable, and ſo left. So the occaſions of different Rites and Ceremonies are ſo various, that if our Lord had fixed any one certayn faſhion, he ſhould have made rather ſnares then lawes for his Churche. As, if he had appointed ſitting at a table in the Communion: or kneeling in prayer.* This is ſtrange ſtuffe. 1. So much is granted, as is deſired, viz. that God hath left nothing (about his worſhip) undetermined in his word. i.e. uncommanded, and unforbidden particularly, ſave onely that which he could not commande or forbid. Now let any man think, and judge, whether it had not been poſſible for God in his word, eyther to have commanded, or forbidden the ſigning of thoſe that are Baptiſed with the ſigne of the croſſe all ſo well, as Baptizing of them with water? 2, How can that too too bolde and inconſiderate aſſertion be excuſed: *if our Lord had fixed (or commanded) any one certain faſhion of Ceremonies, he had made rather ſnares, then lawes for his Churche.* If it had pleaſed God to commande or forbid the ſigne of the Croſſe in particular, what ſnare had it been? When God appointed all the Ceremonies of the olde Teſtament, he did not (I hope) make ſnares for his Churche, though he did lay a burthen upon it. 3. Wheras the *Rejoynder* maketh *ſitting at a table*, in the Lords Supper, and *kneeling at prayer*, to be ſuche thinges as the Lord could not command

command, but as ſnares, becauſe *ſometime a table* may be wanting, or ſomething to ſit on, *or abilitie to ſit, and ſo of kneeling*, this is as poor a ſnare to cache any man of underſtanding in, as one ſhall lightly ſee made. For 1. Many affirmative commandements of God ther are, which in extraordinarie caſes cannot be fullfilled, and ceaſe to binde: as praying unto and praiſing of God, with our voyce: which is no ſnare, to him that cannot ſpeak.

The appointing of wine for the Supper, is no ſnare, though ſome Countries have it not, and ſome mē cannot wel drinke it. See Beza ep. 2. Pareus and Symb. Sacram. l. 1. cap. 9. 2. I would know, whether it had beē a ſnare, if God had appointed ſitting at the Table, with exception of ſuche extraordinarie caſes? if yea, then mache more when men appoint kneeling, ſirplicing, and croſſing, if no, then our Argument may proceed.

Kneeling in publicke prayer, might have been appointed without *ſnaring*, as appearing before the Lord thriſe in the yeer, was appointed to every *Male* in Iſrael. Deut: 16. 16. For (without doubt) many men in Iſrael, were, by accident, more unable to travel up to Ieruſalem, then any Chriſtian that hath knees, is to kneel.

After this obſervation, of which the *Rejoynder* ſayth *it may be as we will*, he anſwereth, that *our Lord hath left nothing abſolute to the will of his Officers: but hath left even ambulatorie Rites, under generall rules, which will trie them as perfectly, as if every one had been named, and with leſſe cumber*. But 1. this is nothing to the purpoſe: becauſe ſo the imperfecteſt law that is in any nation upon the earth, if it be worthy the name of *Law*, leaveth nothing

ſo abſolute to the will of inferior Officers, as that it ſhould be without the generall rules of *juſtice*, *common good*, etc. Nay not without the rules of *order & decencie*.
2. Concerning the compariſon of *perfection*, betwixt generall and particular rules, though enough hath been ſayd before, upon like occaſion, yet this I will adde.

If he meaneth, that a generall rule if it be perfectly underſtood and applied, doeth as perfectly trie as particulars. I grant it to be a trueth. And ſo was the olde Teſtament as perfect a rule of Chriſtian faith as the New, *thou ſhalt love thy neighbour*, as perfect as the ſix Commandements of the ſecond Table. But if he mean that a generall rule is as fit and full for our direction of us imperfect men, as particulars are, then I think no man conſcious of humane frailtie, will beleiv him.

Neyther doe I beleiv, that he himſelf is ſo fully perſwaded in Croſſing the Baptized, by any rule which he hath out of Gods word, for that, as he is for Baptizing, by the rule of that.

9. The Repl. having (as he thought ſufficiently grounded the generall, that a perfect law leaveth nothing more then needs muſt, unto inferior Officers, goeth on to aſſume, that in the worſhip of God, all, but particular Circumſtances of order, might eaſily, be (as indeed they, were) appointed by Chriſt, and therfore need not be left to the Churches wiſdome. Vpon this, it pleaſeth the Rejoynder to ſay litle to the purpoſe, in many words. 1. He ſayth, that Circumſtances of *order* were not harder to determine, then thoſe of

decencie

decencie. Now it is plaine enough, that the *Repl.* here, naming *Order*, did alſo underſtād *Decencie*, though he named Order onely. 2. He aſketh, what School of Divinitie hath taught the Repl. to ſay, that our Lord forbore the determining of ſuche circumſtances, *becauſe all elſe was eaſy.* I Anſwer, no rule of Divinitie did eyther teache the Repl. to ſay ſo, nor yet the Rejoynder to impute unto him, which he never ſayd.

But if he meaneth (as it ſeemeth he doeth) *becauſe it was not ſo eaſie to determine circumſtances of time and place as reall Worſhip.*

I then anſwer, that this (as I thinke) the Replier learned out of that Divinitie School, out of which the Def. and *Rejoynder* learned. That which they cite out of Calvin, pag. 15. 16. Iunius is cited to the contrarie, out of Cont. 3. 14. cap. 17. n. 12. (which place the *Rej.* looked upon, by occaſion of the *Repl.* his former citation of it.) But hee in that very place, diſtinguiſheth betwixt laws, properly ſo called, and *cautions*, leaving onely *cautions* to the Churches libertie, which is the very ſame that the *Repl.* meaneth. The plaine trueth is, that ſuppoſing Gods will to be, we ſhould worſhip him in any place, and any time fitting, it was neceſſarie, that the particular choiſe of fitting time and place, ſhould be left undetermined to any particular time or place, excluſively.

Calvin alſo is cited, as more comely expreſſing the cauſe to be, that Chriſt *would not, then that he could not* determine ſuche matters.

Now

Now though Calvin, being ſo excellent in his expreſſions, may eaſily be granted to have expreſſed the ſame meaning in more comely manner then the *Repl.* yet here was no cauſe of noting diſparitie. For the *Repl* in ſaying, all things but particular order and decencie may be *eaſily* appointed, did not ſay what Chriſt *could* doe, but what might be eaſily for us appointed, or with our eaſe, or with the eaſe which we doe conceyve of in law giving, or of an ordinarie law giver, having ſuche authoritie as Chriſt had. And who doeth not ſee, that it is not ſo eaſie, to appoint every particular place, and time, wherin God ſhall be worſhiped, throughout all the world, then with what worſhip he ſhall be ſerved? For that particular deſcription, a thouſand books, ſo great as our one bible, would not have ſuffized.

The world (as Iohn ſayth) would not be capable of the Volumes that muſt have been written. The Rej. himſelf pag. 89. telleth us of *cumber, and much adoe*, that would have been, in naming every particular, is not this as much as *leſſe eaſy*? Yet it pleaſed him to ſeek matter or altercation about this phraze, and that (which agreeth not) immediatly after he had without reaſon accuſed the *Repl.* of picking *quarrells* pag. 88.

10. A Second reaſon, of the *Repl.* his propoſition, was, that whatſoever in worſhip is above order and decencie, is worſhip. Bec. whatſoever is acted by him that worſhippeth, in that act, beſide ordinarie civilitie, muſt eyther be an act or meanes of worſhip, or an orderly decent diſpoſing of thoſe acts, or elſe at the leaſt idle, and ſo unlawfull. The Rej. anſwereth 1. that *a ſignifi-*

cant

cant Ceremonie for edification, is lawfull, yet commeth not under any of thoſe heads. But he himſelf confeſſeth a ſignificant Ceremon: inſtituted of God, to be eſſentiall worſhip, and inſtituted of man to be worſhip, though not in it ſelf, of which diſtinction, enough hath been ſayd, in the head of worſhip. Yet this by the way: A ſignificant Ceremonie for edification, is the ſame, *in it ſelf*, by whomeſoever it be inſtituted: becauſe inſtitution is extrinſicall to the thing inſtituted, and alters it not *in it ſelf*, internally. If therfore it be eſſentiall lawfull worſhip, *in it ſelf* when it is inſtituted by God, it is alſo eſſẽtiall (though not lawfull) worſhip, *in it ſelf*, when it is inſtituted by man. Beſide that Ceremonie whoſe proper ſole ende is edification, toward God, is properly doen to the honor of God, and ſo properly divine worſhip.

His 2, anſwer is, that *comlineſſe grounded on civill humane conſiderations, is not mere civilitie, in ſacred actions, and uſe, but ſacred by application.* Which is very true if civill application be meant by *mere civill*, but then it is nothing to the purpoſe. For ſacred by *application* is ſeemly clothing, put on for to goe to Churche in, and yet is in it ſelf mere civill. The queſtion is not of application, but of internall nature.

Sacred thinges applied to Civill buiſſineſſe, doe not therfore become Civill, for who will ſay, that Prayer, at the beginning of a Parliament, is a Civill act, though it were uſed in the Vpper, and lower houſe, and applied to that Civill meeting, as it ought to be? And why then ſhall application of Civill decencie unto

Sacred buiſineſſe, make it alter the nature or name of it?

His 3. anſwer is, that *all meanes of Worſhip are not worſhip.* But he knew well enough, that this was meant of *proper* means of worſhip.

His fourth is, that *ordering and manner of diſpoſing*, is ill divided from comelineſſe. Neyther did the Repl. intend ſo to divide, but rather to conjoine them, underſtanding by that manner of diſpoſing, comelineſſe. But if the Rejoynder had not cached up ſome ſhew of confounding comelineſſe with order, which was not intended by the Repl. he had been in this argument wholly at a loſſe.

His 5. and laſt anſwer is, that by Baſils leave *ſome thinges, in themſelfs, may, and ſometime muſt be tolerated.* But he ſhould have remembred, that the queſtion here is not of *tolerating*, but of *appointing and uſing.*

Now if it be lawfull, to appoint and uſe emptie and unprofitable Ceremonies in Gods worſhip, let thoſe Worſhippers judge, that tremble at the Majeſtie of God, and are afrayd in any manner to appear emptie and unprofitablie before him. Nay (to paſſe by our Divines) let the Papiſts themſelvs judge. Bellar. de Pontif. l. 4. c. 17. ad 4. confeſſeth thoſe Ceremonies to be forbidden, which are *unprofitable altogether, and vaine præcepts, unprofitable & frivolons Ceremonies, onely by humane Spirit invented.* And de effect. Sacrament l. 2. cap. 32. *empty and good for nothing. Morethen needs, and not a jot tending to any Godines, and who not?*

Mandata inutilia prorſus, & vana, inutiles, & frivola Ceremonia ſolo ſpiritu humano adinventa.

Inanes & inutiles. Eſtius in Tit. 1. 14. Superuacanea, et nihil ad pietatem conducentia.

11. And

11. Thus farre concerninge the Propoſition of our Argument: the Aſſumtion followeth, which is this: To appoint and uſe the Ceremonies as we doe, is not to order in comely manner, any thing pertayning to Gods worſhip. The reaſon is, becauſe order requireth not the inſtitution or uſage of any new thinge, but onely the right placing and diſpoſing of thinges formerly inſtituted.

1. The *Re*joynder anſwer 1. that order requireth *new* time, place, and meaſure: which is a Sophiſtrie in the Propoſition before abuſed, and confuted.

2. His ſecond is, that *ordering in comely manner, or comelineſſe requireth the inſtitution of ſuche formalities, as ſhall be ſutable to the dignitie and varietie of divine actions.* Where the terme *formalities* is not ſo formall, that a man may ſpie in it the difference it hath from other thinges, the *Re*joynd. in his *manuduction*, pag. 36. appropriateth it to Biſhops *Roſhets* etc. evē as they are diſtinct from Surplices: *the Biſhops went before the Hearſe in their formalities, the Clearks in their Surplices.* So that it ſeemeth to mean ſome Ceremonies of ſtate, and dignitie: of which kinde neyther Croſſe, nor *Surplice* is any. Howſoever, unto ordering of one thing doeth not require another new thing, but onely diſpoſing of that one. For if it did, then that new thing (becauſe that alſo muſt be ordered) would require another *new* thing, and that alſo for order ſake another, ſo that no one thing could be ordered, without an infinite heap of *new thinges.*

As for the Dignitie of divine actions, that is beſt ſuited with mans reverent and humble ſimplicitie, not with outward ſhews of dignitie, invented by man. The womans ordinarie *vaile* was more ſuitable to the dignitie of Gods worſhip, then if ſhe had adorned her ſelf with golde, and pretious ſtones.

Pauls plaine cloak was more ſuitable then the richeſt Coap in all Rome. If Order requireth outward ſhews of *dignitie*, then Rome, which is a confuſed *Babel*, may be to all Churches an imitable exãple of religious order, for the Councel of Trent ſeſſ. 22. profeſſeth, their maſſe Ceremonies to be invented. *That the Majeſty of ſuch a Sacrifice might be ſet out.*

Duo Majeſtatis Sacrificij commendaretur.

12. To ſhew further that *Order* requireth not ſuche Ceremonie as ours, the notation of the word was brought in, ſignifying no ſuche thing. Now the Rejoynder granteth that *originally* the word doeth not conteyne within the compaſſe of it, ſuche kinde of Ceremonies, though by uſage it may. Which is very true: but helpeth not, except the Def. or Rejoynder whoſe principall Argument is taken from this place, and onely retorted by us, can prove, that in this place, the word *order* is extended beyond his originall ſignification. He will not therfore ſtand with us, about the ſignification of the word in this place: *let order* (ſayth he) *in this place ſignifie no more then placing.* But he maketh his retrait to the word *Comelineſſe*: aſking if comelineſſe be nothing? I anſwer yes, it is ſome thing: but the Replier did not inſiſt in that word, becauſe he tooke

tooke the force of the Def. his Argument from this place principally to lie upon order.

But ſeeing the Rejoynder hath given up *Order*, I will adde a word or two concerning *Comelineſſe*.

I take this for granted, that ſeing the Rejoynder confeſſeth *Order* heer to be taken in ſtrict ſignification, as oppoſed *onely to confuſion*, pag. 78. he will alſo conſent with us, that *Decencie* in the ſame place and ſentence, is to be taken in ſtrict ſignification, as oppoſed *onely to the vice of undecencie*. Now hence it followeth, that *Decencie* requireth nothing but that which is neceſſarie to the avoiding of *undecencie*.

I aſke therfor, if undecencie in Gods worſhip cannot be avoided, without *double, treble, ſacred ſignificant Ceremonies*, of mans inventing? If not, then the Apoſtles did muche forget themſelves, in their publicke worſhipping of God, before men had invented ſuche Ceremonies, for that is no anſwer which the Rejoynder after giveth: *all Churches are not bownd to this or that particular way of Comelineſſe*. All Churches are bound to avoide *undecencie*, and to doe that which Decencie requireth, or bindeth them unto. If yea, then Decencie doeth not require ſuche kinde of Ceremonies.

Neyther doeth it in deed, any more the Order. So Mr. Perkins, lat. to. 2. p. 888. Decency is, when the ſervice of God is performed with convenient and fitt circumſtances of time, place, perſon, and geſture, and heereof the Apoſtle ſpeaketh. 1. Cor. 14. 40.

Decentia eſt cum cultus Dei, idonea atque convenientibus temporis loci, perſonæ & geſtus circumſtantijs abſolvitur. De hac Decentia, Apoſtolus loquitur. 1. Cor. 14. 40.

The plaine ſimple trueth, without Ceremoniall affectation, is, that Decencie is (in this place) nothing

Decorum apponitur vanitati, ſordibus, luxui: non eſt in caſulis, cappis, aut ceremoniarum larvis, etc.

but good civill faſhion, agreable not onely to worſhip, but alſo to any grave aſſemblie. *Decencie* (ſayth Pareus upon the place) *is oppoſed to vanity, Spottes, ryott it ſtands not in hoods, Caps, or vizardes of fond Ceremonies. etc.*

I dare appeall to D.B. his conſcience, if Baptiſme be not as decently adminiſtred without the Croſſe, as with it? and publicke prayers made as decently without a Surplice, as with it? Let Conſcience here ſpeak, and the Rejoynder hearkening unto it, wil (without doubt) confeſſe, that *Decencie* in this place doeth no more require eyther Croſſe or Surplice, then Order, and that both of them together doeth no more require thoſe Ceremonies, then a hundred other, which in England (though not at Rome) are denyed unto them.

To this purpoſe, Mr. Atterſoll, in his ſecond book of the Sacram. cap. 5. ſayth well: *If they referre all this traſh and trumperie (of humane Ceremonies in Baptiſme) to order and comelineſſe, as Oſius doeth, doe they not therby blaſphemouſly accuſe the Baptiſme of Iohn, and of the Apoſtles, of uncomelineſſe and diſorder? wheras the comelineſſe and dignitie of the Sacraments is to be eſteemed by the word of God, by the inſtitution of Chriſt, by the ſimplicitie of the Goſpell, and by the practiſe of the Apoſtles: Nothing is more comely, decent, and orderly, then that which Chriſt commandeth and alloweth: nothing is more uncomely and unſeemly, then that which man inventeth in the ſervice of God, and in the celebration of the Sacraments, therby*

therby inverting and perverting the holy ordinances of God.

12. The receyved definitions of Order are brought in to the ſame purpoſe, by the Replier. And the Rejoynder yeeldeth ſo muche as they importe, viz. that order in ſtrict ſignification doeth not implie ſuche Ceremonies as ours.

He muſt therfore eyther prove, that in this place. *1.* Cor, 14.40. that word is not taken ſtrictly, which he himſelf formerly granted, or give up this place which is (by his owne confeſſion) the onely place of all the New. Teſtament, for warranting of ſuche Ceremonies, or flie to Decencie, upon which he cannot any more faſten then upon order, as hath been ſhewed.

Nothing materiall is added in the reſt of the Rejoynd. his anſwer unto this Argument (where our Divines are obſerved, to diſtinguiſh *order and decencie* from *myſticall* Ceremonies, the context of the chapter. 1. Corinth *14.* Is declared to reſpect no myſticall Ceremonies, the phraſe of Scripture is ſhewed to conſent,) nothing (I ſay, and the *Reader* may ſee) is added: but onely the ſame thinges are repeated about *Order*, and *Decencie* which are now ſufficiently diſcuſſed.

So that the Rejoynder hath nothing to ſay to the contrarie, but that wee may ſafely conclude, Ergo, *to appoint and uſe the Ceremonies as we doe, is not left to the libertie of the Churche, i. e. it is unlawfull.*

If

If ther were nothing elſe againſt them, in all the Scripture, then this place, beſide which the Def. and Rejoynder can finde none in all the New. Teſtament, for them, any indifferent man would ſay they are not allowed.

Thoſe that are devoted to the Ceremonies, may ſhuffle up and downe, firſt to *order*, and when they are beaten thence, to *Decencie*, and from Decencie, when they can defend that no longer, to *Edification*, as the Rejoynder doeth: but all will not helpe. Let them pitch or inſiſt upon one of theſe grounds, without ſtarting, I will pawne my *head*, their anchor willcome home to them againe as finding no faſt grounde, eyther in *Order*, *or Decencie*, *or edification*, for double ſignificant Ceremonies (ſuche as ours) to ride at.

The Def. could frame no Conſequence out of any of theſe words, the Rejoynder ſayth ther is one, but he cannot ſhew it. To the contrarie conſequence nothing is anſwered of any moment.

And is not this a miſerable cauſe, which hath no place in all the New Teſtament, which the beſt Advocates can allege for it, but onely that; out of which it is utterly confounded? To the Defend. and Rejoynders mainteyning ſuch a cauſe, this teſtimonie may be given that they would willinglie, ſo farre as they can, favour thinges which the times favour, and therfore ſtrive to make ſomthing, of that which maketh nothing for them. In the former ſection, when *Order*, *Decencie*, *and Edification*, ſhould have been handled as *Rules*, according to the title of the digreſſion, the Rejoynder ſoddainly

dainly breaketh off, *referring them to a fitter place.* Now here in this place, he was conſtreined to touche upon them, but ſo ſoftly and ſparinglie, that it appeareth he founde this no *fitter place* then the former, for thoſe reſerved conſiderations. When ſhall we come to the *fitter place?*

SECT. 17.

Concerning the ancient Fathers allowing of Humane Ceremonies.

1. OF theſe, the *Repl.* anſwered, it cannot be proved, nor is probable, that from the *firſt beginning* of the Primitive Churche they brought in any new inventions. Vpon this, the Rej. accuſing not him alone, but others alſo, that *they can beleive no trueth croſſe to their opinion, becauſe they ſeeke honour one of another, & præſume of their new traditions, as if the ſpirit of trueth had come onely to them, or from thē alone,* anſwereth that it is a matter of fact, proved by *Records* of Churches, againſt which nothing can be ſayd. But if he could keep-in his paſſion, ſo longe, as to hear this onely word, that there are no ſufficient *Records* of any ſuche thing, exſtant *from the beginninge*, then he might ſee that ſufficient anſwer is given, unto the name of *all Fathers, all ways.*

Yet I will adde one conjecture, to ſhew, that thoſe obſerva-

obſervations which ſeem to have been univerſall, in the Primitive Churche, were not ſo in deed, without exception. *Praying toward the Eaſt*, hath as ancient teſtimonie, as any other humane *Rite*. *Tertullian* Apol. cap. 16. witneſſeth, that that was one cauſe why the Chriſtians were eſteemed to worſhip the *Sunne*. And yet *Socrates*, lib. 5. cap. 22. doeth witneſſe, that at *Antioche* which was the firſt Churche of Chriſtians by name, they uſed not to place their Myſteries which directed their poſture of prayer, toward the Eaſt, but rather toward the Weſt. And why may we not conceyve the like of Eaſter, as well as of this Eaſt obſervation?

2. It was ſecondly anſwered, that thoſe, *Feaſts*, which the Primitive Churche is ſayd to have obſerved, were not by *Canonicall impoſition*, but voluntarie *accommodation* to the *infirmitie* of ſome, as appeareth by the varietie of their obſervation, and Socrates his teſtimonie. Marke now, what a Rejoynder is given? 1. Hee telleth us of a ſtrange conjecture of his, even from this anſwer: viz. *that the Churches held, it not onely lawfull, but alſo convenient, to impoſe upon themſelves ſuche Feaſts.* As if occaſionall accommodation, were all one with impoſition, or voluntarie joining in action for the good that is in it, were always a certaine argument of *holding* that opinion which others doe affixe unto it. But if they had thought them ſo cōveniēt, yet that Arg. would be of litle force. For many Ceremonies were thought then convenient, which longe ſince are univerſally thought otherwiſe of, & therfor left off, though no reaſon of inconvenience can be ſhewed, which did

not

not agree to thoſe times as well as to ſucceeding times, except further abuſe: which cannot be denied of our Ceremonies in queſtion, as religious uſe of *milke, hony, & abſteyning from waſhing ones hands for certayn days after Baptiſme etc.* 2. That which was mentioned of *infirmitie* occaſioning this accommodation, the Rej. (after his manner) crieth downe as *a fiction, boldly delivered, without proof, or colour, meerly for oppoſition ſake*: Wheras notwithſtanding it is ſo clear, that the infirmitie of men newly converted from Iudaiſme, and Gentiliſme, did bringe into Chriſtian Churches cuſtomes like unto thoſe in uſe amonge Iews and Gentils, that Cardinall Baronius, from that ground mainteyneth many Ceremonies. *What wonder if the growen cuſtomes among the Gentiles (and we may add the Iewes alſo) were ſuch as from which, tho they were converted to Chriſtianiſme, they were yet ſo hardly taken, that it might ſeeme impoſsible to putt them quite off, what wonder I ſay then if the moſt holy Biſhops have graunted them place in the worſhip of God?*

Quid mirum, ſi imolitas apud Gentiles (addo etiam & Iudaeos) conſuetudines, a quibus eos, quamvis Chriſtiani effecti eſſent, penitus poſſe divelli, impoſsibile videretur, eaſdem in Dei cultum transferri, ſanctiſsimi Epiſcopi conceſſerunt: ad an. 58 p. 606.

Doctor Iackſon, in his Originall of Idolatrie ſect. 4. chap. 23. ſheweth the firſt occaſion of Superſtition in Chriſtians, to have been the *infirmities*, wherby it came to paſſe, that heatheniſh (and Iewiſh) Rites, wherto men had been longe accuſtomed, could not eaſily be extirpated. Where alſo about ſuche *accommodations*, he hath this remarkable obſervation. *To outſtrip our adverſaries in their owne policies, or to uſe meanes abuſed by others to a better ende, is a reſolution ſo plauſible to wordly wiſedome that even Chriſtians have mightilie overreached and intangled themſelves, by too muche ſeeking to circumvent or goe beyond others.*

About the Varietie which was of olde in the obſervation of theſe feaſts, the Rejoynder anſwereth, that it notwithſtanding, the *agreement* for the *thinges themſelves* was univerſall. Which if he would take with a graine of ſalt, viz. that after ſome ſpace of time, it was (for ought we know) univerſall, but not upon any Eccleſiaſticall impoſition, nor upon any knowne grounde out of Gods word, it is the ſame that the *Repl.* affirmeth, and Socrates lib. 5. cap. 22. laboreth to confirme.

3. Mention was further made of the *miſcheife* that came in by thoſe humane obſervations. To which the *Rejoynder* anſwereth, that *the Anniverſarie ſolemnities have not obſcured, but præſerved that ſimplicitie of the Goſpel. And if they had ſo doen, by accident Satans malice, and mans frailtie, that is nothing but what may be affirmed of Divine ordinances,* But 1. the Def. his poſition was in generall of univerſall Ceremonies by humane inſtitution, and not Feaſts alone? Now thoſe firſt Ceremoniall obſervations are guiltie of opening that gate, for all the humane præſumtions to enter into Gods houſe, which preſſed in after them: which gate could never be ſhutte from that day to this. 2. Thoſe very Feaſts made a *compoſition or mixture of* humane inſtitutions with divine, and therfore did not præſerve *ſimplicitie.* They alſo were from their firſt riſe not onely æqualled unto, but alſo extolled above the Lords day. Eaſter brought in a ſuperſtitions *Lent* to attend upon it, made Baptiſme wayt for her Moon: and conformed our Lords Supper unto the Iewiſh Paſſeover in unleavened bread, etc.

It

It was the firſt apple of contention amonge Chriſtians, the firſt weapon, wherwith the Biſhop of Rome played his priſes againſt other Churches, & after ſlew ſo many Brittons with, by Auſtin the monke. Holie-days in honor of Chriſt, invited unto them Saints holy Days etc. 4. It is præſumtion, to make mens inventions as guiltleſſe of evill conſequences, as Gods holy ordinances. They are active efficacious occaſions given of evill: theſe are onely paſſive occaſions taken.

Neyther is ther any corruption of Gods ordinances, whoſe originall occaſion may not be founde in mens (nay fathers) Ceremonious præſumtions.

4. It was finally anſwered by the *Repl.* that the *allways* of theſe Feaſts, cannot include the Apoſtolicall times, and for other *allways*, Bellarmine Cont. 1. l. 4. c. 9. hath the ſame plea, and the anſwer given unto him by our Divines, may ſerve here. The Rejoynder here 1. inſinuateth that it is very likely, theſe Feaſts, or ſome of them, were on foot while ſome Apoſtles lived: becauſe *Polycarpe prætended Iohn to have taught Eaſter.*

On foot indeed was the myſterie of Antichriſtian corruption in the Apoſtles times. But that which Polycarpe is ſayd to have prætended, was for the fourteen day of the moneth, and is confuted by a contrarie prætenſe of the latine Churches, from Peter and Paul. Socrat. l. 5. cap. 22. He 2. addeth, under Auguſtines name that it is *inſolent madneſſe*, to thinke that not to be well doen, which hath been doen by all the Churche, though it beganne after the Apoſtles times. Now though I finde no ſuche ſaying of Auguſtines, in the epiſtle quo-

ted for it, but to the Contrarie, I finde this rule, that *it is lawful or not lawfull to beleeve or not to beleeve other witneſſes or teſtimonies beſides that of the Scriptures) ſo far as you ſee they beare or do not beare weight to make us give more credit to a thinge.* Which being granted, the fact of the Churche cannot ſo confirme, this or that to be right and well, as that it ſhould be madneſſe to denie it. Yet let it be his ſaying, I anſwer, if this be true then it muſt needs follow, that giving of the Communion (and that as is moſt likely ſopped) upon opinion of neceſſitie, cannot be denied well and good, for that (as is well knowen) was doen generally in Auguſtines time, and longe before. It muſt follow alſo, that they were ſpeciall *inſolent mad men*, that firſt began to diſalow eyther that, or any other ancient thinge of generall obſervatiõ: which Auguſtine would never have ſayde, whoe profeſſed of his time, that *the Churche of God ſett in the heape of chaffe and tares, did onely ſuffer many things*, onely ep. 119.

Alijs teſtibus, vel teſtimonijs (preterquam Divinarum Scripturarum) credere, vel non credere, liceat, quantum ea momenti ad faciendam fidem, vel habere, vel non habere perpenderis.

Eccleſia Dei, inter multam paleam, multaque, Zizania, conſtituta, multa toleravit.

He 3. diſtinguiſheth betwixt Bellarmines, and the Defendants alledging of traditions, becauſe *Bell. ſpake of doctrines neceſſarie to ſalvation.* Which is not true for Bell. in that chapter maketh no mention of *doctrines neceſſarie to ſalvation:* and in the next chapter but one cap. 11. he confeſſeth, that all thinges abſolutely neceſſarie to ſalvation, are written in the Scriptures, and (which is muche more) all thinges that are eyther neceſſarie, or profitable for all men to know.

SECT.

SECT. 18. 19.

Concerning Proteſtants witneſsing againſt the Negative argument from Scripture.

1. BEllarmine was brought in by the Def. as an indifferent Adverſarie, confeſſinge that Proteſtants holde the Apoſtles to have inſtituted ſome thinges, perteyning to rites and order, which are not written. Which was alſo granted unto him, as making nothing againſt us. Onely the vanitie of that allegation was in ſome particulars declared, which how they are cleared (it being a matter of no moment) I referre to the Readers judgement.

2. Chemnitius was alledged, ſaying, there be ſome Eccleſiaſticall Rites, which have neyther command, nor teſtimonie, in Scripture, which yet are not to be rejected. Anſwer was made, that this in a right ſenſe is granted by us. The Rejoynder taxeth this as an *idle ſhift*: becauſe 1 *Chemnitius did not intende* ſuche a reſtrictive ſenſe. 2. Circumſtances of *Order have command and teſtimonie in Scripture*. But 1. It is no idle ſhift ſo to interpret an allegation objected, as that the interpretation cannot be confuted, but barely denied. 2. As Circumſtances of order and decencie have their generall command or teſtimonie in Scripture, ſo have thoſe Rites which Chemnitius underſtandeth, or elſe his ſentence is without any grounde out of Scripture.

3. The

3. The ſame anſwer is given, and no other Rejoynder made, about Calvin, *Danæus*, Whitakers and Zanchie, ſaving that of Zanchie, it is obſerved & urged by the Rejoynd. that he ſayth *ſome Ceremonies may help for the furtherance of pietie which have no foundation in the word: giving inſtance of the ſolemnities of Eaſter, etc. Tract. de Sacra. Scriptura.* For whom I anſwer, that his ſentence muſt be underſtood of *no particular foundation*, or elſe he ſhould give more then any Papiſt will require, concerning their humane Eccleſiaſticall Ceremonies. As for his inſtances in the ſolemnities of Eaſter, it ſeemeth he reckoned them amonge Ceremonies of order and decencie, becauſe as the Def. and *Rej.* confeſſe, that is the onely place authorizing humane inſtitutions in *Religion*. If he meant otherwiſe, he did as a man, croſſe his owne rules, as after (God willing) ſhall be ſhewed.

For the preſent, let that teſtimonie of Zanchie be well conſidered, which he ſetteth downe in Col. 2. 8. *It is certayn, that this conſequence is very good: this or that is not according to Chriſt: therfore it is not to be admitted. This ought to be enough to any Chriſtian man: It is not according to Chriſt: therfore I admitte it not, in the buiſineſſe of atteyning to ſalvation.* Where is to be noted, 1. That *according to Chriſt*, is oppoſed (by the Apoſtle) to *according to the traditions of men*, and therfore is all one, with *not appointed by Chriſt*. 2, that all Ceremonies inſtituted to teache the doctrine perteyning to ſalvation, are part of the meanes wherby we are ſuppoſed to be helped & directed, in ſeeking and atteyning ſalvation.

4. About *Iunius*, ther is more adoe, becauſe his

wordes

wordes are ſet downe at large on both pars. But as for that which the Def. and Rejoynder cite out of him, pag. 109. I cannot ſay much more then hath been anſwered to the other Divines, untill a conſequence be framed out of them, more effectuall to the purpoſe, then is in that which the Rejoynd. onely quæſtioneth. *And doeth the rule* 1. *Cor.* 14. *concerne nothing but circumſtances of Order? Or can our oppoſites be accorded with this ſaying?* For it hath been formerly manifeſted what that rule doeth require, and how it may be accorded with our tenent.

On the other part, this profeſſed, ſworne ſentence of Iunius is alledged: *If any man, eyther by Civill, or Eccleſiaſticall authoritie, will adde thinges not neceſſarie, nor agreable to Order, wee would not pertinaciouſly contend with him, but deſire onely that he would ſerionſly conſider of three thinges.* 1. *By what authoritie, or example, he is led to thinke, that the holy Churche of God, and the ſimplicitie of the myſteries of Chriſt (whoſe voyce onely is heard by his ſheep) muſt be clad with humane traditions, which Chriſt doeth reject?* 2. *To what ende he judgeth, that thes thinges ſhould be added unto thoſe that are divine? For if the ende be conformitie with others, it were more æquitie, that other Churches ſhould conforme to thoſe, which come neereſt to the Word of God (as Cipri ins counſel is) then that theſe ſhould conforme to the other. If the ende be comelineſſe, what is more comely then the ſimplicitie of Chriſt? What is more ſimple then that comelineſſe.*

If there be no other reaſon beſide will, *then that of Tertullian is to be thought of: The will of God, is the cheif neceſ-*

ſitie, and that the Churche of God is not tied unto mans wiſ-dome in thinges Divine. The third thinge to be thought on is, what event allways hath followed upon humane traditions, as longe experience doeth ſhew? Eccleſiaſtici, lib. 3. Cap. 5. This teſtimonie is ſo full, and clear, that it needeth no candle of Commentarie, or Conſequence, to be ſet by it. What can the Rejoynder anſwere?

1. His firſt is, that Iunius doeth not here condemne our Ceremonies even becauſe they are not commanded in the Word. But he might have remembred out of ſect. 2. that the argument is of *warrant and direction from the Word*, not of direct and ſpeciall *commanding*. Now Iunius plainely denieth *authoritie or example of the Worde*, or any thinge but mans will, to be the grounde of ſuche Ceremonies, and for that cauſe would have them avoyded.

2. His ſecond is, that *Iunius wrote not this of ſuche Ceremonies as ours: becauſe he ſpeaketh of thoſe that are neyther neceſſarie, nor according to order, rejected by Chriſt, added to Divine thinges, which muſt needs import neceſsitie and worſhip affixed unto them.* But had it not been better counſel, for the Rejoynder to have helde his peace, then to let every man ſee what miſerable ſhifts he is driven to? 1. Iunius having made this concluſion: that Magiſtrates may not conſtitute, and change perſons, things, *Ceremonies* at their pleaſure, and that thoſe which teli them they may (as our Def. and Rejoynder doe in part) are therin *no well-willers* to the Churche, propoundeth this queſtion: if it be not in the Magiſtrates

power

power, to appointe, or abrogate ſuche thinges? to which he anſwereth *negatively*: becauſe all neceſſaries, and eſſentialls are appointed by Chriſt, and as for other *not neceſſarie* thinges, above the ſphere of order, he gives thoſe reaſons, which are in the wordes, largely cited. Now *1.* what a wreched evaſion is this, that he ſpake not of *our Ceremonies*?

He ſpake of all not neceſſarie not appointed by Chriſt: but yet he ſpake not of ours.

This is as ſome ſhould denie that rule which ſome logicians call *de omni & de nullo*, to holde in Ceremonies: or affirme that to be falſe of Engliſh Ceremonies, which is true of all Ceremonies. 2. When our Divines ſpeak againſt Popiſh Ceremonies, the *Re*joynder his ordinarie anſwer is, that they ſpeak of Ceremonies held *neceſſarie*, and therfore not of ſuche as *ours*. Now when Iunius expreſly ſpeaketh of Ceremonies *not neceſſarie*, the Rejoynder concludeth, that he could not meane *ours or ſuche like*. How ſhould any man ſpeake, to put ſuche a Rejoynder from having ſome thing to ſpeak? 3. Iunius ſayd, that thoſe Ceremonies are unlawfully appointed, which are not convenient to, or required by Order: Ergo (ſayth the Rejoynder.) *he could not ſpeak of ſuche as ours are.* And yet the ſame Rejoynder manud. pag. 33. confeſſeth our Ceremonies to be *double or treble* Ceremonies and thoſe of order, to be onely *ſingle*. Neyther could he ever yet finde any *fit place*, to ſhew our Ceremonies agreeable to order.

Nay when the Repl. by this argument, out of *1.* Cor. 14.40. proved theſe Ceremonies unlawfull, the Rej. fled from *Order*, to *Decencie, and Edification.*

And yet heer in this place, being beaten out of thoſe coverts by judicious Iunius, he betaketh himſelf againe to that *halfmoon* of order, which before he had quitted. 4. Iunius ſayth, ſuche Ceremonies are *rejected by Chriſt*: Therfore (ſayth the Rejoynder:) he cannot mean ſuche as ours. As if he ſhould ſay, thoſe that affirme our Ceremonies are rejected by Chriſt, cannot meane our Ceremonies. 5. Iunius ſpeaketh of Ceremonies *added to divine thinges*: and ſo (by the Rejoynder his collection, not of ſuche as ours, becauſe *that muſt needs import neceſſitie, and worſhip affixed to them.* And yet both Def. and Rej. cap. 2. ſect. 3. can finde out many additions to Divine thinges, which are intended onely for præſervation of them, and therfore (by their owne judgement) muſt not needs import neceſſitie, and worſhip. Suche turning, winding, and running againſt walls, you ſhall ſeldom ſee an ingenuous man uſe in a good cauſe.

5. Two thinges yet the Rejoynder noteth in the *by*: 1. Iunius would not reſiſt ſuche thinges *pertinaciouſly*, as the Repl. doeth 2. Iunius ſpeaking againſt *cladding* Gods ordinances with the garments of humane Ceremonies, had another meaning, then the Def. p. 3. Rejoynder pag. 5. where he calleth ſuche Ceremonies as ours, the *garment of Religion*: becauſe by clothing Iunius meant *adorning and hiding of nakedneſſe, but the Def. oppoſed garments to members of the bodie*: and therfore the Repl.

Repl. need not by his marginall note have applied Iunius his clothing to the Def. his *garment*. Now for the firſt of theſe, ther is difference betwixt *pervications contending*, without reaſon and meaſure, which Iunius modeſly putteth from him, and that conſtant reſtiſtance which he himſelf teacheth here in this place, where he affirmeth that Chriſts ſheep (even in ſuche Ceremoniall matter) will not nor ought to hear any voice but Chriſts. For this, hee foreſeeing that it would be accounted *pervicacie*, diſclaimeth that, and yet doeth thoroughlie reſiſt. So would the Rep. if he may have leave: If not, I ſee not why he may not doe the ſame thinge, though he be cenſured for it, as Iunius feared hee ſhould be.

And this I may truly ſay, I have heard the Repl. more then once profeſſe, that whē, in ſtudying of Divinitie, he was ſomething perplexed about Ceremonies and ſuche like humane inſtitutions, by reaſon of ſome ambiguous, and ill conſenting paſſages of ſome others, this one place of Iunius (ſo ſolemnely confirmed with the oath of ſuche a man, for his ſynceritie and unpartiallneſſe in the buiſineſſe, and alleging ſuche grave reaſons for his judgement therin) did very muche affect him, and firſt ſetle his minde for ſuche matter. So that if he be deceyved, Iunius hath deceyved him. But he hath now more cauſe then before, to eſteem muche of this place becauſe, the utmoſt that the Rejoynder could ſay to it, is as good as juſt nothing.

As for the difference which the Rejoynder would finde, betwixt that *clothing* of Religion, which Iunius

taxeth, and the *garment* of *R*eligion, which the Defend mainteyneth, I cannot diſcerne it.

For 1. If Iunius meant *adorning*, as the Rejoynder ſayth he did, that is one office of a *garment*, and ſuche a one as the *R*ejoynder aſcribeth to Ceremonies in reſpect of *R*eligion, pag. 95. where is ſayd that they are *comely formalities, ſuitable to the dignitie and varietie of divine actions.* 2. If Iunius meant *hiding of nakedneſſe* of *R*eligion, he meant it onely in the eſteem of thoſe which impoſe ſuche Ceremonies. And ſo all they that adde their Ceremonies to Religion, as uſefull garments, doe ſeem to account it (in compariſon) naked without them. 3. If the Def. meant to ſhew, that our Ceremonies are *not eſſentiall limbes of the bodie of Religion*, ſo did Iunius mean to ſhew, that thoſe which adde their Ceremonies to Gods ordinances, doe pretend, they adde onely *clothing*, *not members*, to the body of *R*eligion. Neyther is this *ſnaching at words*, as the Rejoynder termeth it. For it is, and hath been an ordinarie commẽdation of Ceremonies, that they are as a garment to Religion. Whence it was that a Scottiſhman (as I remember) at the firſt comming of King Iames into England, hearing them mainteyned under that name, anſwered that he wondred then how *R*eligion did live, and thrive, in the colde countrie of Scotland; without ſuche linſiewoolſy garments?

6. Vnto this full teſtimonie of *I*unius, the Repl. added the words of Zanchie, anorher witneſſe of the Defend. His words in his epiſtle to Q. Elizabeth, are theſe

theſe: *the Churche muſt be ordered by the rule of the Apoſtolcall Churche, as well in Ceremonies, as in doctrine.* The Rejoynder anſwereth 1. that this is no more contrarie to the Def. then to Zanchie himſelf, acknowleging (elſewhere) ſome Ceremonies lawfull, which have neyther commande nor teſtimonie of Scripture, which he would never ſay of doctrinals. Now 1. If it be alſo againſt Zanchie himſelf, yet it diſableth his teſtimonie, for the Def. 2. This which is alledged out of him, for Ceremonies without teſtimonie or foundation in Scripture, hath been anſwered before, that it muſt needs be underſtood of *particular foundation.* And ſo he might well ſay the ſame of doctrinalls. For in this ther is no difference betwixt Ceremonies, and many other thinges, which are not Ceremonies, and yet apperteine to Conſcience. As the Apoſtle ſayd: *let all thinges be doen comely and in order*, ſo ſayd he alſo: *whatſoever thinges are venerable, or honeſt, juſt, of good report, and prayſe, let them be doen.*

All the particulars of theſe latter, are not Ceremoniall: and yet many hundreds of ſuche thinges have no more command, or teſtimonie in Scripture, then the particulars of order and Decencie: Neyther have the generalls of order and Decencie, leſſe command and teſtimonie in Scripture then the generall of theſe.

His 2. anſwer that Zanchies compariſon is to be underſtood of ſimilitude, not of æqualitie, is in the former words anſwered.

For no diſparitie can be ſhewed, betwixt many particulars of Doctrinall pointes, in their caſes of practiſe

practiſe, conſidered with all circumſtances, and the particulars of Decencie and Order: muche leſſe betwixt their generalls. As for exãple it is as difficult for D. B. to fetche from any doctrine in Scripture, this particular: *It is venerable, juſt, and of good report, for him to write ſuche a Rejoynder as he hath doen*, as this particular: *the Croſſe in Baptiſme is orderly, decent, and to edification.* I take both to be impoſſible. But ſuppoſe both to be probable, the former (being no Ceremonie) is no more determined in Scripture, then the later.

There hath been a faſhiõ taken up of ſpeaking otherwiſe, but no reaſon can be rendered of it. Let any man ſhew the reaſon, and I will yeeld.

The epiſtle out of which this quotation is, was written in deed *againſt* our Ceremonies, yet the Repl. leaving to a fitter place, noted onely for the preſent purpoſe, that it was written *of* them. But the Rejoynd. being great with an obſervation or two, addeth about that: *Moreover Zanchie when he wrote to Q. Eliz. to perſuade her not to urge the Ceremonies ſo ſeverly, did write at the ſame time to B. Iewel, that Miniſters ſhould rather yeeld to them, then leave their places: becauſe they are not ſimplie unlawfull.*

To which I anſwer 1. Zanchie writ to Q. Eliz not onely that the Ceremonies ſhould not be ſo *ſeverely* urged, but alſo that they ought not to be urged, impoſed, or allowed of *at all*, but aboliſhed. And of this his judgement, he gave ſuche effectuall reaſons, as can never be anſwered. Amonge other, one is proper unto this place, and fit here to be remembred, becauſe it overthroweth

throweth all that warrant which the Def. and Rejoynder have hitherto, or can heerafter plead for them, out of 1. Cor. 14. *Order*, *Decencie*, *Edification.* Theſe Ceremonies ſaith he make *not for edification, but for publicke diſſention, private perturbation of conſcience, with ſcandall of good and bad. They make not for order, but diſorder, and confuſion of good Miniſters with evill or Popiſh, who ought even in garments to differ. They make not for decencie of Chriſts Spouſe: becauſe they are a ſtrange ridiculous, idolatrous attire of this Romiſh whore.*

2. Zanchie when he writ unto B. Iewel, gave no reaſon of this counſel for yeelding, but left them to be invented by B. Iewel. Now becauſe thoſe reaſons of yeelding were never yet made knowen, wherby the former reaſons directed by Zanchie againſt urging can poſſibly be overborne, I cannot otherwiſe thinke, but this later counſel was more out of charitie guided by humane erring prudence, then out of judgement grounded on Scripture. Howſoever our queſtion is, not onely of yeelding in caſe of extreame neceſſitie, but alſo of appointing and urging men to that extreame neceſſitie.

3. Zanchie doeth not perſwade to allow of theſe Ceremonies by ſubſcription, or ſilence, but onely in extreme neceſſitie, to yeeld unto them, and that with *Proteſtation.* Now this was according to a kinde of charitable Pollicie, which Luther is author of about all Popiſh Ceremonies: *de Libertate Chriſtiana*, in theſe wordes: *Although we muſt manfully reſiſt thoſe Maſters of traditions, and the lawes of the Popes wherwith they overrun*

Etſi fortiter reſiſtendum eſt Magiſtris illis traditionum et legum Pontificum acriter vituperandæ, quibus in Populum Dei,

the people of God are tartly to be diſpraiſed, yet the timorous multitude (whome thoſe wicked Tyrants lead captive with the ſame lawes) muſt ſtoop till they be plainely laydopen. You may inveigh againſt the lawes and law makers, but withall you may obſerve them with the weake, untill both they do know the Tyranny and come to underſtand their liberty.

Praſſantur, turba tamen pavida parcendum eſt, quam captivam tenent eiſdem legibus impij illi tyranni, donec explicentur. In leges & legiſlatores inveharis, et tamen ſimul ſervies eas cum infirmis, donec et ipſi tyrannidem cognoſcant & libertatem ſuam intelligant.

But 1. what warrant have we for ſuche a courſe but of Gods word? 2. Mr. Hooker, pag. 247. derideth this courſe, as a Theorie neyther allowable, nor any way *practicable* in England.

3. Our oppoſites, that defend, and commend the Ceremonies, as orderly decent thinges, tending to Edification, cannot without contradiction aſſent unto this counſel. D. B. in deed did formerly beginne after ſome manner, to put ſome peice of this courſe in practiſe. But the ill ſucceſſe that he found in it, hath ſince made him, & others, keep farr from that part of it, which concerns *Proteſtation*, and in ſtead therof, to turne them unto *Commendation*. Did ever any that writ for our Ceremonies, write ſuche an Epiſtle as Zanchies, unto Queen, or Kinge? Can they ſay ſo muche, and doe as they doe? Nay is ther any Biſhop, that dare licenſe Zanchie his Epiſtles, to Queene Eliz. and B. Iewel, both together, for to be printed in Engliſh?

Theſe thinges being ſo, I leave it unto conſideration, unto whom the Rejoynder his affected cenſure belongeth: *Now wel-fare a good ſtomacke: Hee cannot reſiſt, but hee will not yeeld.*

SECT.

SECT. 20. 21.

Concerning Reaſons againſt the Negative Argument from Scripture.

1. THe Def. his firſt reaſon is: *Whatſoever is unlawfull is a trangreſsion of ſome law revealed in the word. Ergo againſt it. Ergo not onely beſide it.* The Repl. granteth all: and ſheweth, that it is a meer fantaſie, before confuted, as a cavill, in the Replie, and longe ſince, by Mr. Cartwrights, 2. Rep. p. 56. not agreable to the very words of the Argument, to which it is oppoſed. Vpon this the Rejoynd. powreth out words *He turneth head: O ſtrange! a Babe owned from the birth, ſuckled by many Scriptures, an ill favoured faced brat, abſurd, contradictorie, when he is taken in a ſnare, he ſayth he is miſtaken.* And what reaſon hath he to back or bear out all theſe words with? *If the Scriptures* (ſayth he) *condemne what ſoever is doen not onely againſt, but beſide the direction therof, then doeth it condemne ſomething as unlawfull for being onely beſide it, and not any way againſt it.* To which I anſwer, that it doeth not follow: becauſe a thing may be onely beſide the word ſome way, and yet ſome way againſt it. Onely beſide the particular præſcript of it, and yet againſt the generall command of it.

If a Father charge his ſonne, or a Maiſter his ſervant, firſt that for a certain time, he doe nothing beſide that which he ſhall bid him: and then commande

him for that time, to read in a certain booke, if that ſonne, or ſervant, ſhall beſide reading paint *antick faces* in his booke, he ſhall doe onely beſide the particular commande, and yet againſt the generall charge, & both ways cenſurable. Let the *Rejoynder* therfore ſpare his words, and ſee better to his Argument, or rather eat both, that others be not troubled with them.

2. The ſecond reaſon, brought by the Def. was: *Nothing that is indifferent, can be pronounced ſimplie unlawfull. But ſome Ceremonies of mans invention are indifferent. Ergo, not to be pronounced ſimplie unlawfull.* All whiche is granted of circumſtances of Order, if by *invention*, be meant *determination*; *otherwiſe, the Aſſumtion is denied.* Though it was added alſo (*exſuperabundante*) that *thinges indifferent* are ſometime taken ſo generally, that in that ſenſe, the propoſition may be denied. Againſt this, I cannot diſcerne what materiall thinge is *Rejoyned*. He ſayth, that *it is eaſy to ſay the Aſſumtion is falſe, and not to ſhew wherin.* But I have hitherto thought that it is ſufficient for anſwer to any Argument, to denie the Aſſumtion, untill it be proved: and that the falſitie of any ſentence, doeth conſiſt in this, that it pronounceth otherwiſe then the thinge is, and therfore in ſaying an aſſumtion is falſe, it is not needfull, to ſhew *wherin*.

He ſayth alſo that *the largeſt ſenſe of thinges indifferent, doeth make no variation of thinges indifferent.* But the Author, and place, was named to him: *Sopingius in his Apologie ad lib. Anonym. pag.* 166. Where the caſe is very pertinent. For Doctor Sibrandus was challenged by

by a Remonſtrant, who intituled his book, *Bona fides Sibrandi*, that as in an Epiſtle Dedicatorie to the Arche-Biſhop of Canterbury, he had, to winne his favour the more againſt Vorſtius, and his, declared his judgement of the Hierarchie (and Ceremonies) of England, to be thinges *indifferent*, ſo he ſpake of the Magiſtrates power, under the ſame terme unfitly, Sopingius, a godly learned man, whoe had bee a Scholler under Sibrandus, and ſo deſired to help him out of this brier, had no other way to doe it, but by ſaying that all thoſe thinges are ſometime called *indifferent*, which are not neceſſarie to ſalvation, or without whiche a man may be ſaved.

Now in this ſenſe, the *Repl.* ſayd, the propoſition might be denied: viz. that nothing indifferent *i.* e. not neceſſarie to ſalvation, is unlawfull. The *Rejoynder* (it ſeemeth) had not the booke, and ſo ventured to contradict he knew not what.

3. The third argument was: *There muſt needs allways be varietie of Ceremonies in ſeverall Churches. Ergo all are not præſcribed.*

The Repl. anſwereth, that ther neyther need, nor ought to be any varietie, but onely in particular circumſtances of order, for time and place etc. Here the *Rej.* (complayning of *Colewortes, and of not caring to ſay any thinge, ſo it be in oppoſition*) bringeth in to the contrarie ſome examples of civill decencie, variable according to times and places. But all ſuche thinges the Repl. conteyned in his *etc.* He addeth alſo varietie of *ſolemne feaſts* But before thoſe can have place here, it muſt be proved, that ſuche feaſts *muſt needes be.* But (ſayth he) *never*

any Divine ſo ſpake before Mr Iacob. And hath he ſoon forgotten, what was even now recited by himſelf out of *Iunius*? Suche kinde of Rejoynders will never be wanting.

4. The Def. his fourth reaſon was, that *the Nonconformiſts like well, that every Miniſter in his Pariſh, ſhould determine of Rites and Orders: whence would follow varietie. Ergo they holde ſome rites of humane invention and ordination, lawfull.*

To this the Rejoynder addeth, as an explication in text, and table, that Non-Conformiſts ſet up *Pariſh-omnipotence without reference to Biſhops, as ſome teache, or to Synods, as other. Whereby a Miniſter, and ſome of his Pariſhioners, may ordeyne ſome Rites and Ceremonies for their uſe, and the King, and Churche under his authoritie may not.* Now before we come to the Repl. his anſwers unto the Def. his reaſon, let us conſider a litle the Rejoynder his addition. 1. The malignant imputation of *Pariſh omnipotencie*, ill beſeemeth our Oppoſites, except that they can ſhew, more power to be given by us unto Miniſters and Elders, in their ſeverall Congregations, then by them is given to Biſhops, For untill they can ſhew this (which they are as able to doe, as to call effectually that which is not, as if it were) in accuſing us, of ſetting up *Pariſh-omnipotencie*, they confeſſe themſelvs, to ſet up *Dioceſan omnipotencie, Convocation-omnipotencie*, etc.

2. It worſe beſeemeth D. B. then moſt other, except he wil confeſſe, that he, when he was Miniſter at the Hagh, in Holland, and with the conſent of his people, ordered thinges in that Congregation (as to receyve

ceyve the Communion ſitting at the table, to leave out the Croſſe in Baptiſme, and Surplice in all Divine ſervice) did then and there ſet up *Pariſh-omnipotencie.* 3. It is an injurie, more then ordinarie, to make us (any way) extoll the *authoritie of a Miniſter, above the authoritie of the Kinge, in any matter of appointing and ordeyning.* For though a Miniſter may doe ſomething in his adminiſtration, which nó other man can lawfully doe, yet none of us ever thought, that he may appoint and ordeyne anything to be doen, with coactive authoritie, which the King may doe, in all thinges lawfull, and convenient; even in Churche affaires. So that our tenent is, that the Miniſter, and his people, may uſe no Ceremonie, nor exerciſe any publicke act of worſhip, which the King may not appoint, commād, and compell them to. For in holding that no ſuche thinge is to be doen, beſide that which Chriſt hath apppointed, and that the Kinge may, and ought to ſee that all Chriſts inſtitutions be obſerved, we muſt needs be confeſſed to hold that aſſertion, which is the concluſion of theſe two. 4. The fallacious ground of this accuſation is, that the Miniſter with his people, may occaſionally order ſome thinges, which no man abſent can, not for want of authoritie, but for want of preſence to obſerve the occaſion: as what time the Churche meeting ſhall beginne, upon that day, that the Communion is to be adminiſtred, together with Baptiſme, and other buiſines, more then ordinarie. 5. That which he intermixeth, of *reference to Biſhops*, bringeth all the Churches of France, Netherlands, etc. under his Cenſoriall note, of *Pariſh-omnipotencie.*

Thus

Thus much for the *Re*joynder apart. Now to the Def. 1. His Argument is rejected, as ſuppoſing, all Circumſtances to be of like nature with theſe in controverſie. No (ſayth the Rejoynder) but onely that *one would like one thing, and one another.* But I ſay yes, or elſe he cannot argue from one to the other. For what conſequence is in this: Men may determine of ſimple circumſtances for order and decencie: Ergo they may ordeyne double, treble, ſacred, ſignificant Ceremonies proper to Religion? beſide he nameth in his ſuppoſition *Feſtivall days.*

2. The ſecond fault, found in the Def. his argument was, it ſuppoſeth all circumſtances to be of inſtitution. No, ſayth the Rejoynder againe. Let him therfore put *ordeyning* out of the Summe which he hath made of the Def. his reaſon, and confeſſe alſo, that this reaſon maketh nothing for mens *inſtituting* of Ceremonies.

3. The third was, it ſuppoſeth contrarie circumſtances, ceremoniouſly to be practiſed, by the ſame men as of inſtitution. *Not ſo* (ſayth the Rejoynder:) but *onely cantrarie faſhions practiſed by ſeverall men, out of their election.* Yet it ſeemeth to be for the moſt part ſo: becauſe the queſtion is of Ceremonies, and Ceremonious practiſing, not of incidentall faſhions. Of inſtitution, which the Def. calleth *ordeyning*, not of voluntarie occaſionall election. If by *varietie* of obſerving Feſtivall days, and not obſerving them, was by the Def. underſtood of *ſeverall men*, then in that part he was miſunderſtood by the *Repl.* Now upon theſe premiſſes, the

the Rejoynder concludeth all the Repl. his anſwer to be nothing but *bogling and ſcurrilitie*. What would he have ſayd, if one had accuſed him of ſetting up *Dioceſan, and Convocation omnipotencie*.

It ſeemeth that (though he aboundeth in that faculty) he would have wanted reproachefull words, to expreſſe his indignation of ſuche an imputation.

5. In oppoſition to this miſhapen Argument of the Def. taken from Non-conformiſts confeſſion, the Rep. propounded one, from the Conformiſts confeſſion: You ſay theſe Ceremonies are Divine, and yet dare not denie, but the rejecting of them in other Churches, is Divine.

You retayne theſe Ceremonies as Divine, and yet reject other Ceremonies, of like nature, as divine as theſe. What divinitie (or agreement) is in ſuche courſes? To this, the Rejoynder anſwereth, that this *argueth an ill conſcience: becauſe the Def. doeth not ſay that theſe our Ceremonies are Divine, but that in reſpect of permiſſive appointment, and in theſe, they are divine, in particular, and hypotheſi, humane. And this may be ſayd of the different Ceremonies of ſeverall Churches.* For ill *Conſcience*, I will not be ſo liberall in charging the Rejoynder as hee is prodigall of it toward the Repl. But ill *ſcience* I can eaſily prove. For *1*. He denieth the Def. to call our Ceremonies Divine: becauſe (forſooth) he calleth them ſo in the *generall*, and not in their *ſpeciall*: for ſo the Def. doeth interpret his owne termes.

Which is as muche as to ſay, he that doeth not call

them *every way Divine*, doeth not call them *Divine*. 2. He paſſeth by the mayne termes of our Argument Divine *rejecting of the ſame Ceremonies in other Churches, Rejecting of other Ceremomonies, as Divine as theſe in our Churche*, and for theſe he putteth onely, *different divine Ceremon. in ſeverall Churches*. This ſure is no ſcientificall kinde of anſwer. 3. No Divinitie will ſuffer any thing to be called *Divine*, but that which (all circumſtances conſidered) may at leaſt neceſſarily be concluded out of the Divine law. Otherwiſe all good humane laws may be called Divine laws. Now wee have hitherto exſpected in vayne, when our Ceremonies may be ſo concluded.

It is altogether impoſſible, that the inſtitution, and Rejection, of Croſſe, and Surplice, in divers places, ſhould be both *Divine*, or that the urging of theſe, and aboliſhing of Images, ſhould be *Divine*, in the ſame place, and time. This part therfore of the Argument, the *Rejoynder* thought good, to anſwer with ſilence.

SECT.

SECT. 22.

Concerning the Aſſumtion, of the maine Argument, handled in this Chapter.

1. THe Repl. ſet downe the Def. his plea, with a generall anſwer thus: After all this adoe about the Propoſition of the firſt Argument, Now we are tolde of an Aſſumtiõ, out of the Abridgement, and Mr. Hy: viz: that Ceremonies have no warrãt out of the word of God being humane inventions, For Mr. Hy: I cannot ſay muche (becauſe his reaſons are not in printe) but for the Authors of the Abridgement, they have great wronge doen them. Whoſoever will turne to the place quoted by the Def. in the Abridgement, ſhall ſee, that the words which our Def. hath turned into a Propoſition, are there but part of an illuſtration, belonging to this propoſition: All Ceremonies that ſwerve from the Rules given in the Word, for the Churches direction, in matters of Ceremonies, are unlawfull. The Aſſumtion of which is: But the Ceremonies in queſtion, doe ſwerve from thoſe Rules. Now all this cheif pith, both of Propoſition, and Aſſumtion, is by the Def. omitted: A by thinge is put in place of the Propoſition. A new aſſumtion is formed: and yet all fathered upon the Abridgement. What hath the Rejoynder to ſay againſt all this? 1. *This demurrer ſhould have come in at the firſt.* But firſt, or laſt, if

if it be true which here ſayd, the Def. cannot be defended.

2. *The Repl. granted the whole Argument, ſect.2.* In ſaying (forſooth) that he took for granted, whatſoever was there ſayd for the all-ſufficiencie of Scripture.

3. *This of it ſelf, is an Argument againſt our Ceremonies.* What then? the Authors of the Abridgement, may yet have wronge, if it be made theirs, againſt their will. 4. *It is fit to be the firſt Argnment, becauſe if this be granted, all other rules are vayne.* The queſtion is nothere of fitneſſe for place, but of fitting it to the Abridgement. Yet this whole Argument being granted (according to our meaning) of thoſe that the Rejoynder calleth *double triple* Ceremonies, the Rules have uſe about *ſingle* ones. 5. *The Propoſition is taken out of the Abridgement, pag.44. and the Aſſumtion is fitted to it,* Let it be ſo, yet if that be made a propoſition of theirs, which onely was an illuſtration, or confirmation of their propoſition, and (a new aſſumtion fitted unto it according to an adverſaries pleaſure) the whole argument fathered upon them, as a firſt and cheif one, this ſurely cannot be excuſed from wrong doeing.

2. To the Def. his anſwer unto the Aſſumtion, viz. that in generall and *permiſſive appointment*, our Ceremonies are (not humane but) Divine, the Repl. ſayd that he underſtood not *a permiſſive apointment*, to be other then an appointment without appointment: becauſe to permitte, is neyther to command or appointe, nor forbid.

Here the Rejoynder amonge many ſhrewed wordes, hath

hath this reaſon that *the ſame thinges are commanded, in generall, but in particular are onely permitted.* And for ignorance of this, he twitteth the Repl. with want of *logicke.* But I cannot yet ſee, out of any logick how a generall can be commanded, generally, and any true ſpeciall or particular of it be onely permitted. He that commandeth all order and comelineſſe, commandeth alſo every ſpeciall of it. Every generall command, applied unto his true ſpeciall ſubject, maketh that ſpecially commanded.

It is commanded in generall that every huſband ſhould love his wife, not in ſpeciall, that Aquila ſhould love Priſcilla: yet ſuppoſe Priſcilla to be Aquila his wife, ſhe may chalenge conjugall love, all ſo well as if hername had been in that Command in ſpeciall. Elſe we may as well ſay, that ſuperſtition, will-worſhip, or at leaſt diſorder, to which order is oppoſed, is forbidden in generall, but ſome ſpecialls of them or it, are onely permitted. The trueth is, Croſſe and Surplice, cannot with any ſhew of reaſon, or common ſenſe, be ſayd to be commanded in generall, any more then in ſpeciall, no nor yet permitted, eyther in ſpeciall or in generall. The Rejoynder hath yet found no fit place, to prove the commande though it mainely concerneth his cauſe, and of it ſelf alone might ſatiſfie any mans conſcience, if it could be proved, aud the permiſſion is the maine queſtion of this whole Diſpute.

Chapter

Chapter ſecond, Concerning Worſhip.

ALl the materiall doctrine of this Chapter is before diſcuſſed, in the Manuduction, ſect. 5. 6. 7. Where the nature, diſtinctions, and differences of worſhip, are weighed, and found of no moment for our Ceremonies aide. It ſhall ſuffize therfore here, to referre the Reader unto thoſe places, adding onely ſome notes, upon ſome paſſages, formerly not declared.

SECT. 1.

Concerning Worſhip, diſtinguiſhed into proper, or eſſentiall, and unproper, or accidentall.

1. THe Def. ſayth, that by proper and eſſentiall worſhip, he underſtood Ceremonies ſo neceſſarily required to Gods ſervice, as that the contrarie therof muſt needs diſpleaſe him.

Hereupon the Repl. inferred, that all Ceremonies, which ſerve for decencie, and edification, muſt needs be proper and eſſentiall worſhip: becauſe the contrarie of decencie and edification muſt needs diſpleaſe God, in his worſhip.

Marke now the Rejoynder his anſwer: *The contrarie of*

of decencie and edification diſpleaſeth God. But the contrarietie of particular Rites, ſerving to decencie and edification, doe not diſpleaſe him: becauſe they fall into one and the ſame generall kinde, without contrarietie therto, or therin. As fire & water are not contrarie to an element, nor blacke and white, to colour, nor reaſonable, and unreaſonable, to a creature: ſo contrarie orders, contrarie formalities of decencie, and contrarie meanes of edification, are not contrarie to order, decencie and edification. All this anſwer dependeth upon a diſtinction betwixt generall, and ſpeciall.

Now 1. This is a certain, infallible rule: what eſſence ſoever is founde in any generall, that muſt needs be in every ſpeciall, conteyned under it. Ther is no eſſence in an *element* generally taken, which is not both in the fire, and water, none in *colour* ſo taken, but is both in blacke and white, none in the notion of a *creature*, which is not in man and beaſt. From hence therfore it neceſſarily followeth, that if *Order and decencie* in generall, be eſſentiall worſhip, every true ſpeciall of them muſt needs be ſo.

2. It is not of, or for nothing, that the Rejoynder doeth ſo waver in his ſpeache: *contrarie Ceremonies ſerving to comelineſſe, and edification, contrarietie of orders, contrarietie of formalities of comelineſſe, and meanes of edification.* For this meanes, all his anſwer is at leaſt put out of comely order ſerving to edification. For that which *ſerveth to* comelineſſe, and order, all *formalities* of them, and all *meanes* are not ſpecialls, under the *genus* or generall of *decencie, order, edification*, but under the generall

of

of *meanes, formalities*, etc. So that the wholle diſtinction is confounded, by this wordy explication of it. 3. *Contrarietie of orders* he confeſſeth, and yet denieth them to be contrarie to Order: As if order contrarie to order, were not contrarie to order! He will ſay no, not to *order in generall*. But then that order in ſpeciall, muſt have ſome ſpecificall difference, not conteyned in the generall of order, making the contrarietie: which ſhould (if it could) have been declared. By the ſame proportion, alſo as he acknowledgeth contrarie *orders*, he muſt alſo acknowledge contrarie *decencies*, and *edifications*: and this hath need of declaraiion, becauſe it is a new inventiõ, not to be truſted, before it be tried. 4. By order, in this place, muſt needs be meant *good* order, otherwiſe, it were as well order, to ſet the carte before the horſe, as the horſe before the carte. Now in good order, the thinges ordered may be ſomeway contrarie, as blacke and white horſe ſet before the carte, and yet the *order* one and the ſame: and ſo in *decencie*. *Edification* is onely an ende. But good order, and decencie of the ſame thinges, in their particular or inviduall uſe, can be no more cõtrarie to any good order, & decencie of the ſame thinges in the ſame uſe, thẽ blackto black & white to white. 5. The playne trueth is, that order and Decencie (as they pertaine to our queſtion) doe ariſe out of the outward diſpoſition and temper of thinges, as health doeth out of the inward diſpoſition and temper of the body, and therfore doeth admit no more contrarietie, then good health doeth.

2. Becauſe the Def. in his diſtinction, placed *Edification*

cation onely on the part of Accidentall worſhip, that was noted as a flaw. To which the *Re*joynder anſwereth, that *eſſentiall parts of worſhip ſerue alſo to edification, and worſhip of themſelues.* But 1. this can be no more gathered out of the Def. his words, then that all eſſentiall worſhip ſerveth for *decencie*: for he placeth theſe two together, as endes of accidentall parts of worſhip, that they ſerve for *decorum, and edification.* 2. This is but to help a broken legge, with a broken crutche. For eſſẽtiall worſhip tending to worſhip of it ſelf, is as broken a phraze, as the former was a diſtinction

3. It was noted alſo, that the Def. confounded *appurtenances*, and *parts* of worſhip. The Rejoynder anſwereth, that thoſe thinges which are appurtenances onely in *proper, ſimple, and ſtrict* ſenſe, are partes of worſhip *improperly, and in a ſorte.* So in deed at the Vniverſitie, amonge Sophiſters *impropriè, laxè, modo quodam, quodammodo*, are woont to helpe at a dead lift. But that which is onely an appurtenance of worſhip, is no more worſhip, then a Biſhops *Ro*chet, is a Biſhop.

4. About the ſame diſtinction, a queſtion was made how any worſhip can be not eſſentiall, that is, not having the eſſence of worſhip in it. The *Re*joynder anſwereth, that theſe appurtenances have in them the *eſſence of accidentall worſhip, but not the eſſence of ſubſtanciall.* So then, they are *eſſentiall accidentall* worſhip: and why not as well *ſubſtantiall accidentall*? A Rochet hath no more in it the eſſence, then the ſubſtance, of an accidentall Biſhop.

5. The Repl. his laſt, was, that thoſe which the Def.

calleth accidentall parts of worſhip, have not (by his owne expreſſe confeſſion, in this ſect.) ſo muche communion with the eſſentiall, as the haire of the body (which is but an excrement) hath with the body, and therfore cannot be accounted a part of worſhip. The Rej. here. 1. anſwereth, that they are in deed no part of eſſentiall worſhip, but of the *complement* of worſhip, as *garments* are of mens externall honour. So that now we are come to have that expreſſed, which before was implied, the Ceremonies may be called worſhip, as a Biſhops Rochet, or other Biſhoply *garment* may be called a Biſhop. Though it might be alſo further inquired, if Ceremonies be *parts* of the *complement*, what the other parts of that complement may bee? Certes he that divided worſhip into eſſentiall and accidentall *parts*, did not mean worſhip, and the complements of worſhip, muche leſſe, *parts* of eſſentiall worſhip, and *parts* of complement. If he did, his ſpeache, and meaning, doe not well agree together. 2. He taketh great exception againſt the terme of *excrement*, *as not well appliable to the hair of ones beard, ſavouring of a ſpirit full of rancor, to be judged of God as a reprecche, tending to breed ſcorne and abhorring of theſe Ceremonies, in the mindes of ignorant mē.* At all which a mā might have laughed, if Gods name had beē ſpared, in ſo frivilous a matter. All Philoſophers, that ever I I heard, or read, heathen, and Chriſtian, call and define the haire of mens bodies, *an excrement*. All Divines, when they ſpeak of hypocrites in the Churche, compare thē to the hayr of a mans body, under the terme of *excrement*. I therfore would not be loath to hear one

call

the hayr of my beard, an excrement. Neyther can I ſmell any ſavor of a rancourous ſpirit, or any reproche, in that phraſe. As for *breeding of ſcorne in the mindes of ignorant men*, one would thinke, it ſhould not be objected by him, that a litle before ſpake of *Pariſh-omnipotencie*, and ſtuffeth his booke with ſuche termes, as I am loath (for his ſake) to repeate, but that they cannot be more gently refuted, then by bare repeting, after the occaſion of them is diſcuſſed.

SECT. 2.

Concerning adding to Gods Worſhip.

IN the ſecond ſection, the Rejoynder hath nothing materially, to be newly, or now firſt confuted, ſave onely that about adding to Gods word, and worſhip: which onely therfore, needeth here to be diſcuſſed.

1. Gods lawes of *Præmunire*, againſt all humane preſumtions, in his Worſhip, are famouſly knowen. Deut. 4. and 12. *Thou ſhalt not adde any thing therto.* No man ever writ one ſheet of paper againſt Popiſh Ceremonies, which did not confute them by theſe places. The Papiſts have marked this: *Hæretiti accuſantes Ceremonias a Deo non inſtitutas, ſuperſtitionis, & idolatriæ, fundantur præcipue in Deut. 12. Swarez de Relig. vol. 1. lib. 2. cap: 1.* The Def. and the Rejoynder theyr anſwer, is the ſame, that moſt Papiſts uſe: In theſe places, where

addition is forbidden, is meant onely *addition of corruption*, not any *addition of preſervation and additions made divine, not humane*. Now 1. for the firſt part of the firſt diſtinction, God forbiddeth onely an *addition of corruption*, It is worth the conſidering, which learned Chamier anſwereth, *The bringing in of a Contrarie præcept is neither uſed for, nor can be called Addition, for in Addition both remaine, but contraries deſtroy each other.* He that ſetteth a houſe on fire, or poyſoneth a man, or corrupteth any thing, is not uſuallly ſayd to adde unto them. 2. By the ſecond diſtinction, no addition unto Gods will and teſtament, is more forbidden, then unto mans. As it were a ſinne to adde any thing unto Gods Teſtament *as divine*, ſo alſo were it to adde any thing unto mans teſtament, or teſtimonie, and make it his, when it is not his. None may adde any thing to D. M. his Defenſe, or D. B. his Rejoynder, and make it theirs, when it is not theirs. Suche additions, are uſually called *lyes*, ſufficiently forbidden by the ninth Commandemenr: ſo that no indifferent man will thinke, that nothing more is conteyned in theſe prohibitions, ſo often and earneſtly urged, in ſtrict reference unto the holy ordinances, and worſhip of God, which by this interpretation, can challenge no privilege from them.

De Canone, lib. 8. cap. 6. Inductio contrarij præcepti, non ſolet, imo nec poteſt quidem Additio nominari In Additione enim utrumque manet: at contraria ſe invicem tollunt.

2. For the ſecond part of theſe diſtinctions: *humane additions of præſervation*, the Repl. obſerved, that addition was, in the text, expreſſely forbidden, as a meanes of *keeping or præſerving* Gods word, and worſhip: Deut. 4. 2. To which it ſeemeth a contradiction, that addition may be *for Keeping, or præſerving*. To which the Rejoynder

joynder anſwereth nothing elſe, but that, *therfore addition hindering is forbidden, but not addition keeping.* That is, he denieth the concluſion, but anſwereth not to the proof. But he addeth an example: *He that leaves a jewell to be ſafely kept, doeth not forbid the proviſion of a Cabinet, with locke, and key, to keep it in.* True: Neyther doeth any man dreame, but the Kinges authoritie, and Churches care, may, and ought to be as a Cabinet with locke, and key, to præſerve Gods ordinances and worſhip. But what is this to additions? and to ſuche additions, as our Ceremonies in queſtion? The Lords ordinance is, that the Sacrament of Circumciſion ſhould ceaſe. For the preſervation of this ordinance, the Def. and Rejoynder pag. 285. provide a lawfull Cabinet, under locke and key, that *Circumciſion as it is uſed in ſome places, may be lawfully appointed, and commanded.* The Lords ordinance is, that Baptiſme ſhould be adminiſtred according to the primitive inſtitution, without ſuche ſacrilegious croſſings, as are in uſe among Papiſts. They have provided a Cabinet, under locke and key, for this, that all which are baptized ſhall be croſſed. The Lords will is, that his holy ſupper ſhould be receyved, and uſed as a ſupper, not adored.

They have provided, that all men ſhall kneel in the receyving of it, for a Cabinet, like to the former.

3. Cardinal Cajetans interpretation, was (by the Repl.) alledged *addition is forbidden even with the pretext of keeping the commaundements of God*, as more judicious, and religious. The Rej. anſwereth, that Cajetan doeth allow

(*Inhibetur additio, etiam prætextu cuſtodiendi mandata Dei.*)

allow the diſtinction, of additions, into *corruptive*, and *præſervative*, in Thom. p. 3. q. 6. a 8. and that in the alleged wordes, meaneth *additions corrupting, though pretented for keeping.* Now this is as true an interpretation of Cajetans meaning, and ours alſo, as can be invented: onely that is wanting, which Cajetan (with us) intended, that all *additions for preſervation, are but pretenſes.* But as for Cajetan his allowing this queſtioned diſtinction in 3. q. 60. (for 6. was an error) whoſoever will looke upon the places, ſhall finde, that neyther in Thomas, not in Cajetan, is any mention of *addition preſerving*, which here is the onely queſtion. They ſpeak in deed of adding words, to the forme uſed in Baptiſme, and note, ſome words doe corrupt the ſenſe, and ſome doe not: but not a word of adding Ceremonies *preſervative.* The wordy additions, which they ſpeak of, are as Thomas hath it, I Baptize thee in the name of the Father, the Sonne, the Holy Ghoſt, *(and the Virgin Marie:)* or as Cajetan hath it: I baptize thee *(Sexton What is a clocke)* in the name of the Father, the Sonne, and the Holy Ghoſt. If theſe be additions of *preſervation* let any Chtiſtian, that regardeth Baptiſme, judge.

4. It was wiſhed, that the Def. had ſet downe ſome examples, of preſervative additions. The Rejoynder undertaking it for him, nameth for the Text *diverſe readings, marginall notes, etc. and for the ſenſe, interlineary gloſſes, notes, marginall reſerences, and commentaries, and then, readings by ſections, building and ordering of Synagogues, and a thouſand ſuche.* And in deed he might as well name diverſe thouſands, as theſe. But 1. if ſo many

thouſand

thouſand Ceremonies may be added lawfully to Gods law, what meant Auguſtine, and all our Divines, out of him, to complaine of ſuche an intollerable burthen of Ceremonies, in regard of their number? 2. *Diverſe readings*, are no more additions, then *Coningſtable and Conſtable*, are to the Statute of Conſtables. *Marginall notes*, no more, then an expoſition is to the text, which kinde of addition, the Papiſts doe wickedly allege for their doctrinall traditions. *Interlinearie gloſſes*, *notes marginall references* Commentaries of the ſame nature. *Reading by ſections, building, and ordering*, are evidently thinges of meer order, of which, if any man ſhall ſay they are additions, then if he be a poor man, he may make great addition to the litle mony he hath, by dividing it into ſections, placing it fitly, and diſpoſing of it orderly a hundered ways, to the increaſe (as it were) of a hundred folde: which would be a welcome doctrine (if it were true) to many a poor man, and even to thoſe which are impoveriſhed by the Biſhops ſilencings, deprivatious, and excommunications, for not allowing of additions to Gods worſhip.

5. It was alſo juſtly queſtioned, if ther were not a deminution, or taking from, for preſervation, as well as an addition of that kinde: becauſe in the Text they are joined together, as drawing in one yoke? The Rejoynder anſwereth *no*. And denieth the conſequence, by example of *hardning, and ſhewing mercy, joined together, without the ſame meritorious cauſe*. But 1. the example doeth not agree: becauſe the queſtion was not of a meritorious cauſe, but of a finall. And in the cheif or laſt

laſt ende, hardning, & ſhewing mercie doe agree. 2. I can eaſily, finde out a detraction, as of good præſervation, as the addition of a Cabinet with locke and key.

For from a ſword, or any other yron weapon, a man may well detract *ruſt*, for the preſervation of it, From an aguiſh man, bloud may be detracted, for the preſervation of his life, nay ſometime a leg, or an arme, may be cutte off, for præſervation of the bodie. So that, all thinges conſidered, the Rejoynder will upon ſecond thoughts, eyther caſhier in Gods worſhip, his addition of preſervation, or elſe adde unto it, a detraction or deminution of preſervation. Calvin in his nineteenth ſermon upon Deutrinomie, hath this remarkable ſentence.

Let us aſſure ourſelves, we ſhall ever be unruly and wild-headed, untill our Lord hath tamed us, by long handling, and made us ſticke to this grounde, that it is no more lawfull for us, in any wiſe, to adde any thinge to his law, then it is lawfull for us, to take any thinge from it.

6. It was likewiſe obſerved, that this prætence hath been allways the ſhoeing-horne, to draw on ſuperſtition with. For (as Calvin noteth on Matt. 15) *Legiſlatoris ipſi non jactabant, ſe novum quicquam tradere, ſed tantum addere cavendi formulas, quæ media eſſent adminicula, ad ſervandam Dei legem.* The olde Maiſters of Ceremonies prætended always, that they meant onely to bringe-in additions of preſervation. *Like enough* (ſayth the Rejoynder:) *But this very inlet of ſuperſtitious thinges, under the prætence of bringing in onely preſervative meanes, doeth witneſſe that ſuche additions as are preſervative,*

ſervative, were allwayes allowed by Gods people, as confirmation of error by Scripture, doeth ſhew the dignitie of holy Scripture. This is in deed as faire a prætence, for an *inlet* of ſuperſtition, as can be made. But withall it is manifeſt from thence, that is is no ſufficiēt, but a very ſuſpicious anſwer, for Ceremonies, accuſed of ſuperſtition, to ſay, and not to prove, that they are *preſervations*. Yet theſe Ceremonie-mongers had all their pretenſe properly from *meanes of preſervation*, which are and were always allowed by God, and his people, not from *additions*.

Our Parliament ſtatutes made for eſtabliſhing of true religion, are a meanes of præſerving it in England: but I thinke that Hon. Aſſemblie would take it ill, if the Rej. ſhould publiſh to the world, that their Laws are *additions* to the word, and worſhip of God.

The Rejoynder addeth, that *Calvin in the place alledged, doeth account theſe prætented additions to have been corruptions, from the firſt.* Now (though this is not heer, but in another place, after to be handled) let the Reader geſſe of Calvins account, by theſe his words: *Afterward there came teachers who did not think themſelves ſhould be eſteemed acute enough unleſſe they did patch ſomething of their owne to the word of God. Yet no addition to that word is tolerable. Thoſe ſecondarie lawes are deviſed of curious men, as if the ſingle and ſimple command of God were not enough. To invent new waſhinges was an idle vanity. Had they reſted in the law of God their modeſty would have ben more pleaſing to him, then their Scrupulous anxiety in doing otherwiſe.*

Subervenerant doctores qui ſe non putabant ſatis acutos habitum iri, niſi aliquid aſſuerent verbo Dei. Nulla tollerabilis eſt ad legem Dei acceſſio. Secundarie illæ leges a curioſis hominibus inventa ſunt, quaſi ſimplex Dei mandatum non ſufficeret. Novas ablutiones comminiſci, otioſa vanitatis fuit. Si acquieviſſent in lege Dei, magis illis probata fuiſſet modeſtia, quam ſcrupuloſa anxietas.

If this be not enough, to ſhew Calvins judgement, of Ceremonious additions, let that be added, which he ſayth to Caſſander, and therfore to the Def. and Rejoynder teaching the very ſame doctrine of Ceremonies, that Caſſander did. Opuſc. pag. 355. *He taught that the Ceremonies ordeined by Chriſt are to be kept intirely, and incorruptly: and nothing muſt be added to their inſtitution as if they were lame or imperfect, which indeed is ſomewhat, but it is not all, becauſe by an indirect ſhift he would lett into the church all other rites. But this halfe trueth is overturned, when he beleeves a right given to the Apoſtles and their Succeſſours, to inſtitute ſuche ceremonies in the adminiſtration of the Sacraments which may be for ornament. Therefore he which confeſſed before nothing ſhould be added, doeth now not only admit ſuch by-Ceremonies, but alſo commands them. Yet will he help himſelfe with a ſubtil ſhift, viz. additions are to be indured, if the Sacraments be not held lame or imperfect, therefore with what mixtures you will, the Sacraments may be wholly changed, and yet all be well, ſo be you charg not Chriſt to his teeth, that any of his inſtitutions goe lame, and halting etc.*

Statuit, Ceremonias a Chriſto inſtitutas, caſte, & integrè obſervandas nihil eorum inſtitutis, tanquam mutilatis, & imperfectis, addendum. Eſt hoc quidem aliquid quamvis non totum: quia alios omnes ritus obliquo artificio, in Eccleſiam admittit. Sed hac dimidia veritas evertitur, quando Apoſtolis, eorumque ſucceſſoribus jus conceſſum eſſe credit, Ceremonias inſtituendi quæ in Sacramentis adminiſtrandis, ornatus loco accederent. Ergo, qui nihil addendum confeſſus erat, nunc adventitias traditiones, non modò admittit ſedetiam commendat. Verum argute effugio ſe expediet: modo ne Sacramenta putentur mutila, aut imperfecta, ferendas eſſe acceſſiones. Ita quibuſcumque mixturis, prope in novam figuram mutata fuerint Sacramenta, nihil erit vitij, modo ne palam Chriſto exprobretur, mancum eſſe, vel mutilum, quod inſtituit, &c.

7, It was laſtly added, that this anſwer of the Def. was Bellarmines anſwer to Calvin, about this very poynt and place: *de effect Sacr. lib. 2. Cap. 32. Prohibit Dominus additionem corrumpentem, as the Def. tranſlateth it, an addition of corruption is forbidden.* Which was the rather added, becauſe the Def. had ſo vainly objected unto the authors

authours of the Abridgement, *ſymbolizing with Bellarmine.* It might otherwiſe have been added, that it is not onely Bellamines anſwer, but alſo Gregories de Valentia, tom. 4. diſp. 6. q. 11. p. 1. et tom. 3. diſp. 6. q. 2. p. 7. Swarezes, de Relig. vol. 1. lib. 2. cap. 1. Baroniuſes; ad an 53. pag. 459. and that it is the common anſwer of Papiſts, in defenſe of their Ceremonies againſt this place, urged upon them by our Divines. Yet ſome few ſpying the vanitie of this anſwer, as being aſhamed of it, have found out another, of like ſtampe: For Cornelius a Lapide, in his Commentarie on Deut. 12. 32. ſo expoundeth the wordes of this prohibition: *In rebus & Ceremonijs Dei, fac tantum illud, quod Deus, vel per ſe, vel per Vicarios ſuos, puta ſacerdotes præceperit.* Which agreeth well with that of the Def. and Rejoynder. Vſe thoſe Ceremonies onely, which God, eyther by himſelf, or by the Convocation houſe doeth commande. And ſome more ancient, and therfore leſſe præjudiced Papiſts, confeſſe, this law did forbid all humane Ceremonies to the Iews. So Toſtatus, *Defenſorij* par. 2. cap. 8. as alſo in Deut. 12. q. 12. *that conſequencie is found among the Hebrewes about the obſervation of Ceremonials.* Something is not found written in the law, therefore the Iewes are not bound to keepe that. *Yea which is more, it was not lawfull for the Iewes to obſerve any Ceremonie about the ſervice of God, unleſſe that were written in the law as appeares Deut 12.*

Valet inſta conſequutia inter Hebraeos, circa obſervationem ceremonialium. Aliquid non reperitur ſcriptum in lege. Ergo non obligantur Iudaei obſervare illud. Imo, quod plus eſt, non licebat Iudaeis, obſervare aliquam ceremoniam, circa cultum Dei, niſi illud ſcriptum eſſet in lege, ut patet Deut. 12.

The Rejoynder hath many wordes, wherwith he raiſeth up a great duſt, to darken the cauſe with all.

But no man can diſcerne any direct anſwer of his to the allegation, ſave onely his confeſſion, that the Def. his anſwer, *was Bellarmines anſwer to Calvine, about this very place.* All that he addeth to that confeſſion, hath been before confuted. It ſhall be ſufficient in this place, to ſet downe Calvins reſolute concluſion, out of Sermon 85. in Deut. *It is divelish blaſphemie, to ſay, that God hath not taught men all that it behoveth them to doe. The common by-word here hath place: thou art the Divels ſervant: for thou haſt doen more then was commanded thee.* Here is no limitation, of *new worſhips properly ſo called*, which is the Rejoynders ſhift, but all that it behooveth us to doe, is limitted to *Gods command.*

In the fourth ſection, about Iſa. 29. Mat. 15. Col. 2. 27 hath nothing materiall in it, beſide thoſe diſtinctions of worſhip, which before in the Manduction, ſection 5. 6. and 7. are diſtinctly examined, and diſcuſſed. To thoſe places therfore I refer the Reader, for ſatiſfaction, if ther be any needfull.

SECT.

SECT. 6.

Concerning our Diuines judgement about Ceremonious Worſhip invented by man.

THough thoſe three *ſtaple* ſections of the manuduction. 5. 6. 7. may be ſufficient alſo for clearing of all the materialls here exſtant, yet referring the Reader thither for the maine, I muſt adde ſomething, about diverſe particulars.

1. The Replier ſayd, that Worſhip doeth not varie according to mēs *opinions*, but cōſiſteth in the nature of the action it ſelf. This is (ſayth the Rej.) *to ſpeake monſters.* If he had ſayd, things to him *unknowen*, it had been enough. For all that he hath not known, are not *monſters.* But what is his reaſon of this ſo deep a cenſure? becauſe (forſooth) *opinion, by error of opinion, doeth make that to be eſſentially falſe worſhip, which without ſuche opinion, were no ſuche worſhip.* Of which I may as well ſay, that this opinion, by error of opinion, doeth make the reaſon eſſentially falſe. For 1. the queſtion was not here of eſſentiall falſe worſhip, but of eſſentiall, and accidentall worſhip, whether *opinion* did make the difference? which the Def. affirmeth, the *Repl.* denieth, and the *Rejoynd.* declineth. 2. The Rejoynder hath not yet (that I know of) nor can (as I thinke) define unto us, what is *eſſentiall falſe worſhip*, according to his rules.

3. Every *error of opinion* doeth not make eſſentiall falſe worſhip: he ſhould therfore have tolde us, what error he meant. The Def. nameth opinion of *juſtice, ſanctitie, efficacie, or divine neceſsitie*: and the Rejoynder mentioneth often ſuche and ſuch opinion, held of the Papiſts, concerning all their Ceremonies. Of this enough is ſayd, Manud. ſect. 7. For the preſent, I denie, that ſuche an erronious opinion, by it ſelf, and of it ſelf, doeth not make eſſentiall falſe worſhip. *Opinion* is but an adjuvant efficient cauſe of that *affective act*, wherin the eſſence of internall worſhip conſiſteth: and the externall acts of worſhip, though efficiently differenced by opinion, or faith, are eſſentially diſtinguiſhed by their forme, and ende. A man may have an opinion, that is juſt, holy, efficacious, and neceſſarie, to performe diverſe workes of the ſecond Table, nay upon ſome occaſions, to tell a lie, even againſt the ſecond Table. Yet none ſpeaking properly, will call, that eſſentiall falſe worſhip, which is a ſinne directly againſt the firſt Table. Hitherto therfore, I ſee no *monſter* of the Repl. his making. And if we conſider his reaſon well, which the Rejoynder made to it, the *miſhaping* of thinges will be found on the other ſide. If (ſayth the Repl.) worſhip did varie according unto mens oppinions, then a man may goe to Maſſe, conceyving another privat opinion to himſelf, then Maſ-mongers uſe to have: and our Convocation may appoint us the groſſeſt of all Popiſh Ceremonies, if they ſet another opinion upon it. The Rejoynder his anſwers are diverſe, and ſome of them ſtrange ones. 1. His firſt is, that *goeing to maſſe may be a*

ſinne

ſinne of ſcandall and preſumtion, though a man goe not thitherto worſhip. By goeing to Maſſe (acording to the uſe of our ſpeache) is meant, doeing all thoſe externall actions, which Maſ-mongers uſe to performe. Now the queſtion is, whether he that performeth all thoſe externall actiõs (intending onely to ſave his life therby, as having no opinion of any other good in ſo doeing) doeth onely ſinne a ſinne of ſcandall, and præſumtion, or elſe over and beſide this, is guiltie of externall falſe worſhip? the Rejoynder ſeemeth to ſay, *no, he is not guiltie of falſe worſhip.* But when the Chriſtians of the Primitive Churche, did with ſuche an opinion, lay but a litle incenſe upon the Heathens Altars, they were by all Orthodoxe cenſured for *Idolatrie.* The ſtorie of Origen is well knowen, how he delivered Palme, to thoſe that offered it to the image of Serapis, with this expreſſion of his intention: *come, and receyve the bows, not of the image, but of Chriſt.* Yet was he therfore cenſured as a worſhipper of that Idol. Calvin writing of purpoſe concerning this very caſe, of goeing to Maſſe with ſuche an opinion, accuſeth them that doe ſo, of *externally profeſſed idolatrie*: and therin was juſtified by Melanchton, Bucer, Martyr, *Opuſ. de vitandis ſuperſtitionibus.* And if this be not right, then all externall acts, and reall profeſſions, whether ſymbolizing with Papiſts, or with Turkes, or Heathens, may be in themſelves, (ſet ſcandall and danger aſide) eaſily excuſed. So Calvin argueth, in the forenamed treatiſe and in a Homilie, Opuſc, pag. 532. he ſheweth, that thoſe wiſe men which thinke otherwiſe, would have derided the ſimplicitie of Si-

drac.

drac. Miſach, and Abednego, if they had then lived, in ſuche a faſhion: *Miſerable men, yow may doe that externall act which is required of you: it is no worſhip, ſo long as you have no faith, truſt, or devotion to that idol.* 2. His ſecond anſwer is that *thoſe which are preſent at falſe worſhip, by violence, are not falſe worſhipers*, and upon this he triumpheth, with *fie man, fie.* I may better ſay, *alas alas*, that good D. B. (I ſpeak as I thinke) ſhould be driven to ſuche extremities, in defenſe of thoſe Ceremonies, which he never loved, nor doeth at this day. For *goeing to Maſſe*, or doeing all thoſe externall acts, which Maſmongers uſe to performe, implieth more then *violent* carying thither, and deteyning there. 3. His third is, that *nothing but opinion doeth make humane inventions eſſentiall worſhip of God.* Which is an eſſentiall denying of the concluſion. 4. For that which was inferred of the *Convocation houſe*, he ſayth firſt, it is a *flinge*. Let it be ſo, yet it may hit that Ceremonious Goliah, as it is ſuche, in the fore head. He addeth, that *the groſſeſt rites of Poperie cannot poſſiblie be waſhed from their opinion.* Which is not for a *Rite*, being an externall thing or act, any *Rite* may be ſeparated from any internall opinion. The laſt is, that *ſome other Popiſh rites might be lawfull, if they could be clenſed, though we need them not.* As if the groſſeſt might not be lawfull, if they could be clenſed, or the *Rejoynder* had ſhewed that we more need the Croſſe, then thoſe other.

2. Becauſe the Def. placed ſo muche in *opinion of ſanctitie*, the Repl. in the ſecond place, oppoſed, that Sanctitie cannot be ſeparated from ſuche Ceremonies,

as

as are proper unto Religion, onely uſed in the ſolemne worſhip of God: becauſe they are neyther civill, nor prophane, and therfore holy. Heer the Rejoynder being put to his ſhifts, as before, anſwereth that *they are in deed holy by applicatiõ, but not with inhærent, or adhærent holineſſe in them, or their uſe as thoſe which God hath ſanctified, nor ſo as they ſanctifie the actors, and actions, which is proper to Gods ordinances.* Now how many ſtrange thinges are here? 1. That Ceremonie, whoſe eſſence conſiſteth in application and uſe, is holy by application, and yet not by any holineſſe that doeth *adhere* to them, or their uſe. Holineſſe is an adjunct *receyved* by the thing that is holie, and therfore eyther *inhærent*, or *adhærent*. 2. Is this a good reaſon: they are not holy truely, as Gods ordinances, therfore they are not by men made holy? 3. Have any outward ordinances of God *inhærent* holineſſe in them? 4. If God hath no way *ſanctified* our Ceremonies, who can make them holy? 5. Doe not Ceremonies teaching holineſſe, ſanctifie the actors, actions or ſpectators, after the ſame manner, that the teaching word doeth ſanctifie them?

3. Vpon occaſion of the other part, in the Def. his diſtinction, (that Accidentall worſhip is any rite, which ſerveth for the more conſonant, and convenient diſcharge of eſſentiall worſhip,) the Repl. wheras he might have ſayd, that this is a miſhapen definition of Accidentall worſhip in generall, as it may be divided into true and falſe, good, and bad, oppoſeth onely this: that no judicious Divine uſeth to call circumſtances of mere order and decencie, (which notwithſtanding

ſerve for the more conſonant and conveniēt diſcharge of eſſentiall worſhip) that is a Pulpit, a Table, a faire Cloath, etc. Worſhip.

The *R*ejoynder anſwereth, that in deed, the *Ceremonies themſelves cannot be called worſhip without madneſſe, but onely the uſe and application of ſuche circumſtances, and rites.* Now 1. marke here, how the *R*ejoynder who defineth a Ceremonie, *it is an action etc.* and laffeth at the Repl. (becauſe he ſayd, ſome Ceremonies may be put to other good uſe, as if all Surplices were turned into poor-folkes under-garments) *as if the good wife of Bilſon had burnt a Ceremonie, whē ſhe burnt a Surplice in her oven,* marke (I ſay) that this ſame Rejoynder doeth diſtinguiſh *Ceremonies* from their *uſe and application.* 2. Who ever was ſo *mad* (becauſe it pleaſeth him to uſe this terme) as to ſay, that ſtanding in a Pulpit, the better to be heard (which is all the uſe of it) is to be called worſhip? 3. Croſſing with ſuche expreſſion of the ſignification therof, as is uſed in Baptiſme, can neyther be diſtinguiſhed from the uſe of a Croſſe, nor æqualled to the uſe of a pulpit, not yet lawfully ſtyled true worſhip, without a ſpice of one diſeaſe or other.

4. The firſt witneſſe brought in for us, is Calvin, inſt. l. 4. cap. 10. ſect. 8. All thoſe conſtitutions are wicked, in the obſervation wherof we place *any* worſhip to God. The Def. anſwereth, he meant not by *worſhip*, circumſtances of order. Which the Repl. readily granted: becauſe it were *non ſenſe*, to ſay, all obſervations in which circumſtances of order are placed, be wicked. To this the Rejoynder ſayth firſt, it is a *babie*. 2. he ſayth, that

that Calvin meant not to comdemne all conſtitutions of order: which is as *true a babie* as the former. 3. Calvin (ſayth he) *defineth* what Conſtitutions are contrarie to the word of God, namely *ſuche* as are ordeyned and impoſed as neceſſarie for conſciencie, etc. But Calvin doeth onely ſhew that *ſuche* are of the forbidden *kinde*: and every notifying of a ſpeciall, is not a *definition* of the generall *kinde*. 4. He addeth, that Calvin doeth allow of ſome ſignificant Ceremonies ſect. 14. Of ſignification, we are to conſider in the next chapter. In the mean time this: Calvin generally ſpeaketh againſt *all* worſhip invented of men, without any diſtinction. One ambiguous phraze of Ceremonies in generall, without any example, ſave onely *Divine*, in which he inſtanceth immediatly after the words cited, doeth not make a cō-tradiction to the former ſentence. All the reſt of the Rejoynder his allegations out of Calvin, about this anſwer have their anſwer, in the ſtaple ſect. of the Manuduction. 5. 6. 7.

The Def. having thus tould us, what Calvin did *not* meane, addeth that Calvin meant by *worſhip*, the *inward vertue* of worſhip, which conſiſteth (ſayth he) in *an opinion* of holineſſe and juſtice. The Repl here juſtly noted the *ill ſound* of thoſe words: *the inward vertue of worſhip conſiſteth in an opinion*, to which the Rejoynder ſayth juſt nothing. And yet in all this chapter maintayneth all that doctrine of *opinionated worſhip*, which the Def. let fall. But a man would thinke, that upon this occaſion, he ſhould have declared, how, and how farre worſhip doeth conſtiſt in opinion? As for inward

vertues and vices conſiſting in opinion, it is as great a paradoxe, and greater alſo, then that of the Stoickes, who made all other differences of mens eſtate, beſide vertue and vice, to conſiſt in *opinion*.

In the ſecond place, it was aſked by the *Repl.* how an *inward vertue*, can be planted in an *outward Ceremonie*? the Rejoynder *by error of opinion*. But it is more then *error*, nay more then ordinarie madneſſe, for any man to thinke, his inſide, is in his out-ſide, his heart is in the feather that he weareth on his hat.

The *Repl.* added in the third place, that the proper nature of worſhip, doeth not conſiſt in *holineſſe*, and *juſtice*, but in the honoring of God: ſo that all externall Ceremonies, whoſe *proper uſe*, is the honoring of God, are externall worſhip. This was directed againſt thoſe words of the Def. the inward vertue of worſhip (placed in outward Ceremonies) conſiſteth in an *opinion of holineſſe, and juſtice*. Now what ſayth the *Rejoynder*? 1. *No man can in any action ayme at Gods honor, without opinion of juſtice and holineſſe in that action*. Which may be granted, if *juſtice* (in this forme of ſpeache, whereby our Divines uſe to condemne many Popiſh Ceremonies) did not ſignifie *juſtification* as it doeth. But yet it doeth not follow from thence, that every opinion of holineſſe, and juſtice, doeth make *worſhip*, much leſſe *inward worſhip*, and leaſt of all, the inward *vertue* of worſhip.

2. *Then* (ſayth he) *all externall Ceremonies muſt needs be worſhip*. And this is that which we avouche, of all Ceremonies, whoſe proper uſe is the honoring of God.

3. *It is not* (as he addeth) *the immediate and peculiar*

uſe

uſe of our Ceremonies, to honor God, but to a ædifie man unto the honoring of God.

No more (may I ſay) is it anie otherwiſe the *immediate* ende of preaching the word, to honor God, but onely by ædifiying of men, to the honoring of God: and yet preaching of the word is *eſſentiall worſhip. 4. Pulpits. Fonts, Tables, Table-cloths, and Cups, are as muche appropriated unto religious uſes, as our Ceremonies in queſtion.* But this is confuted in the ſtaple ſection of the Manuduct. 3. and 4. And the difference is acknowleged by the Rejoynder, in that, he maketh Pulpits etc. to be onely *ſimple* Ceremonies, and ours in queſtion, *double and trible.* For by that it followeth, that our queſtioned Cereniesare *twice*, or *thrice* more appropriated to worſhip, then Pulpits.

5. *Calvin* (ſayth the Rejoynder) *doeth marke out falſe worſhip by a falſe opinion of worſhip and neceſsitie:* He doeth ſo in deed: but never meant to make it a *convertible*, or *reciprocall* marke, muche leſſe that wherin the *eſſence* of all falſe worſhip conſiſteth, as hath been cleared. Paul Phil. 3. marketh out *Dogges*, by urging of *Circumciſion*: but he never meant, that ther were no other Dogges but ſuche. Calvin alſo many times marketh out falſe worſhip by an opinion of *merit*: yet ſurely a man may uſe falſe worſhip, without ſuche an opinion.

In oppoſition to theſe allegations out of Calvin, the Repl. nameth one place, epiſt. 259. where he ſayth, according to the Rejoynder his owne tranſlation: *If it be well and throughly looked unto, what it is, that doeth ſo muche*

muche provoke man, to the making of Ceremonies, We ſhall finde, that they all flowed from this ſpring head, becauſe every man made bolde to fanſie ſome new worſhip of God: Whereas God not onely refuſeth all forged worſhips, but utterly abhorreth them. This (ſayth the *Repl.*) is a direct confutation of the Def. (and I adde, of the *Rejoynder.*

For if *all* humane Ceremonies flowed from affectation of will-worſhip, then a *Pulpit*, and ſuche like matters of order, and decencie, are no Ceremonies. If all the worſhip which is placed in humane Ceremonies, be unlawfull, then no ſuche Ceremonies are lawfull, what opinion ſoever ther be of their *neceſsitie, etc.* If this be ſo (anſwereth the *Rejoynder*) then *Calvin hath confuted his more publick writings, in a privat epiſtle.*

Which is nothing ſo, but onely it followeth, (as the Repl. ſayd) that he hath confuted the collection which the Def. made from a ſhred or two of his more publicke writings. He hath expreſſed ſo muche in publicke writings as he doeth in that private epiſtle. As to adde one place of note, opuſc. pag. 356. diſputing againſt Caſſander, who mainteyned humane Ceremonies, upon the very ſame groundes, termes, and condition, that the Def. and Rejoynder doe, he ſayth of them: *Seing God will be worſhipped by the rule of his law, and therefore deteſts all feined ſervices, it is undoubtedly contrarie to faith that any thing be added to his precepts by the judgment of man.*

Cum velit Deus ex præſcripto legis ſuæ coli, ac proinde fictitios cultus deteſtetur, fidei certe repugnat, quicquam ejus mandatis addi, hominum arbitrio.

But that anſwer being onely for a floriſh, the *Rejonder* his ſecond is, that Calvin ſpake of myſticall Ceremonies *exceſsively multiplied.* As if both theſe could not ſtād together, for to ſpeak againſt any ſinne exceſſively multi-

multipied, and yet withall againſt ſinne. The Prophets often ſpeak of *multiplying idols, altars, fornications, according to the number of cities, or townes, on every high hill, under every green tree.* Doe they not withall ſpeak ſimplie againſt all idolatrie? But Calvin (as the Rejoynder addeth) alloweth in ſome caſe, the *mixture of a like Water with wine, in the Lords Supper.* What? for a religious Ceremonie? ſhew the place, and after that, ſee how it can be juſtified, againſt thoſe accuſations, which the *Re*joynder layeth upon Sopping the bread in wine, pag. 61.62.63. Calvin (as he laſtly addeth) epiſt. 120. could have wiſhed, that Hooper had not ſo muche ſtrugled againſt the *Cap, and Rochet, or Surplice.* But beſide that Calvin did not, nor we neyther eſteem a Cap, or a Rochet eyther (a Surplice is added by the *Re*joynder) ſo evill as the Croſſe in Baptiſme, Calvin could not ſay ſo muche, without a ſhrewed item (*ut illa etiam non probem, though I doe not allow of ſuche thinges.*) Which manyfeſtly declare that his wiſhe was not grounded on ſuche an opinion, as the Def. and *Re*joynder mainteyne. It might alſo be added, that Calvin in the ſame place accuſed them, of wicked *perfidiouſneſſe*, who though they ſeemed to favour the Goſpel, yet made a partie againſt Hooper, about that traſhe, unto the hindering of his Miniſterie: which is the caſe of al our depriving and ſilencing Prelates.

5. The ſecond witneſſe, produced by the Def. for to be anſwered, is *Chemnitius.* To whoſe *condemning of allworſhip inſtituded without the word*, the Def. anſwered by his *wedge*, ſaying, that he meant onely that which is made

made *eſſential* worſhip, not accidentall. Concerning this diſtinction, enough hath been ſayd in the 5. and 6. ſtaple ſect. of the manudiction, let this onely be remembred, that it is all one, as if he ſhould divide worſhip, into worſhip, and no worſhip: for both Def. and Rejoynder often ſay accidentall worſhip is *no worſhip*. They adde ſome time, for explication, that it is *no eſſentiall worſhip*: but ſo they may ſay eſſentiall worſhip is *no worſhip*, and then adde that they mean *no accidentall worſhip*. The Repl. therfor juſtly required, that ſhould be ſhowen, if Chemnitius diſtinguiſh will-worſhip, as he doeth, into lawfull and unlawfull.

Vpon this occaſion the Rejoynder 1. crieth out of a falſhood *ſhameſull*, *and to be bluſhed at*, for ſaying that the Def. diſtinguiſheth will-worſhip into lawfull, and unlawfull. But let any man judge where is the falſhood, ſhame, and cauſe of bluſhing. The queſtion is of worſhip invented by man, which Chemnitius (with other Divines) call *Will-worſhip*, whether it be lawfull or no? the Def. anſwereth by a diſtinction, that ſome is unlawfull, as *eſſentiall*, and ſome lawfull, as *accidentall*. What can be more plaine? But (ſayth the Rejoynder) *Accidentall worſhip, be denieth to be properly worſhip, and therfore denieth it to be will worſhip, unleſſe it be imagined eſſentiall.* What a conſequence is this, to bear up ſo weightie an accuſation? It is not properly worſhip, and therfore it is not will-worſhip. He may as well ſay: it is not properly worſhip, and therfore it is not lawfull worſhip. May it not be improper will worſhip, though it be not properly worſhip? Or no improper worſhip come meerly

from

from the will of man? It is rather a propertie of Ceremonies, to depend meerly on the will of the inſtitutor. So Toſtatus in Exod. tom. 1. 148. et in Levit. pag. 585. *A Ceremonie is a certain obſervation, or a ſpeciall manner of worſhipping God determined out of the ſole Commandment of of the lawgiver.*

Ceremonia eſt obſervatio quædam, vel modus ſpecialis colendi Deum, determinatus ex ſolo mandato legislatoris.

His ſecond exception is frivolous. His third is this: Chemnitius hath this diſtinction in *ſubſtance*, though not in *termes*. For he ſayth, that right inward worſhip being ſuppoſed, right externall expreſſions will follow *of their owne accorde*, and they are externall worſhip, though not acceptable in themſelves. Where 1. Mark the partialitie of the Rejoynder.

In the former anſwer, he requireth the Repl. to ſhew the diſtinction which he attributeth to the Def. in his *words*, or termes, otherwiſe he may *bluſh for ſhame*. Now, when he is urged to ſhew his diſtinction out of Chemnitius, he forſaketh *words*, or *termes*, and flieth to *ſubſtance*, without once thinking of *ſhame and bluſhing*. 2. This *ſubſtance* is a meer ſhadow. For firſt, Chemnitius acknowlegeth no outward expreſſions to be right worſhip, but onely thoſe, that flow *of their owne accorde*, without any inſtitutiõ, from inward worſhip. And who will ſay, that the Def. and Rejoynder their accidentall worſhip, of Croſſe and Surplice, doe ſo flow from internall. Secondly, thoſe externall expreſſions, are as eſſentiall to externall worſhip, as profeſſion of faith is to a viſible Churche. Nay ther is no externall worſhip, beſide the expreſſions, and ſetting forth of the internall. Thirdly, Though thoſe expreſſions, be not acceptable

table of, or in themſelves, being ſeparated from the internall, yet it doeth not follow from thence, that they are in their nature accidentall worſhip, and no ways ſubſtantial. For the *Rejoynder* confeſſeth, that all Gods ordinances are ſubſtantiall worſhip: and yet he will not ſay that Gods outward ordinances are acceptable unto him, when they are ſeparated from internall worſhip.

Vpon ſuppoſition (which now appeareth true) that the Def. could not ſhew his diſtinction out of Chemnitius, he was deſired, at the leaſt, to ſhew, that ther is ſome worſhip, which is not neceſſarie: becauſe otherwiſe he muſt needs ſincke under Chēnitius his charge To this the Rejonder anſwereth, *1. that Chemnitius underſtandeth by will worſhip, whatſoever of mans device, is imagined neceſſarie. 2. that ther is ſome externall worſhip, which is not in the particularities of it neceſſarie.* For the firſt of which, enough is ſayd, in the 7. ſ. of the manud. Yet here I may adde, that it is ſo farre from trueth, *(no will-worſhip can be without imagination of neceſſitie)* that on the contrarie, whoſoever doeth take upon him, for his will ſake profeſſedly to apoynt any worſhip, cannot poſſiblie imagine it abſolutely neceſſarie, but acknowleging ther hath been worſhip, without his addition, he profeſſeth to adde ſomething, not ſimplie neceſſarie to the *being*, but onely to the *better being* of it. As for the ſecond, In Gods own ordinances, which were ſubſtantiall, and eſſentiall, by the Rejoynder his confeſſion, the particularites were not allways abſolutely neceſſarie Levit. 5. *a lambe, or two turtle doves, or two young pigeons.*

And

And this anſwer may ſerve for all that is further rejoyned about Chemnitius. For it beareth wholly upon perpetuall neceſſitie of the ſame particularities. The expreſſions which he inſtanceth in, are naturall geſtures, ſuche as *kneeling, lifting up of eyes, or hands to heaven etc.* which have as manifeſt impreſſions in them, of Gods will, without mans inſtitution, as the offering of doves or pigeons ever had, and in their particularities upon occaſion carie as muche neceſſitie with them. What is this to ſuche unneceſſarie worſhip, as Croſſe and Surplice?

6. About Peter Martir his teſtimonie, beſide the repetition of that threed bare diſtinction of worſhip, into eſſentiall and accidentall, he looſeth alſo a knot by it. Peter Martir ſayth, *it is lawfull for men, to appoint circumſtances of order, but unlawfull to appoint any worſhip.* The Def. contradicteth him thus: *if it be lawfull to appoint circumſtances of order, then it is lawfull to appoint ſome worſhip.* The Rejoynder excepteth heere 1. that the Repl. calleth that *ſome worſhip* ambiguouſly, which the Def. called *acceſſorie, and accidentall* worſhip. The accidentall worſhip belike may be called worſhip, but not *ſome* worſhip, without ambiguitie. 2. He anſwereth, that P.M. condemneth onely the framings of *eſſentiall worſhip.* But firſt P.M. his words are, *leſt any thing ſhould ſeeme to make for worſhip the Apoſtle abſolutely damns all will worſhip.*

No quid putetur facere ad cultum, Apoſtolus prorſus damnat omnem cultum voluntarium.

Secondly he diſcerneth all worſhip from order and decencie, Thirdly he oppoſeth order, to ſignificant Ceremonies, of mans inſtitution, admitting the one and

Alij ita ratiocinantur: Populus eſt indoctus & rudis: ergo tenendus eſt Ceremonijs. Sed hoc diſcrimen eſt inter nos & veteres, illi plurimas habuerunt Ceremonias, nos pauciſſimas. Eſſe tamen oportet aliquas quæ faciunt ad ordinem & decorum.

rejecting the other. *Others argue thus: the people is unlearned and rude, therfore to be held in with Ceremonies. But this difference is betweene us and them of old, they had many Ceremonies, and we exceeding few, but ſome there muſt be for order and decencie.*

To the inſtance of bowing the knee, called by P. M. externall worſhip, anſwer was given a litle before. It is no voluntarie invention, or inſtitution of men.

7. In the next place, D. Morton ſet downe himſelf, as laſt at this table: which was excepted againſt by the Repl. becauſe divers others were invited to this meeting. Heerupon, the Rejoynder after a few words of forme, not all ſound (as that he would have him that ſette himſelf downe laſt, not to be too haſtie, though he ſhutte the door for haſt againſt others that were invited) taketh occaſion to ſay ſomething, of Melancton, Bullinger, Bucanus, Polanus, Cartwright, Fenner, Tilenus, Chamier, and Perkins.

But he bringeth no anſwer of moment, but that wether-beaten diſtinction of *eſſentiall and accidentall* worſhip, which is examined, Manud. ſect. 5. 6. 7. Where alſo is handled of Tilemus, Polanus, Bucanus, Cartw. and Fenner, by name. It is not therfore needfull to adde muche in this place: yet ſomething in brief, of the reſt.

8. Melancton (ſayth the Rejoynder) reckones it an error, in conſtitution of thinges indifferent, to account them worſhip: but he meaneth, with opinion of *righteouſeneſſe, and neceſſitie, worſhip of themſelves, whoſe immediate ende is Gods honor, not veſtments, Feaſts, and faſts,*

faſts, etc. Now concerning all theſe exceptions, enough hath been ſpoken, Manud ſect. 5.6.7. Yet concerning Melancton, he meaneth by righteouſneſſe, *juſtification*, by *neceſſitie*, that which is neceſſarie to juſtification, by *of themſelves*, conſidered *apart from Gods ordinances*, by *immediat ende*, that which belongeth to *the firſt table*.

Now 1. the Rejoynder will not ſay that any humane worſhip, is lawfull, beſide that which is held abſolutely neceſſarie for juſtification, for then it may be lawfull, though it be every way æqualled to many of Gods ordinances. 2. The ſigne of the Croſſe, to ſignifie our courage, and conſtancie in Chriſts ſervice, were worſhip, though it be conſidered, or were uſed alone by it ſelfe. 3. Our Ceremonies belonge to the firſt table, ſo farre as they belong to any part of his law. 4. *Veſtments, faſts, and feaſts* alſo, are accounted by Melancthon, matters of mere order. For ſo Tom. 1. 297. and 305. he compareth them to order of lectures in ſchooles, and to the order of reading and praying, in families, *morning and evening*. And ſo farre, we alſo allow of them. Yet one thinge is worth the noting, that wheras impoſers of Ceremonies doe muche ground themſelvs upon the Apoſtles example, Acts. 15. and are therin allowed by the Rejoynder pag. 45. 46. of his manuduction, Melancton doeth ſo diſalow of this collection, that therin he condemneth all impoſition of ſuche Ceremonies as ours. For Vol. 3. pag. 91. he ſayth thus.

It followeth not: the Apoſtles reteined the rite of blood and things ſtrangled, therefore we may ſett up new things as matters of worſhip, t' is Conſequence is falſe, becauſe the Apoſtles did not Eſtabliſh this rite, but onely take it up for a while. 2. *Though they had inſtituted ſome new thing here followes nothing for innovation. This imitation hath ever been hurtfull to the Church. The Biſhop is the hearer, and takes the word and rites from the Apoſtles with a certeyne charge, that he delivereth them over to the Church unchanged.*

Non valet conſequentia: Apoſtoli ritum de ſanguine, & ſuffocato, retinuerunt. Ergo licet nova inſtituere tanquam cultus. Neganda eſt conſequentia: quia Apoſtoli non inſtituerunt ſed retinuerunt hunc ritum. Deinde, etiamſi quid novi inſtituiſſent, non ſequitur, innovationem conceſſam eſſe: Semper hac imitatio nocuit Eccleſiæ. Epiſcopus eſt auditor, et accipit verbum, & ritus, ab Apoſtolis, cum certo mandato, ut hæc non mutata tradat Eccleſiæ.

9. Bullinger (ſayth the Rejoynder) undoubtedly condemneth all worſhip of God, which is meerly of mans tradition: but not Eccleſiaſticall laws, nor worſhip agreable to Gods word, as publicke meetings for worſhip, ſet times, places, manner of adminiſtration, holy days, and faſt days.

Now in all this we fully agree with Bullinger, underſtanding onely by *holy-days* fit times of preaching and praying, and by days of faſting, occaſionall times of extraordinarie humiliation.

10. Chamier (ſayth the Rejoynder) To. 3. l. 20. c. 5. foure times, uſeth this diſtinction, of worſhip *proper and accidentall.* But Chamier onely calleth thoſe ſpeciall materiall acts, which are conjoined with formall acts of worſhip, accidentall parts of worſhip: as if a man vowed to drinke no wine for a certain time, his abſteyning from wine perteyneth to worſhip, onely by accident. So if in ſolemne prayer for a Prince, his titles, and ſtyle be rehearſed, or any ſpeciall termes of honor, this perteyneth

perteyneth to prayer, by accident. What is this to ſuche inſtituted worſhip, as the Croſſe?

11. Mr. Perkins (ſayth the Rejoynder) condemneth that worſhip inſtituted by men, which is ſo ſimple, and in it ſelf. For he granteth a bodilie worſhip neceſſarie (as kneeling, lifting up of hands, and eyes etc.) terming it leſſe principall worſhip. As if this were not the very ſame thinge that we profeſſe. But if any man ſee Mr. Perk. on the ſecond Comandement, in his golde chaine, in his explication of the Decaloge, and in his treatiſe of idolatrie, he ſhall finde this conſtantly taught by him, as a poſitive doctrine, that all worſhip, all thinges obtruded under the name of worſhip (without any exception) if they be not by God commanded, are unlawfull, ſuperſtitious worſhip.

12. Now laſt of all (in due place) the Rejoynder anſwereth for D. M. that he in that place, Apol. par. 1. c. 89. condemneth Romiſh Ceremonies, becauſe they were ſo *many and burthenſome*. Now except he meaneth, that theſe were the *onely* cauſes, it is no anſwer, and (though I have not his Apologie now at hand) I dare venture ſomething on it, that other reaſons are there alleged. This I am ſure of, that in his Defẽce, cap. 6. ſect. 6. he condemneth them not onely for their *number*, but alſo for their *nature*. And it is as manifeſt, as any thing can be, that a *number* of them have no other *nature* then ours have. Beſide one or two humane Ceremonies may be *burthenſome*.

If *Circumciſion* were impoſed in England, a the Croſſe is, upon which condition, the Def. and Rejoynder

der allow of it, pag. 285. I thinke theſe allowers of it would account it a *burden.* And howſoever the light aeriall Croſſe is not ſo burthenſome to the bodie, as that, yet to the Conſcience of many thouſands, it is altogether as importable a burden.

13. Vpon occaſion of that reaſon which the Def. rendred for condemning of popiſh Ceremonies, the Repl. addeth: *becauſe he had heard men often ſpeake in this manner, of the fault that is in multitude, he would willingly know, what certain limits, and bounds are ſet, by Gods law, for the number of humane Ceremonies, ſuche as ours? If ther may be three, why not fower, five, ſixe, and ſo forth, as many as ſhall pleaſe the Convocation? Surely (ſayth he) if once we depart from Gods inſtitution, there will be no place to reſt our foot on, but we muſt ever follow winde and tide, which in religion is baſeneſſe it ſelf.* The motion is reaſonable, even according to receyved groundes: becauſe we muſt have a rule for number, if ſome number doeth make Ceremonies to be juſtly condemned: and if that number doeth make them condemned by the word, we muſt alſo have that rule out of Gods Word. Now ſee what fluttering and flying anſwers are given, by the Rejoynder. His 1. is that *all our Diuines doe cenſure Popiſh Ceremonies for their number.* So did all or moſt of the Prophets cenſure not onely the Idols of Iſrael, but even their high places, for their number. His 2. is, that *juſt ſo many Ceremonies muſt be allowed, as ſhall not clog an overcharge the Churches, in the judgement of thoſe, to whoſe diſcretion it belonges, to judge therof*: Where he meaneth the Convocation howſe, for England. Now to paſſe by

by here, that which formerly hath been noted, (how corrupt this poſition is, to appropriate the *judgement of diſcretion*; even in Ceremonies, unto Præ'ats) if this be all the rule, then Auguſtine was too raſh, in his time, to judge the number of Ceremonies uſed then to be a burden more then Iewiſh. For it did no more belonge to him, for to diſcerne of Ceremonies uſed eſpecially out of his Dioceſſe, then it doeth belonge to every Miniſter in England, to diſcerne what Ceremonies he and his people may uſe. Nay then all our Divines doe wrongfully charge the Popiſh Ceremonies, for their number: becauſe in the judgement of thoſe among them, to whoſe diſcretion it belonges to judge of ſuche thinges, as well as to our Convocation, they are not thought to clog and overcharge the Churches. Thence alſo it would follow, that no Prælats could offende, in inſtituting of Ceremonies, without ſinning directly againſt their Conſciences: wheras we are more charitablie perſuaded of many, evē Cōvocatiō mē. His 3 is, from a compariſō, *of Kings laying up of treaſure, & multiplying of horſes, Deut. 17. as likewiſe of eating more or leſſe.*

But 1. if there be no more certayne rule of inſtituting of myſticall Ceremonies, then for theſe thinges, then wiſer men then any in our Convocation, may abuſe the people with them. For ſo Salomon without queſtion did, both in horſes, & treaſure. 1. King. 10. And ſo what aſſurance have our Conſciences, from their judgements of diſcerning? Kings multiplying of treaſure, and horſes, concerneth (in conſcience of acting) onely themſelves, and their officers. but the Ceremonies (in

acting) concerne all the Churches. In that ther is not onely a diſparitie, and diſſimilitude, but ſuche a one, as requireth the rule to be more accurate in one, then in the other. 3. Within a latitude, it were eaſy to determine, how muche treaſure, and how many horſes, ordinaily are lawfull to be multiplied, by this or that King, as alſo how muche is lawfull, for an ordinarie man to eat at one meal. But if the number of Ceremonies doe depende wholly on the Prælats diſcretion, ther can be no other rule given of them, then: *ſo many as the Convocation houſe think good to injoine.* His 4. (as I take it) is, that on the margent, from another compariſon, *one or two cruches may helpe a weak man in his goeing, wheras 6. or 7. would hinder him.* Which is very true. But if it ſhould be appointed to all men in England, to goe upō *three Cruches*, though they doe not ſee, nor any could ſhew them, that they had any need of them, onely upon this grounde that the Parliament judged, they had need firſt of cruches, and then of juſt three cruches, were not this (think you) a wiſe ſtatute and to be obſerved as a law? His 5. and laſt is, that perill of leaving Gods inſtitution, there may be *ſome*, in matters of faith, and neceſſarie dueties to ſalvation: but in other matters, to ſpeak of perill, is *ridiculous.* But *ſome* in matters of faith, and principall obedience? none to be feared but *ridiculouſly*, in poynt of Rites? It is ſtrange that ever any man of D. B. his knowlege, and profeſſion, ſhould let fall ſuche a ſentence.

He himſelf will recall it, when he hath conſidered how

how *deadly* a thing it is to depart from Gods inſtitution in fundamentall pointes, and alſo, how great miſcheif hath ariſen, by leaving Gods inſtitution even in *Rites*. It is well knowen that Ceremonies and rites, opened the dore and paved the way for invocation of Saints in heaven, and evocation of men out of Hell, for the Sacrifice of the Maſſe, and Idoll of the Altar, and ſuche like pretie ſtuffe to enter into the Churche. And they were Ceremonies which came in with the winde and tide of cuſtome, to which winde and tide if we yeeld our ſelves againe, God knoweth, what wil become of us.

But this eſpecially is in the concluſion, to be marked: the Def. and Rejoynder have hitherto ſayd much upon the generall rules for Ceremonies, *Order, Decencie, Edification*, as if they did *trie the taſt of every occurrent Ceremonie, as perfectly, as if every one had been named*: they are the Rejoynder his wordes, pag. 89.

Now when we are come to the iſſue, they are found to be nothing, but onely *winde and tide* of cuſtome. As if *winde and tide* did trie the taſt, or diſcerne diſtinctly of every ſhip, or boat, that is caried by them. What meant they to trouble us about certain rules, if every winde and tide be enough? If the practiſe of this be not *baſeneſſe*, in any kinde of *worſhip*, eſſentiall, or accidentall, then it is not baſe, for a Chriſtian mans *conſcience*, in ſome *worſhip*, to be led through hedge, or diche, onely becauſe ſome went before, or to crouche upon every Maiſterly mans word, or nodde, which certaynly is

againſt the dignitie both of *Conſcience*, and alſo of *Worſhip*: becauſe neyther of them are ſubject to any mere pleaſure or cuſtome of men. Mr. Latimer Serm. 3. *before King. Ed.* ſeemeth to reſpect Ceremonies, when he ſayd, that the Lutherans, in Germanie, made a mingle-mangle hotchepotche of Poperie with true religion, as in his countrie, they call their hogges to the ſwine-trough: *Come to thy mingle-mangle, come pyr, come pyr.* If this be not baſe, to be thus called to mingle-mangles, let any man judge, that is not woont to be fedde with huſkes.

Beſide, one queſtion yet remaineth. when windes, and tides, fall croſſe, as often they doe, the *windes* of authoritie driving one way, and the *tide* of good Chriſtians bent, the clean contrarie, what is here to be followed? If we may make conjecture of D. B. his judgement, in ſuche a caſe, by his practiſe, it will be very uncertayn.

SECT.

SECT. 2.

Concerning Urſines and Zanchies judgement, about Will-worſhip.

1. HEere (for brevitie ſake) the queſtion was repeated, in theſe words: *Whether all will-worſhip, whatſoever, is to be condemned, or no.* The Rejoynder upon this, firſt accuſeth the Repl. of *falſifying and changing the propoſition.* Now he cannot meane this of words: becauſe the veritie and *falſitie* of a propoſition, doeth not conſiſt in words. And the ſenſe he cannot denie to be falſified. For *humane Ceremonies, impoſed and obſerved as parts of Gods worſhip,* muſt needs be *worſhip proceeding from mans will, or will-worſhip.* This therfore is but a bluſhing at the name of that which without bluſhing is defended. 2. The Rejoynder himſelf doeth, in the very next words, confeſſe ſo muche, when he profeſſeth, that *ſome will-worſhip is not condemned.*

But I wonder from what good Divine he ever learned this aſſertion? The Papiſts are ordinarily charged by us for teaching, and practiſing of will-worſhip: yet diverſe of them are aſhamed to profeſſe the defenſe of ſuche a monſter, in plaine termes. *ESTIVS* upon the Epiſt. to the Col. Cap. 3. ult. diſputing againſt ſome one

or two Ieſuites, that had been forced to let fall ſuche a ſpeache, ſayth of them, as we ſay of the Rejoynder, *Docere non poterunt ἐθελοθρησκειαν uſquam accipi in bono. They can never ſhew, that will-worſhip is taken in good ſenſe, or allowed of, and not condemned.* All our Divines might here be oppoſed to theſe two Doctors opinions. But it ſhall ſuffize, to allege onely two for the contrarie, and they are Vrſin, and Zanchie, whoſe authoritie are ſo muche urged by the Def. and Rejoynd. in this ſection. Vrſin in the place quoted by the Def. upon the 2. Commandement ſayth thus: *All fained worſhip is forbidden: all worſhip which is not of God, but ſett up by men, when worſhip or honour is fained to be done to the true God, in ſome work which he hath not enjoyned.* Zanchie alſo upon the ſame Com. q. 4. thus: *We may not worſhip God with any other worſhip (though it be in the kind of externall and Ceremoniall worſhip) then with that which he hath required in the holy Scriptures to be worſhiped of us by.* 3. Concerning the examples, which are here brought forth of warrantable will-worſhip, *free-will offerings, vowes, and kneeling in publick prayer*, enough hath been anſwered before. Yet briefly againe *free-will offerings* were onely to be made of ſuche thinges as were manifeſtly knowen to be præſcribed by Gods revealed will: and ſo not the offering, but undertaking of it, at ſuche a time, or in ſuche a meaſure, was left unto the free choiſe of men, according to occaſion.

Prohibitur omnis cultus fictitius, omnis cultus qui non a Deo, ſed ab hominibus eſt inſtitutus, cum vero Deo cultus, ſeu honor fingitur præſtari, aliquo opere quod ipſe non præcepit.

Nullo alio, etiam externi & Ceremonialis cultus genere, colere Deum licet, quam quo ipſe in ſacris literis ſe coli a nobis juſſit. Apoſtolus Col. 2. omnes damnat ἐθελοθρησκειας. *i. e. voluntarios, extra verbum Dei, excogitatos & electos ab hominibus cultus.*

It is no *will-worſhip*, to pray thrice or ſeven times in a day, or to preache thrice in one Lords-day upon ſpeciall occaſion. Some *vowes* are no more worſhip, for the

the matter of them (and that onely is left unto choiſe, nor the manner) then fighting in a lawfull warr, upon the bonde of an oath, is religious worſhip. *Kneeling in prayer* is expreſly allowed by Gods revealed will: and the determination of it to this or that time, is to be ruled by occaſion. 4. As for that concluſion which the Rejoynder draweth from the former groundes, viz. that *order comelineſſe and edification.* 1. *Cor.* 14. *give power to men, for to appoint acceſſorie parts of externall worſhip,* firſt, it hath no connexion with them, as hath been ſhewed in part, and may further be obſerved by this, that the inference is, from free-will-offeringes, *vows*, and *Kneeling*, that therfore the Apoſtle 1. Cor. 14. doeth give Churches power to appoint ſuche *formalities* as our Croſſe, and Syrplice: which is to tie harp and harrow together with a rope of ſande. Secondly, ſuppoſe it had, then it is not fully and reſolutely expreſſed: becauſe from will-worſhip of *free will-offeringes* may as well be concluded eſſentiall, as *acceſſorie* will-worſhip to be in the Churches power for to appoint it: becauſe they were as eſſentiall offerings, as other ſacrifices, which were by name commanded. If by *acceſſorie* worſhip, he meaneth that which is appointed by man, in oppoſition to *eſſentiall*, as appointed by God (which his manuductive interpretation beareth) then in ſtead of a concluſion, we have a mere confuſion: the Churche may appoint that will-worſhip which God hath not appointed, bnt man doeth. Thirdly, the *appointing* of this or that, doeth not follow upon the practiſe of free-will-offerings, and vowes, except it be

under-

underſtood, that the Churche might have *appointed* men, what, and how many free-will offerings they ſhould offer, which were to turne *free* worſhip into *forced*.

2. About Vrſines teſtimonie, wee have ſuche turnings, and windings of words obtruded upon us, as affoorde no matter capable of ſad diſpute. It ſhall be ſufficient therfore to note onely the paſſages, which ſeem to looke towards the queſtion. The Rejoynder pag. 179. tould us, that the Def. offered to confute, out of Vrſine, this propoſition: *All human Ceremonies which are impoſed, and obſerved, as parts of Gods Worſhip, are unlawfull.* Now firſt upon this, the Repl. brought forth the maine aſſertion of Vrſin, in the place alledged, viz. that *humane Eccleſiaſticall Ceremonies, not onely are not the worſhip of God, bnt alſo they binde not the conſcience.* To this the Rejoynder anſwereth, that Vrſin in his anſwer to an objection made againſt this aſſertion, ſayth, that ſuche Ceremonies are not worſhip *in themſelves*, therfore (addeth the Rejoynder) his meaning is, that ther is ſome true lawfull worſhip, *improperly, and by accident.*

Which is as if from theſe words: mans clothes, or armour, are not a man by themſelvs, one ſhould conclude, that therfore they are affirmed to be a man improperly, and by accident.

Secondly, the Repl. noted diverſe words of Vrſin, ſounding wholly to the deniall of the honorable title of good worſhip unto human inſtitutions. Vpon which the Rejoynder complaineth, of willfull omitting theſe words of Vrſin: *worſhip properly ſo called doeth ſo pleaſe God*

God, that the contrarie of it would diſpleaſe him. Where (ſayth the Rejoynder) we have an *exact* deſcription of worſhip properly ſo called. But he is herin deceyved. For if this be an exact deſcription of proper worſhip, then whē a child honoreth his father, he doeth properly and immediatly honor and worſhip God: becauſe ſuche an act doeth ſo pleaſe God, that the contrarie of it (diſhonoring of ones father) muſt needs diſpleaſe him.

And ſo, in very deed, was the meaning of Vrſin, to call the morall duties even of the ſecond table, worſhip properly ſo called. Which forme of ſpeaking, though it cannot be excuſed from great improprietie, yet maketh it nothing for, but rather againſt the Rej. becauſe Vrſin heerby denieth human Ceremonies ſo much to participate the nature & name of worſhip, as any mean moral dutie of the ſecond table doeth, no not ſo much as the hang-mans office, in the due execution of it.

Thirdly the Repl. obſerved, that the Def. concludeth the very ſame thing out of Vrſin, which we mainteyne, and he undertooke to confute, viz. that *divine worſhip properly ſo called, is that which is ordeyned of God.*

To this the Rej. anſwereth (after an angrie charging the Repl. with a *contradict ious ſpirit*, that *this is not alledged, becauſe wee denie it, or to confute our propoſition, in the ſence of Vrſine, but to ſhew what ſence we muſt holde of it.*

Now did not the Rejoynder himſelf tell us pag. 1794.

that the Def. offered to *confute* out of Vrſin, our propoſition? How can this be excuſed from contradictious (I will not ſay ſpirit, but) dealing, to ſay, and unſay the ſame thing, in the breath of one and the ſame ſection?

Fourthly, to that which the Def. ſayd, of Ceremonies, in a *large ſenſe*, to be helde worſhip, the *Repl.* anſwered, that *this ſhould be proved.* The rejoinder is, that *the large ſenſe* it ſet downe, viz. *as circumſtances appertayning to the ſetting out of divine worſhip.*

As if we had not required a proofe, but onely an explication. Yet this explication hath no more truthe in this *large ſenſe*, then if one ſhould ſay, that all circumſtances appertayning to the ſetting out of a man are a man.

But (ſayth the Rej.) Vrſin, or at leaſt Pareus ſayth, that *the genus commune nature of theſe Cerem. as well as of civil lawes is morall, and therfore worſhip.* What could he have ſayd more to confute both Defendant, and Rejoynder? they are worſhip, (and that onely in their generall nature) juſt as civill things: that is not otherwiſe then all good deeds are worſhip. So forbidding, or hindering of falſe worſhip (which may be doen by Atheiſts) is worſhip, in this uncouth manner of ſpeaking.

One argument yet is of the Rejoynder his owne invention: *Suche thinges doen to the honoring of an Idoll were idolatrie, as to build a temple, to the honoring of an Idoll. Therfore the ſame thinges doen by the rule, to the right ende, are ſome way a worſhip to God.* Wherin ther are two ambiguous phraſes obſervable: 1. *ſuche thinges.* 2. *to the*

honoring

honoring of an idoll.

If by *ſuche thinges*, he meaneth *ſuche* as croſſe and ſurplice, we not onely grant, but urge, that ſuche thinges doen to the honoring of an idoll, are idolatrie, and therfrom conclude, that ſuche thinges doen to the honoring of God, are (not ſome way but) properly, *latria*, or worſhip of the true God, though (being deſtitute of his allowance) falſe, or ſuperſtitious worſhip. But if he meane *ſuche* as circumſtances of time, and place, then he accuſeth all Princes, that ever granted time, and place, for idolatrous worſhip, to be Idolaters. Let him conſider, how farre this ſtretcheth.

Secondly, if by to *the honoring of an Idoll*, he meaneth a devout intention of ſuche an honor, wee grant, that the taking up of a ſtraw directly to ſuche an immediat ende, is idolatrie. For howſoever ſuche intention is not neceſſarie to externall worſhip, yet the præſence of it doeth make that worſhip which otherwiſe were none.

Yet all circumſtances of time and place, which are occaſionally applied to idolatrie, are not idolatrie, eyther eſſentiall, or accidentall. For then the ſame circumſtances, ſhould be (in diverſe Cities) both Idolatrie, and alſo true worſhip of the true God, as being circumſtances of both.

3. Concerning Zanchie. His name is by miſtaking, muche abuſed. For howſoever he diſtinguiſheth worſhip into that which he calleth eſſentiall, and ſuche thinge as are annexed unto it, yet under theſe *annexions*, he comprizeth ſuche thinges as God hath commanded,

all which the Def. and Rej. call *eſſentiall* worſhip. His words are theſe : *Things annexed to Worſhip are holy ordinances which among the Iewes were very many, as their temples, Altars, perſons, garments, veſſels, times &c. And afterward Miniſters, Elders, Deacons, Lords Day &c are the holy things of the Chriſtian Church.* So that Zanchie calleth thoſe *annexed*, which theſe men call *eſſentiall Worſhip* : what an unhappie witneſſe is he, that doeth not agree with them of whom he is produced : But to take all that the Rejoynder would have, this is the ſumme : *If human Ceremonies be ſome part of externall worſhip, and yet not of that Worſhip which is eſſentiall, as Zanchie ſheweth, then (in a large ſenſe) Ceremonies applied to religious actions, may be called parts of Gods Worſhip, though not eſſentiall.*

Annexa cultui ſunt ſacra, qua apud Iudaos permulta erant templa, altaria perſona, veſtimenta, vaſa, tempora, etc. et poſtea : Miniſtri, Preſbyteri Diaconi, Dies Dominicus, etc. ſunt ſacra Eccleſia Chriſtiana.

To which I anſwer, that according as Ramus ſheweth, about diſtribution, ſometime adjuncts of a thing may (in a large ſenſe) be called parts, and yet they cannot have the abſtractive name of that ſubject attributed unto them : becauſe the adjuncts of a man cannot (with any ſenſe) be called men. The conſequence therfore of this argument is rotten at the root.

But ſuche a reaſon, as that from the adjuncts of a man, to a man, was thus propounded by the Repl. *the croſſe is annexed to a Sacrament.* To this the Rejoynder anſwereth, that *the Croſſe is not annexed to the Sacrament, but onely to the ſolemnitie of the Sacrament, and ſo it is not a part of the Sacrament, but of ſolemnitie.*

Now here let any man of reaſon judge, 1. If the

Croſſe

Croſſe in Baptiſme, be not ſo muche as a circumſtance a Ceremonie, or Rite (which all Papiſts, Lutherans, and our Conformiſts ordinarily, acknowlege) annexed unto Baptiſme? Common uſe of ſpeache calls that annexed, which is joyned unto another thinge, as an *adjunct*. Now who can doubt, but the Croſſe is ſo joyned to Baptiſme?

2. If the Croſſe be not an eſſentiall part, or member of the ſolemnitie, and therfore not an *annexed adjunct* of it, no more then a mans hand is to be eſteemed a thing annexed unto him, or his bodie?

3. If this being granted, that the ſolemnitie of Baptiſme is annexed to Baptiſme, it doeth not follow, that the Croſſe, a maine part of that ſolemnitie, be not alſo annexed to the ſame Sacrament? Such fig-leaves, ſo ill-favoredly ſowed together, cannot cover the nakedneſſe of will-worſhip.

566T.

SECT. 8. & 9.

Concerning Mr. BRADSHAW *his argument, wherby he proveth our Ceremonies to be eſteemed, impoſed, and obſerved, as parts of Gods worſhip, viz. becauſe they want nothing to true, or right worſhip of God, but only a right efficient cauſe, or author.*

1. THe 8. ſection was neglected by the Repl. as conteyning nothing but affirmation on one ſide, and negation on the other. This omiſſion (ſayth the *Rejoynder*) was for *advantage*, becauſe (forſooth) here the Def. his aſſertion was *clearly* ſet downe, namely, that our Ceremonies are not impoſed, or obſerved, as *proper, eſſentiall and neceſſarie* parts of Gods worſhip.

But 1, If this had been a clear explicacation, yet ſeeing we meet with it, and handle it in a hundred ſeverall places, before, and after, litle reaſon had the Rejoynder to ſuſpect advantagious craft, in paſſing by the ſame termes in this one place. 2. Ther is no *clearneſſe* at all in heaping up termes, without any explication of them. 3. When theſe termes, *proper, eſſentiall, neceſſarie* worſhip are now expounded, by the Rejoinder to mean nothing elſe but worſhip *ſpecialiy commanded of God*, the ſenſe is ſo abſurde, that it was for his advantage,

tage, if they were omitted. For what anſwer is this: *men appointing Ceremonies of their own making, doe not ſay that they are ſpecially appointed of God?*

2. The argument was thus formed by the Repl. *Theſe Ceremonies, which have the kinde, nature, and definition of worſhip belonging to them, ſo that they want nothing but a right author, to make them true worſhip, theſe are in their impoſition and uſe, worſhip, and for want of a right author, falſe worſhip. But our Ceremonies are ſuche. Ergo.* Here the Rejoynder firſt complayneth againe, that the terme *Reall* is left out of the aſſumtion, into which it was put by the Def. But 1. who gave licence to the Def. for to put new termes into our arguments? It is not true, that he put any ſuche terme into the aſſumtion, but onely mentioned in the title of this ſection. 3. Except ſuche a ridiculos ſenſe be put upon this terme *Reall*, as was even now obſerved, of *proper eſſentiall, neceſſarie*, it may be underſtood both in the propoſition, and in the the aſſumtion alſo. For if the *kinde, nature*, and *definition* of worſhip doe agree to our Ceremonies, then they are not onely verball worſhip, *in ſome faſhion of ſpeache* (as the Rejoynder diſtinguiſheth, but *reall* worſhip.

3. Vpon occaſion of that ſcorne which was caſt on the authors of this argument, viz. that *this learning never ſaw print before, as the Def. thinketh*, Mr. Bradſhaw was named, as a man not to be ſlighted for his learning, who had longe ſince put in print, without receyving any printed anſwer, unto it, or the booke wherin it was conteyned. To this diverſe thinges are rejoined, not worthy any anſwer, but that they tende to the diſgrace of a godly

godly learned man, whoſe memorie is worthy of all honour. 1. Mr Bradſhaw is ranked amonge *diſcontented perſons.* Which imputation if it be underſtood of diſtentment for want of preferment, or great living, could hardly have lighted upon any man in England, whoſe courſe and converſation would more beat it off then Mr. Bradſhaws did, in the conſciences of all indifferent men that knew him.

2. His tracts of *indefferencie*, and *worſhip* are ſtyled *litle Pamphlets*, ſuche as doe *creep in the darke, and are hard to be ſeen of men that walke by day light.* This is (up and down) the language of great prelates, when Goliah-like, they confute their adverſaries with ſcorning of their litle ſtature, and ignoble ſtate. But the Def. or Rejoynder might have put that litle pamphlet into the belly of a whale, by ſetting it forth with a large confutation, in *folio*, and ſo alſo have helped it from *creeping*, to ſome kinde of riding on horſebacke.

Neyther is it harder for day-light men, to ſee ſuche treatiſes, though thruſt by their commaund into dark corners, then it is to open their mouthes for to aſke after them, and then their eyes to looke on them. Howſoever, if this bea ſufficient anſwer, then what ſhall become of many litle bookes for inſtruction, and helpe, diſperſed by good men amonge the Papiſts, where publicke authoritie doeth make thē to keep thē ſelves in a litle cōpaſſe, & to creep in the darke, for fear of being apprehēded by the inquiſitours day-light walkers? Mr. Bradſhaw was made for accurate, ſhort, & mere logicall faſhion of writing. So muche appeareth out

of

of other treatiſes of his: as that of *Iuſtification*. For to have drawen forth him unto large wordy diſcourſes, it had been as hard, as to confine wordy men, unto the accurateneſſe of mere logicall dealing.

3. Becauſe the *learning* of this argument was derided by a Biſhop, the *Repl.* doubted not to æqual Mr. Bradſhow, for his ſkill in framing of an argument, unto any of the Biſhops. To which the Rej. anſwereth, that this is no more *praiſe* to him, thē it is for a *Carpenters boy, to drive a pinne as well as his Maiſter*. Which might be admitted for true, if ther be any Biſhop, that may in this kinde of learning be *Magiſter ejus*. Howſoever, it is not to the purpoſe, except the *Maiſter carpenter*, may deride his *boy* for driving a pinne, which is as well driven as he himſelf can drive any.

4. The *Rejoynd.* raiſeth up a report, without ſhewing from whome he receyved it, that *Mr. Bradſhaw reverſed his owne opinion of thinges indifferent*. Which untill it be ſome other way confirmed, then by an adverſaries bare telling, and that in a humour of diſgracing his perſon, it muſt be accounted a mere tale. But *he had good reaſon to reverſe his opinion (ſayth the Rejoynder) becauſe againſt all reaſon and ſenſe, he reſolved that ther is nothing indifferent*.

If this were ſo as it is related, reaſon would perſwade to ſome recantation. But it is onely the *Rejoynder* his telling againe, without any ſhew of proof.

I, for my part, can finde no ſuche wordes in Mr. Bradſhawe his treatiſe, neyther any thing from whence ſuche a raw ſentence may be reaſonably collected. He

concludeth in deed cap. 3. that *ther is no abſolute indifferent thing.* i.e. every way, *as well in order of nature, as of morallitie. He affirmed alſo cap. 7. ther is nothing actually indifferent, which is not* potentially *good or evill, and cap. 8. ther is no action of mans will ſo indifferent, but the doeing therof, by ſome circumſtances, may be evill. Ther is no action that a man can doe, by the power of his will, that is meerly and abſolutely indifferent.* Theſe paſſages come the neereſt to that which is here fathered upon the treatiſe: in all which this cruditie appeareth not: ther is nothing indifferent. Nay the harſheſt of theſe aſſertions, may be found not onely in *litle Pamphlets* made by *Carpenters boys, againſt learning and ſenſe*, but in great volumes, written by thoſe that goe for very learned, and ſenſible in ſuche matters as this is. Thomas Aquinas, in the great booke, called his *Summe, prima ſecundæ,* q. 18. ar. 9. hath this concluſion: *It muſt needs be that every individuall act of man (proceeding from deliberate reaſon) is either good or bad.* And all (or allmoſt all) thoſe which have written upon that place, doe confirme, and defend the ſame, who yet were men, that in queſtions of ſuche a nature, did not uſually write *againſt all learning and ſenſe.*

Humanũ actũ individuo conſideratũ ex deliberata ratione procedentem, vel bonum eſſe, vel malum, neceſſe eſt.

4. At lenght, we have leave given, to examin the Argument it ſelf: but with this remembrance, *that is not like to be very ſound, which all this while came into no mans head, til Mr. Eradſhaw riſe up.* But who tould the Rejoynder that it never came into any mans head before? though if that were true, the ſoundneſſe may be likely enough.

Many

Many reaſons have been in other mens heads, which never came to the knowlege of our Def. and *Rejoynder.* And he is immediatly tould, that it is for ſubſtance in every one of our Divines, which hath written of worſhip: becauſe they all, teaching that the common nature of worſhip required no more, then that it hath the honoring of God for the direct ende of it, they adde, that if this be according to Gods commandement, it is true worſhip, if not, falſe. And the Def. was urged to ſhew one inſtance to the contrarie. The Rejoynder is made, 1. by repeating over the emptie termes, of *in it ſelf proper, eſſentiall, reall, neceſſarie, etc.* Which have been ſo often diſcovered to be nothing but termes, that it were an idle tedious buiſineſſe, for to inſiſt upon them againe. Yet ſome few thinges may be obſerved, as proper to this place.

Firſt we are tould here, that it is *eſſentiall to proper eſſentiall worſhip, be it true or falſe, that it tende of it ſelf, and immediatly, to the honour of God.* So then we have the common nature of proper worſhip, as it is common to true and falſe worſhip. Now adde unto this that which is added, pag. 125. 126. that this worſhip, *if it be required of God, is true, if not, falſe.* Now this being granted, our wholle Argument is granted, ſo farre as it concerneth proper worſhip. For by this confeſſion of the Rejoynder it is plaine, that the inſtitution of God doeth not make a thing proper worſhip, but onely true proper worſhip, and the want of it doeth make proper worſhip falſe.

And this is all that we intende in this Argument,

for which alſo we are twitted with new learning by the Def. pag. 185. where alſo he affirmeth that *Gods inſtitution doeth diſtinguiſh eſſentiall worſhip from accidentall*, and therin he is mainteyned by the Rejoynder as by and by we ſhall ſee.

But how can theſe thinges ſtand together? Gods inſtitution is firſt the ſpecificall difference, wherby eſſentiall worſhip is diſtinguiſhed from accidentall, and yet the ſpecificall difference alſo wherby true eſſentiall worſhip is diſtinguiſhed from falſe? Can any one thing be a ſpecificall forme of diverſe effects, or difference of diverſe ſubordinate thinges, ſuche as *eſſentiall*, and *true eſſentiall* worſhip are? Can ther be one and the ſame difference, betwixt a living and a liveleſſe creature, and alſo betwixt a reaſonable and unreaſonable living creature.

It is in the ſecond place obſervable, how the Rejoynder ſeeketh to convey, or (to ſpeak playnely) ſteal away from us, that which he had given. *Divines* (ſayth he) *doe diſtinguiſh proper worſhip, from that which is after a ſort ſo called, by immediat ende, and per ſe.*

Be it ſo: this doeth not contradict any thinge here in queſtion: and it hath been expounded before, in the head of *worſhip*. The Divines of *Saxonie*, and *Witemberge*, *Vrſin alſo*, *and Zanchie* are alledged for the ſame purpoſe, 1. e. nothing to the purpoſe, Of Vrſin and Zanchie, enough hath been ſpoken in the former ſection. As for the other, ſee how they agree

agree.

It was required, that one of our Divines ſhould be named, who handling the common place of worſhip, doeth not diſtinguiſh *true* worſhip from *falſe*, by this, that one is appointed of God, and the other not.

He bringeth in ſome Lutherans not fully conſenting with *our* Divines, neyther treating on any common place of worſhip, but onely writing a breif confeſſion, teaching a difference betwixt lawfull rites of order, and proper worſhip, which we never doubted of. He taketh hold of thoſe terms *immediately, & of itſelfe*, by which (ſaith he) theſe divines diſtinguiſh *proper* worſhip from that which is after a ſort ſo called.

But it is more probable of the places cited, that they rather diſtinguiſh worſhip (by thoſe terms) from mere rites of order and decencie, which they doe never call worſhip, *after a ſort*. Beſide, of our Ceremonies, it hath been ſhewed, that their *immediate* end, is to honour God: in which reſpect alſo, the Rej. himſelfe ranketh them under the head of immediate worſhip.

As for *per ſe*, or *of it ſelfe*, it may meane alſo as muche as *ex opere operato*, *the mere work wrought*. In which ſenſe ſome Divines pronounce generally of *all externall* worſhip, that *of it ſelfe*, and in it owne nature, it doth not pleaſe God. Perkinſe, in his Caſes, lib. 2. cap. 6. Howſoever, to ſhew

how the authors of theſe confeſſions did not eſteem ſignificant Ceremonies Croſſe, Surplice etc. to be matters of lawfull order, thoſe words of the Wittenberge Confeſſion doe ſufficiently declare. *It is not lawfull for Biſhops, to thruſt upon the Churche, the Ceremonies of the olde law*, etc, where come in the words quoted by the Rejoynder and immediatly after, theſe: *Neyther is it lawfull, eyther to reſtore the olde Ceremonies of the law, or to devize new, to ſhadow forth the trueth allready layd open, and brought to light, by the Goſpel: as in the day light, to ſet up candles, to ſignifie the light of the Goſpel, or to carry banners and Croſſes, to ſignifie the victorie of Chriſt thorough the Croſſe. Of which ſort is all the furniture of Maſsing attire.*

Vpon ſuche groundes as theſe, the Rejoynder concludeth thus: *Therfore the inſtitution of God alone is that which maketh the ſame things to be worſhip truely, and really, which without ſuche inſtitution, were no ſuche reall worſhip, though doen to the ſame ende, and in the ſame manner.* But I know not how the terme *truly*, and then againe *ſuche* worſhip came into the queſtion. Wee ſtand upon this, that Gods inſtitution of worſhip, doeth make true worſhip, and denie onely that it maketh that worſhip, which otherwiſe, or without ſuche inſtitution, were no worſhip at all. How can then the Rejoynder be excuſed in confounding *true* worſhip, with *reall* worſhip in this concluſion? Now take away this intruded truely, and then let any man tell me, how this concluſion can be reconciled with thoſe his principles of concerning worſhip, pag. 125? *Any action doen to the honoring of God immedi-*

immediatly, and in that act it ſelf, is proper immediate, externall worſhip of God. If God requires it not, then that worſhip is falſe. And even now: *ſuche an act is proper worſhip of God, be it true or falſe. Proper and Reall* to him are all one: and yet granting ſome *proper* worſhip to be falſe (for lacke of Gods inſtitution) he denieth it to be *reall* worſhip, if it wante Gods inſtitution: as if Gods inſtitution did make that *reall proper* worſhip, which for wante of that inſtitution is *falſe* worſhip.

This wilde concluſion is further confirmed by a reaſon out of Tilenus, which is anſwered before, in the head of *Worſhip*, and by one example out of *Fenner*, whome the Rejoynder is pleaſed to call *our owne Maiſter*. Where, I will not ſay, what kinde of men may (by like reaſon) be proclaimed his owne Maiſters, but onely deſire him to conſider, what reaſon he had, to avouche, that to hold the Ceremonies *unlawfull*, is a new tenet lately broached, contrarie to that which was helde in Queen Elizabeths days, whenas he accounteh Mr. Fenner our Maiſter in this doctrine, who had to doe in the firſt infamous ſilencing of Miniſters for Ceremonies, in the beginning of D. Whitgifts Dominatinon? But what is that which is brought forth out of *our own Maiſter*? Nothing but this: that after publick worſhip, *the people are to uſe a reverent geſture, as bowing downe the head before the Miniſter.* Wherupon the Rejoynder demandeth, whether *this adoration be eſſentiall, neceſſarie worſhip or no? and in what ſenſe this reſpect of the Miniſter be by him called worſhip of God?* To which I anſwer

1. that

1. that I doe not finde it by him called worſhip of God at all 2. that it were a great abſurditie for him to call *a reſpect of man, worſhip of God*, as the Rejoynder doeth. 3. that the adoration ſpoken of Neh. 8. 7. from whence he tooke that obſervation, was proper eſſentiall externall worſhip. In this therfore nothing is founde to purpoſe.

One obſervation is added further by the the Rejoynder, namely, that diverſe of our Divines doe make this part of the definirion of proper worſhip, that it be *according to the commandement of God.* To which I anſwer, that ſuche difinitions are to be underſtood of *true and lawfull* worſhip, even as thoſe definitions of an oath, which require the true God to be ſworne by, are to be taken of right and lawfull oathes onely, becauſe ſwearing by falſe Gods, is ſwearing, as all worſhipping, of falſe Gods, is worſhip, though both unlawfull.

In the next place, anſwer is tendered to this reaſon of Mr. Br. *The bare ratifying of the preſent uſe of any thing, cannot make it true and lawfull worſhip, if it had not before ſome nature of worſhip in the uſe of it.* The force lieth in this, that bare ratifying or authorizing of any thing to have that uſe which it had before without ſuche authoritie, doeth not change the phyſicall entitie, eſſence, or uſe of it, but onely the authoritie, or legalitie of it. The inſtances brought by the Rejoynder to the contrarie, may have ſome ſhew, but have no force to that purpoſe. 1. *The ſole ſtampe of the King, makes that current money, which was not money at all before, but*

onely

onely *uſed by way of bartery.* In which compariſon, he utterly miſtaketh and varieth the *qualitie* wherin it conſiſteth. For on the one ſide, it ſtandeth thus: *If God ſhould command us to uſe our Ceremonies, after the ſame manner that we have uſed them, without his commande, they ſhould be parts of Gods proper outward worſhip.* On the other ſide it ſtandeth thus: *if the Kinge commande that peice of mettall to be uſed for current money, which before was not uſed ſo, but onely for bartery, it ſhould be current money.* Here is no ſimilitude, becauſe no proportion of qualitie.

2. *As the ſole word of God, made living creatures of thoſe that were not living, before, ſo ſayth the Rejoynder the ſole inſtitution of God, makes that action to be true worſhip, which was before no reall worſhip at all, though uſed to the ſame ende, and in the ſame manner.* But 1. the *creating* word of that which was not before in being, differs ſo muche from that *ratifying* word which preſuppoſeth the being of the thinge ratified, that here is not ſo muche as a ſhew of proportion. 2. This is a direct contradiction to that which the Rejoynder teacheth, pag. 125. *If any thinge be doen to the honoring of God immediatly and of it ſelf, which God requires not ſo to be doen, it is proper immediate externall falſe worſhip.* For hence it immediatly followeth, that nothing can be doen, to the ſame ende with true proper worſhip, but it muſt be proper worſhip, eyther true, if it be required of God, or falſe, if not ſo required. 3. *The place of Sacrifice, before God had determined the particular place, though uſed to the ſame ende, and in the ſame manner, was not in it ſelf any part*

of reall worſhip to God: and yet after Gods determination, it was. I anſwer. There was a great difference in the *manner*, wherin the place determined (ſo as it was) ought to be uſed. For ther was ſpeciall myſteriall ſignification to be obſerved in the one, which was not in the other.

Otherwiſe, I ſee not what more reall worſhip ther was in Iacobs place of ſacrifizing at Bethel, upon Gods ſpeciall determination, Gen. 35. then in Abrahams ſacrifizing at *Hebron*, without any ſuche ſpeciall determination of God, Gen. 13.

When all other Eſſays faile, the *Repl.* himſelf is brought in as guiltie of contradiction, becauſe he affirmeth theſe two thinges: *the inſtitution of God doeth diſtinguiſh true worſhip from falſe: and yet it doeth not alter the common nature of worſhip. For* (ſaith the *Rejoynder*) *it is as if one ſhould ſay: the reaſonable ſoule doeth diſtinguiſh man from creatures that have not underſtanding: and yet it doeth not alter the common nature of the creature.* But the *Repl.* had anſwered this before, if the *Rejoynder* would have attended unto his wordes, as they are by himſelf ſet downe, pag. 189. *alter the common nature of worſhip, that is, make that worſhip, which otherwiſe, being uſed to the ſame ende, and in the ſame manner, without Gods inſtitution, were no worſhip at all.* In which wordes he plainely expreſſed, that by *altering the* common nature of worſhip, he meant nothing leſſe, thē making true worſhip of falſe, but onely creating or making the common eſſentiall nature of worſhip. And certain it is, that the reaſonable ſoule (as it is reaſonable) doeth not make the com-

mon

mon eſſentiall nature of a living creature, for then ther could be no living creature, without a reaſonable ſoule as the Rejoynder affirmeth, ther can be no proper worſhip, without Gods appointment.

5. Againſt the Def. his invention of *indifferent worſhip*, it was excepted (to paſſe by repetitions) that no Scripture, Divines, or good reaſon doeth acknowledge any ſuche worſhip. The ground is, becauſe in Scripture, all worſhip is eyther approved as *good*, or condemned as *evill*: all Divines doe diſtribute worſhip into *true* or *falſe*: and they have reaſon ſo to doe. To this the Rejoynder oppoſeth nothing but the contrarie aſſertion, grounded upon examples. 1. *So farre* (ſayth he) *as we may call the particularities of externall diſpoſition, in the manner of worſhip, reſpectively to their ende, worſhip, ſo farre may we call them indifferent worſhip: as kneeling, ſtanding, bowing, or proſtration, the place, and houre of worſhiping, ſinging of this or that Pſalme.*

I will not here write over againe, that which hath been declared about theſe thinges in the head of *Worſhip*. But in breif thus: 1. The queſtion is not, what this or that *may be called*, by a Rhetoricall trope, but what it is in the nature of it. 2. Reſpect to the utmoſt remote ende, doeth no more make matters of order, time, and place, worſhip, thē it maketh worſhip of eating, & drinking, and whatſoever we doe to the honor of God, 1. Cor. 10. 31. 3. In place, and howre, or in the election of one Pſalme, before another, ther can no worſhip be placed, except we will make one worſhip to be worſhipped by another, when it is timed, placed, and choſen.

4. Ther is no ſpeciall worſhip in one of the geſtures named that is not in the other. Neyther is any of theſe geſtures ſo indifferent, as that it may be lawfull, to forbid, or refuſe any of them, generally, and for all occaſions, nor yet ſo, as that by circumſtances (without any law or canon) they may become neceſſarie. Theſe examples therfore ſerve not the turne they were brought for.

2. *Ther is alſo (addeth the Rejoynder) an arbitrarie choiſe of eſſentiall Divine worſhip, as when we will pray or read, etc. Where in reſpect of this libertie of choiſe, the kinde of worſhip is indifferent in ſome reſpect.* Of which aſſertion I know not what to ſay: *Neceſſarie worſhip is in ſome reſpect indifferent.* Certainely that *reſpect* muſt make a worſhip, diſtinct from that neceſſarie worſhip wherof it is a reſpect: or elſe, as (by the Rejoynder his doctrine) *all thinges in reſpect of their relation, are Ceremonies, and in reſpect of their utmoſt ende, worſhip, ſo all thinges, or at leaſt all human actions, are alſo in ſome reſpect arbitrarie and indifferent.* Ther is no ende, or bottom in ſuche reaſons. The trueth is, that this *when* which is here ſpoken of, is one and the ſame thinge with *houre* which was mentioned in the former inſtance, and therfore needeth no new anſwer.

6. The Def. for proving of his aſſertion (that Gods inſtitution doeth difference neceſſarie and eſſentiall worſhip, from indifferent and accidentall) did bringe in the inſtance of lambes for colour unſpotted, which was neceſſarie and eſſentiall (as he affirmed) after the law, though before indifferent and accidentall.

To

To this it was firſt anſwered, that this law of offering lambes for colour unſpotted, is no where exſtant, and therfore that this inſtance was alledged *eyther out of ignorance, or for want of due conſideration.* The Rejoynder being conſtreined to grant this exception to be juſt, turneth himſelf to thoſe laſt words, *eyther ignorance, or want of due conſideration*: and for them accuſeth the Repl. of *flying in the Def. his face, without Chriſtian moderation.* But if it be ſo great a crime, to impute eyther ſome ignorance or ſome inconſiderateneſſe (ſuche as no man alive is wholly free from) unto the Def. and if this be unchriſtian flying in his face, I am ſure the Rejoynder hath gone beyoynd the face and ſtabbed deeper into our Vitals, in many paſſages of his Rejoynder.

As ſuccedaneall inſtances to the former, which was found failling, the Rejoynder bringeth in diverſe, out of the Leviticall, or Ceremoniall law, which were arbitrarie before the law, and neceſſarily eſſentiall after. To all which, the ſecond anſwer to the failing inſtance, giveth direct ſatiſfaction. As for thoſe Rites, which are further alledged, out of the Legende of fabulous Rabbines, by Mr. Ainſworth, and ratified by the Rejoynder we regard them no more, then the Popiſh leaden Legendes. Onely the marginall concluſion out of theſe Inſtances is obſervable: *The Repl. fallaciouſly ſuppoſeth, that all worſhip is onely true, or falſe, not obſerving a ſubdiviſion of true worſhip, into ſubſtantiall, and circumſtantiall.*

For 1. what reaſon can he render, of that which he layeth upon the Repl. as if he had ſuppoſed all worſhip to be *onely* true or falſe.

The Repl. never denied, but all worſhip is *alſo* good, or evill, internall, or externall, naturall, or inſtituted, etc.

2. The reaſon which he bringeth, is onely from the *ſubdiviſion* of true worſhip. But that doeth not hinder a ſuperdiviſion, or æquidiviſion, into common, and ſpeciall, Eccleſiaſticall, and domeſticall, as Mr. Perkinſe divideth in the place before cited. 3. That diviſion into ſubſtantiall, and accidentall, cannot poſſiblie (with any reaſon) be more applied unto true then falſe worſhip, except the Rejoynder will ſay, that no falſe worſhip is eyther ſubſtantiall, or accidentall.

The ſeconde anſwer to the former inſtance (belonging to all thoſe by the Rejoynder adjoined) is, that if before the law, the ſame worſhip had been performed, with the ſame minde, that is, in the ſame manner, and to the ſame ende, it had been as eſſentiall worſhip, as after, though not ſo true, and lawfull.

The Rejoynder here firſt, obſerveth a contradiction to that which was formerly ſayd ſect. 6. *worſhip doeth not varie, according to mens opinion.* But if he underſtand the matter well, he ſhall finde both ſayings well to agree. For though the want of ſome opinion doeth not varie the nature of worſhip, ſo as that the abſence of this or that opinion, doeth make any externall worſhip, not eſſentiall: and yet it doeth ſo varie the nature of worſhip, as that the preſence of ſome opinion, doeth (as an efficient, not as a formall cauſe) make ſome externall

ternall act eſſentiall worſhip. The *Rejoynder* his ſecond obſervation is, that *our Ceremonies are hereby diſcharged from will worſhip, and ſuperſtition, except it can be proved, the impoſers, or uſers of them, doe holde, that God is better pleaſed with them, then without them, in themſelves, or that they are as pleaſing to him, as if he had commanded them.*

The conſequence of which *heerby* concluſion, no logician in the world can make good. Yet (taking out *in themſelves*, as an intruſion) all the conſequent part may be mainteyned. For if ther be any more good holde in the impoſing and obſerving of them, then in the omitting of them, then God is better pleaſed with them, then without them. And that which is lawfully and juſtly commanded by men authorized therto, is as pleaſing to God as if he had commanded it. Nay it muſt be receyved, as commanded of God himſelf.

7. It was alſo by the *Repl.* brought into the Def. his remembrance, that matter, and forme doe uſually make up the eſſence of thinges, and that to inſtituted meanes, a proper ende is alſo required, but a right efficient cauſe not ſo. About this, the *Rejoynder* ſheweth himſelf perplexed. For 1. he anſwereth, that *this notwithſtanding, actions have as it were matter, forme and eſſence of accidentall, though not of eſſentiall worſhip.*

Where he manifeſtly ſeparateth the eſſence of worſhip, from eſſentiall worſhip, as if the eſſence of a man could exiſt without an eſſentiall man, 2. He gathereth from

from that which was ſayd of *reſpect to the ende*, in inſtitutiõs, that therby their aſſertiõ, is cleared: viz. that *Cer. reſpecting the honour of God mediatly, are not properly parts of Divine worſhip.* As if here had been any mention or queſtiõ, of *mediatly*, or *immediatly*, *proper*, *or improper*, and not onely of *eſſentiall*. But for ſo muche as the Rejoynder would needs heer cite D. Abbot, for his terme *immediatly*, I would deſire him to cõſider of the wholle ſentence in that place pronounced by him, viz. Def. of Mr. Perk. pag. 344. *Order and comlineſſe (ſayth the popiſh Biſhop) is ſome part of Gods worſhip. But (ſayth D. Abbot.) Who taught him this deep point of Philoſophie, that an accident is a part of the ſubject, that the beautie, or comelineſſe of the body is a part of the body? Order and comelineſſe properly and immediatly reſpect men, and therfore can be no parts of the woſhip of God.* If this be not a plaine refuting of the Def. and the Rejoynder their aſſertion, then none is attempted in all the Replie.

3. He in like manner concludeth, that *every reſpect of the honor of God, doeth not make a thinge to be properly religious worſhip.* As if the Repl. had ever ſpoken, or dreamt of ſuche a phantaſie, except it were in the Rejoynder his name! His wordes are: beſide *the reſpect of the ende, is alſo required inſtitution of meanes to an ende.* What Paracelſian can draw ſo wilde an aſſertion, from ſuche a grounde as this?

8. It was (in the laſt place) demanded, whether, if the Temple of Ieruſalem had been built, with inſtitution of all the appurtenances, ſacrifices, and obſervances, there uſed, without any Commandement of God,

God, according as they were by his appointment, whether (ſayth the Repl.) they had not been eſſentiall falſe worſhip, erected to God? The Rejoynder anſwereth: *Yes no doubt, if we may call (as the manner is) eſſentiall diſworſhip, eſſentiall falſe worſhip: eyther in reſpect of the thinges themſelves, or in the opinion conceyved in their uſe.* Now marke (all readers that have ſenſe) how this Rejoynder (here in the concluſion of all) is conſtreyned to confeſſe, that to be true, which he hath hitherto ſtriven againſt as falſe. 1. The Repl. his aſſertion was, that *Gods inſtitution doeth make that worſhip, which being uſed in the ſame manner and to the ſame ende, were otherwiſe no worſhip, or (as it pleaſeth the Def. and Rejoyndr to ſpeake) no eſſentiall worſhip?* The Rejoynder hitherto hath contended againſt this, as againſt a great errour.

Now in the winding up of the wholle Argument, he confeſſeth, that ſome eſſentiall worſhip may be, without any inſtitution of God. Certaynly, if this be ſo, then the inſtitution of God, is not required to eſſentiall worſhip, neyther is it of the eſſence of eſſentiall worſhip, that it be inſtituted of God. 2. He affirmed before, pag. 125. that *proper immediat, (or eſſentiall) worſhip are onely ſuche thinges as God hath to that ende ordeyned* Yet here he confeſſeth, that eſſentiall worſhip may be without any commande of God. 3. The Rejoynder before, made *eſſentiall and accidentall* worſhip to be a ſubdiviſion of *true* worſhip. Now he confeſſeth, that ther is an *eſſentiall* worſhip under the head of *falſe* worſhip. 4. He acknowlegeth, that in all the former ſenſeleſſe

aſſertions, he did not ſpeake, *as the manner of ſpeache is.*

That was therfore againſt the manner of ſpeache, which the Def. & he uſed before. 5. He graunteth ſome worſhip to be *eſſentiall*, *in reſpect of the thinges themſelves*, ſeparated from mens opinion. Yet hitherto, he would have made us beleive, that opinion did varie the nature of worſhip, as ſect. 6. If this be not a plaine yeilding, and granting of the wholle Argument, ther can be none, ſave onely in plaine termes, to ſay, *I yeeld.*

SECT. 10. 11. 12. 13. 14.

THe former argument being (though demonſtrative) yet to the Def. his apprehenſion new, was derided as *new learning*: theſe following are excuſed from that cenſure, as being more popular, and ſeeming more fadomable. Of which it is to be obſerved, that moſte of them are fetched out of incertaine papiers, under the name of Mr. Hy. and *others*, upon the Def. his credit: wherin, what æquall dealing hath been uſed, it is very ſuſpicious to any judicious reader, and ſome of thoſe *others*, (for Mr. Hy. is paſt writing to) being aſked, have teſtified, that in diverſe paſſages they are muche abuſed. Yet even theſe reliques of Arguments are defenſible.

1. The firſt is: becauſe *they are impoſed to breed an opinion of holineſſe, by Mr. Hookers doctrine and therfore, as parts*

parts of Gods worſhip. To which the Def. anſwereth, that *it is no meant of operative holineſſe, eyther by infuſion, or inhæſion, but onely ſignificative:* Whence he concludeth, a perverſe purpoſe of calumniation: and the Rejoynder (adding another diſtinction, betwixt *holineſſe in them*, and in the uſers of them) maketh mention alſo of *dotage.* But 1. the Def. his diſtinction is vaine: becauſe even *ſignificative* holineſſe is alſo a part of Gods worſhip. Otherwiſe ſome holineſſe muſt be fained, which having no other immediat ende but that which directly and immediatly tende to the honoring of God, is no part of his honor. The Rejoynder alſo is vaine in limiting the matter to holineſſe *in them.*

For thoſe thinges which are inſtituted to that immediat ende onely, that they may breed an opinion of holineſſe, and ſo holineſſe, in others, doe (in all reaſon) deſerve the opinion of holineſſe ſome way *cauſall, or operative* in themſelves: becauſe all breeding is cauſing, or working, 1. e. operative.

It was alſo obſerved by the Repl. (onely in a parentheſis, by the way) that holineſſe *eyther by infuſion or inhæſion*, were unreaſonablie by the Defend. diſjoyned.

This the Rejoynder excepteth againſt, and ſayth, in thoſe termes ther is no more diſjunction, then in theſe *love or charitie, Magiſtrates, or Governours.*

But he forgotte the proper Engliſh note of diſjunction, *eyther, or.*

Where did he ever read ſuche a phraze: *eyther love, or charitie, eyther Magiſtrates, or Governours?*

It was alſo replied, that Mr. Hooker attributed *operative* holineſſe to the *Croſſe*, in allowing all that the Fathers aſcribed to it. The Rejoynder his onely materiall exception is, that the inſtance was here *not of the Croſſe, but of the Surplice.* Yet the queſtion is of *our Ceremonies*, which is as well concluded from one, as another, and the Rejoynder himſelf, even now, ſpoke of holineſſe *in them*, as of many, not *in it*, as of one Ceremonie onely.

Neyther is ther any more holineſſe in one, then in the other, if both be *onely ſignificative.*

The *Repl.* further affirmed, that Mr. Hooker ſpoke of reverence to be ſignified *towards* the Ceremonies. To which is rejoined I know not what. But let Mr. Hookers words, goeing before thoſe nakedly cited by the Def. and Rejoynder, be conſidered. *The wiſe man could not mention ſo muche as the garments of Holineſſe, but with ſingular reverence*, and it will be evident, wherto he required reverence.

In the laſt place, Mr. Hookers opinion is ſlighted, as *privat.* Wheras all know, that he is in our Ceremoniall controverſies, of as publicke note, and approbation, as Bellamine in any Popiſh.

2. The ſecond reaſon being ſledderly propounded by the Def. out of Mr. Hy. his mangled manuſcript, was thus by the *Repl.* diſtinctly explained: A holy aſſembly of Spirituall Lords, and their Aſſiſtants, if they be truly holy, and ſpirituall in their authoritie, and in the exer-

ciſe

tiſe of it, will appoint no Ceremonie but holy: and by the obſervance of the ſayd Ceremonies, have ſome ſpirituall honor redounding unto themſelves: becauſe the vertue which is found in any effect, doeth redounde allways to the prayſe of the cauſe. Of this argument, the Rejoynder pronounceth, that *it is a powring out of ſalt ſcurrilitie, to the very lees, a ſcornefull jeſt, a ſcoffing, a ſpiteſull jeſt, a vagrant thinge, the very noting whereof is anſwer enough.* Now how ſhould a man deal with ſuche diſputers?

The Def. brought this Argument out of unknowen papers, into a publick booke, and anſwered it with ſharp wordes. The *Repl.* onely ſhewed the force of it: and for that, he is ſet upon a freſh with new wordes, like *ſwords and daggars.* Could they neyther ſuffer this reaſon to ſleep in the darke, nor endure any light of explanation ſhould be ſet by it?

And what fault can be found with the repeating of thoſe titles, which the Prelats in Convocation take to themſelves, or in drawing a concluſion from them?

In the ſecond place, our Rejoynder undertaketh to giue a *reall* anſwer to this reaſon. To which purpoſe, 1. he denieth that our Ceremonies are *of the inſtitution of the Convocation-houſe.* And yet the ſame Rejoynder in anſwer to the Repl. his preface. pag. 61. complaineth of us, for *infringing the libertie of the Churche in her Convocation, touching the appointment of externall Rites*, or Ceremon. And pag. 71. as in diverſe other places, he telleth us that *the Convocation houſe maketh and eſtabliſheth Canons upon & with the Kings Commiſſion, and allowance.*

They are the words alſo of the Parliament, ſet downe pag. 70. that *the Clergie of England made the Canons*. Neyther can any man doubt of this, that have but looked on the booke of Canons. The ratification of ſuche thinges by Civill authoritie, doeth no more take the inſtitution of them from the Clergie, then the like ratification of any point in true worſhip, doeth take the inſtitution of it from God and Chriſt. 2. He denieth the conſequence: becauſe *a holy aſſemblie may ordeyne them, and yet not make them holy.*

But it is manifeſt, that a holy aſſemblie, as it is ſuche, gathered together in the holy name of Chriſt, as their *efficient*, and *finall* cauſe, cannot but putte a holy *forme* upon their ordinances. *Qualis cauſa, tale effectum.*

3. His third anſwer is that *theſe Ceremonies may be called holy, becauſe, they are uſed in holy actions.* Which is juſt ſo, as a *peſſe, haſſok, or cuſhin* may be called holy, becauſe it is uſed to kneel upon, in the holy acte of prayer. But inſtituted ſignificant Ceremonies are evidently of another holineſſe, to all that doe not of purpoſe ſhut their eyes.

4. The Repl. (after the Def.) goeth about to prove that the Convocation may be called a *ſacred Synod, and holy in regard of their function.* Which is ſo farr from being denied by us (upon the ſuppoſition of the lawfulneſſe of ſuche a function, as they take upon them) that it is the ground of our reaſon, to prove their ordinances holy. So that the Rejoynder might (in this place) have ſpared thoſe ſweet words of his: *ſtomacke, without*

without wit, or learning: theſe men ſay (in effect) to all other men, ſtand backe, I am holier then thou, they are cenſorious, and uncharitable. Yet the Repl. could not conſent, that our Convocations ſhould be ſo accounted holy as Churches inſtituted of Chriſt, and gathered for true holy worſhip: becauſe neyther of theſe doe agree to our Convocation. Heerupon the Rejoynder (having nothing to ſay that was pertinent) ſpeaketh ſomething of right Eccleſiaſticall Synodes, accuſeth the Separatiſts with Mr. Iacob, and laſtly affirmeth our Convocations to be gathered for *a ſpeciall dutie of Gods ſervice*, though he will not tell us, what it is, and confeſſeth, that litle good is ſometimes (he might have ſayd at any time) doen at their meetings. Which kinde of anſwering I leave to the judgement of any reader.

3. A third reaſon, feched out of M. Hy. his papers, is, that Croſſe and Surplice are ſet apart from civill uſes, and *appropriated* unto the actes of religion in Gods ſervice. To which the Def. anſwered, by equall comparison of Pulpit-cloth, Communion cup, and place of meeting in like manner appropriated. Whereupon the Repl. was, in generall, that the Def. did well underſtand what was meant by *appropriation*. This putte the Rejoynder into a paſſion, expreſſed by many wordes: *a pretty ſleight, for that which cannot be defended, by thoſe which are puſled and toyled, a ſlim ſh[ift], lent by Mr. Iacob, a mere ſhift, proceeding out of an haughtie deſire of defending that which hath been once ſpoken.* And this is all that I finde rejoined to that paſſage. To which I ſay nothing.

A reaſon

A reaſon was rendred of the former aſſertion: becauſe a Pulpit-cloth Communion-cup, and Meeting-place are onely civill, being taken from the ordinarie civill cuſtomes of men. To which the Rejoynder oppoſeth, that *no civill man will ſay, that they are onely civill in their application*: Whiche is verie true. Nor will any Grammarian ſay, that good Hebrue, Greek, or Latine, are onely gramaticall in their application, becauſe they are applied to the expreſſing of all kinde of trueths and falſehoods: and yet they are onely gramaticall *etimologie* and *ſyntaxe*. No Naturaliſt will ſay, that the *earth and ayre* are onely naturall in application, and yet they are onely naturall beinges.

It was further added, that *clothes, cups, meeting places etc. are of the ſame uſe out of Gods ſervice, that they are in it.*

This is occaſion of admiration, and exclamation to the Rejoynder. But he might have conſidered, that the immediat ende of a clothe, is to cover; of a cup, to drinke out; of meeting places, to meet in: and then where is the ſtrangeneſſe of this aſſertion? Is ther not the ſame immediat uſe of a mans eyes, in reading one booke, as another, of a mans eares, in hearing one voyce, and another, how ſoever the ſubject ſeen, or heard, may differ in nature or kinde.

A diſtinction was likewiſe uſed, betwixt appropriation of this or that individuall, and of the kinde. To this it is rejoined, 1. that the individualls are nevertheleſſe appropriated. Whiche is not ſo: becauſe appropriation of the kinde and individuall both, is more then

of

of the individuall alone. Individuals may be extrinſicallie, & accidētally appropriated, the kinde remayning intrinſically common, & indifferent. 2. *That ſome individualls (without all their kinde) have been appropriated to holie uſes.* Of whiche no man doubteth: becauſe one individuall may be ſo uſed, without other. But is ther therfor no difference, betwixt extrinſecall, accidentall appropriation of one Levite to the Miniſtrie, and the whole tribe? 3. *Not all kinde of linnen garments, or croſſes are appropriated to religious uſes.* As if the queſtion were of linnen garments ſimplie, though they were uſed without any ſuche inſtitution as a Surplice hath, onely for the naturall conveniencie of it, or of croſſing the fingers, upon occaſion, to drive away flies, that come croſſe upon a mans face. Ther was (in the laſt place) mention made of the *ſignificancie* of our Ceremonies, which maketh them in their intrinſecall nature (as ſuche) without any further expectation of occaſionall application, to be proper to religion. But of this our Rej. would not hear, in this place. Let it therfore paſſe to the next chapter.

4. A fourth confirmation wholly dependeth on Matth. 15. Where the Def. would have it, that our Saviour condemneth not the act of waſhing (that is ſayth the Rej.) the *monitorie ſignificant ſigne of waſhing*, uſed by the Phariſies, but their *intention, & opinion*, in attributing legall and operative *ſanctitie, to that their owne invention.* Now concerning monitorie ſignificancie, enough hath been ſpoken, in the head of Ceremonies, and it remaineth to be diſcuſſed in the following chapter.

For the preſent, it was firſt noted by the Repl. that ſome intention and opinion of holineſſe cleaveth to our Ceremonies. This is denied by the Rej. and yet in his whole diſpute, he maketh them *worſhip*, though accidentall, arbitrarie, and improper. Neyther can any man impoſe a *double or treble religious* Ceremonie without intention and opinion of ſome holineſſe belonging to it, more then to that which is not ſo religious.

It was in the ſecond place obſerved, that more holineſſe was attributed to thoſe waſhings, then is by many among us to the croſſe, cannot be proved out of the text, ther being no one circumſtance in it, which may not fitly be applied to our Ceremonies. To whiche the Rej. ſayth 1. that thoſe are *blinde & ſuperſtitious* perſons, which attribute ſuche thinges to the Croſſe, not the *Church impoſing*. Iuſt as *Bellarmine*, in the place by and by to be cited, anſwereth Calv. about the ſame matter: *If there be any more rude among hir Catholiques, we hold them worthy to be corrected.* But are not our blinde Proteſtants, and thoſe rude Papiſts, hardened in their ſuperſtition, by the impoſing & urging of thoſe thinges which they ſuperſtitiouſly dote on?

Si qui ſunt inter Catholicos rudiores, &c. Eos corrigendos putamus, &c.

The Phariſies (addeth the Rej.) were ſo ſtrongly *conceyted* of this waſhing, that they thought, without it, *the very creatures of God ſhould defile them.* But that of the *very creatures defiling*, is not in the text: It is but probablie collected out of our Saviours following diſcourſe, that they eſtemeed ſome defiling to follow upō the eating of the creature, not as it was a creature, but as it was ſo uſed againſt the tradition of their Elders. And are are there

there not many to be found in England, that their very Baptiſme is deficient, unſufficient, and ſo defiled: if it want the Croſſe?

For further anſwer, it was alleged by the Repl. that not onely Calvin in Mat. 15. but alſo Bellarmin himſelf (de eff. Sacr. l. 2. cap. 32.) ſayth, that the Phariſies waſhing was condemned as *vaine, and unprofitable*, ſetting aſide, intention, and opinion of legall, operative holineſſe. The Rejoynder anſwering firſt for Bellarmine, ſayth he is abuſed: becauſe (forſooth) he ſpeakes that *falſely, to defend the Popiſh Ceremonies.* As if it were not the common notion of all Chriſtians, that *vayne and unprofitable* Ceremonies are to be condemned, or as if Bellarmine alone ſayd this! or as if this could defend the Popiſh Ceremonies, which are more eaſily defended from any other charge, then they can be from this, that they are *vayne and unprofitable.*

Who would have thought, that D. B. would defende vaine and unprofitable Ceremonies, in Gods ſolemne worſhip? But *Chemnitius* (ſayth he) *obſerves, that Chriſt condemned not theſe waſhings ſimply as prophane ſopperies, nor as ſimplie unlawfull, but in reſpect of religion placed in them.* Not *ſimplie profane ſopperies*, that is, voyde of all ſhew from Scripture, or reaſon, nor *ſimplie unlawfull*, if the actes in themſelves be conſidered or abſtracted from all relations by inſtitution added unto them: but in reſpect of *religion placed in them*, i. e. ſuperſtition adjoyned unto them. Now ther is *ſuperſtitio* not onely *pernitious*, but alſo *vaine, and ſuperfluous. Filucius, tract.* 24. *cap.* 2. And chemnitius, in the ſame place affirmeth,

the Phariſies waſhinges to have been condemned, for that (notwithſtanding their vanitie; and want of Divine inſtitution) they were made *ſome part* of Gods worſhip.

As for Calvine, the Rej. doeth not denie, but that paſſage alleged is found in the place, *the inventing of Ceremonies was an idle vanitie, before the high opinion of Religion was added unto it.* Yet (ſayth he) *1. he cleareth our Ceremonies, which was caſt upon the Iewiſh ſuperſtitious waſhings.* From ſome of that blame, (it may be granted) but not from all. For then thoſe wordes (which the Rejoynder confeſſeth him to ſet downe) ſhould have beē a contradiction to the other. 2. *This ſhread* (added he) *is falſely alleged as touching the intention.* And why ſo I pray?

Becauſe (forſooth) Calvins meaning was, that to devize new waſhing, *to the like ende, and with the like opinion of them, as of thoſe which God had ſet, was of idle vanitie.*

But if this were his meaning, how can that meaning agree with the meaning of theſe wordes: *It was of idle vanitie before the high opinion of Religion was added unto it?*

Was there any higher opinion of Religion added unto thoſe waſhinges, thē to the waſhinges which God had ſet? *Extremitie drives men to hard ſhifts.*

For the fuller clearing of this reaſon, that idle and vayne or ſuperfluous worſhip is condemned by Chriſt, Mat. 15. let theſe teſtimonies, and reaſons be wel conſidered.

The Preists had brought in many Novelties, tho Moses with great terrour had threatned them not to ad any thing, of which number of additions were those things of washing. There was a double fault for the innovation it selfe was not a slight matter and then this, that they stood more upon those observations of their owne then they did on the Commandements of God. 1. That first offence Christ doeth not presently reproove them for saying it was a frivolous and superfluous, thing, lest they should have been inflamed.

Another cause for which he despised these washings was their superstition. The Pharises had put in the sayd washings, not for any naturall and civill decentie or cleanelinesse, but as perteining to religion, who so did contemne thē were judged to offend against Gods worship, and who so did observe them seemed cheifly to regard, Gods worship in them. But this was in no wise lawfull for them to doe who were so streightly charged of God, Deut. 4. that they should add nothing. For this Christ rejected these washings as superstitious, which reason Mat. 15. ch. intimates when he sayth: Every plant which my heavēly Father hath not planted, shall be rooted out. And Marc. ch. 7. In vaine do they worship me teaching the Doctrines, and præceps of men, &c. Such things as men sett up of themselves against any Commandement of God.

Plurima nova introduxerant sacerdotes, quamvis Moses, magno cum terrore, communitus fuerat, ne quid adderent, ex quibus illa fuere de lotionibus. Duplex fuit culpa. Nam & innovatio ipsa non parvum erat crimen, & quia illas observationes magis curabant, quam mandata Dei. Crimen illud prius non statim arguit Christus, non frivolum id esse, atque superfluum, dicit, ne inflammarentur.

Tolet. upon Luc. 11. annot. 84. Altera causa, propter quam has lotiones provit, fuit illorum superstitio. Pharisei induxerant has lotiones, non ob civilē quandam & naturalem decentiam, & mundiciem, sed quasi ad religionem pertinentes, ut qui contemnerent, contra Dei cultum agere censerentur, qui vero servarent, Deum in eis colere viderentur. Hoc autem eis non licebat, quibus prohibitū erat à Deo, Deut. 4. ne quid adderent. Ob id, quasi superstitiosas lotiones hujusmodi Christus rejecit. Quam causam indicat Matheus, cap. 15. Omnis plantatio quam non plantavit Pater meus, eradicabitur. Similiter Marcus cap. 7. in vanum me colunt, docentes doctrinas & præcepta hominum, &c. Qua propria inventione constituunt, contra Dei mandatum.

In Mat.15.Marc.7.the Commandments of men do meane ſuch Commandments which conduce nothing at all to piety, as thoſe Superfluous waſhings.

Eſtius in Tit 2.14 Mandata hominum ad pietatem nihil conducentia intelliguntur Mat.15 & Mar: 7. in locis multis ſupervacuis.

5, In the fift place, another reaſon (or charge) was brought out of Mr.Hy. his papers, that *the Ceremonies impoſed, are (for their uſe and practiſe) preferred before principall parts of Gods worſhip: becauſe this is the Prelats Canons: wear a Surplice, or preache not: Croſſe, or baptize not.* This the Def. accuſed of *dull Sophiſtrie:* becauſe by this meanes, onely an *orderly diſcreete preacher* is preferred before one that is *factious and exorbitant.* Of this baſe *Bonnerly* ſpeache, the Repl. ſhewed his juſt deteſtation. For which he is cenſured by the Rejoynder *of caſting it out of the mouth of his ſtomacke, of malice, intemperat railings, and a furious ſpirit.* All which I leave to the readers judgement. Onely this I obſerve, that he would excuſe all or moſt of the Prelats, from *willing* ſilencing any able and godly miniſters for omiſſion of our Cerremonies, and doeth abſolutely denie, that the Def. ever ſilenced any Miniſter (willingly or unwillingly (for *onely omiſsion* of Ceremonies. Concerning which termes *(willingly, and onely omiſsion)* ſome light of explication were needfull. For *onely omiſsion* of Croſſe, or Surplice, by overſight, or other accident, the Pope himſelf will not ſilence a Preiſt, as all Popiſh Divines tell us, in affirming that to be no mortall ſinne. And how thoſe which make Canons for ſilencing upon *purpoſed continued* omiſſion, and execute the ſame partly by themſelves, and partly by their inſtruments, can be ſayd to doe it

unwil-

unwillingly, this requireth interpretation, which will certainly be found tardy. For clearing of this charge, from the imputation of *dull Sophiſtrie*, the Repl. firſt propounded it in this manner: an able godly Miniſter without the uſe of theſe Ceremonies, is not ſuffered in the Miniſterie, whereas an unable & ungodly one, with the uſe of them, is ſuffered: therfore they are præferred before maine thinges: Vpon this, the Rejoynder 1. obſerveth, that from hence doeth not follow that concluſion: *therfore our Ceremonies are made parts of Gods worſhip.* As if this concluſion were once named by Mr. Hy. or by the Def. in this charge.

If he will make it ſuppoſed, he muſt ſhew us Mr. Hy. his concealed papers for the proof of that ſuppoſition. He addeth 2. that *all Prelats are to be charged with this practiſe: and that they have no ſuche power for depriving of bad, as they have for depriving of good Miniſters.* To which I anſwer, the queſtion is not here of *all*, but of that which ſtandeth by our Canons, and Canonicall practiſe. Yet neyther any authors, nor any defenders of the Canons, can be excuſed from partaking in this practiſe, no not the Rejoynder himſelf. And as for thoſe Prælats, which have great power to doe evill, and litle, or none, to doe good (or which is all one, power effectually to hinder good, and not evill) they have a very dangerous ſtanding, dangerous (I ſay) as well for others, as for their owne ſelves. Yet, when our Prelates procured that authoritie of doing evill, they might as eaſily, and more lawfully have procured the other, of doeing good: not to ſay, that none of them doe ſo muche

muche for reforming or removing of bad Miniſters, as is in their power to doe, eyther by themſelves, or by other meanes. Nay is it not knowen, how ſuche kinde of eatle are not onely borne with, but borne up by the Prelates in bad cauſes?

Eſtius in 1. 1. Mat. hominum pietatem conducentia intelligunt. Mat. 15. & Mar: 7. 9. Dionibus traditis ſuperu.

The third Rej. is of a *calumniation*, becauſe *ſome inconformable Miniſters are ſuffered, and ſome unable, and ungodly deprived.* But 1. this calumniation concerning *ſome* inconformable ſuffered for a time, extraordinalie, beſides, nay againſt Canonicall order. 2. He can ſcarce name one, that he hath knowen deprived for that he was *unable*. 3. The Turkes and Infidels would caſhier their Preiſts for *ſome* ungodlineſſe. What a poor rejoinder is this?

A fourth conſideration is, *that a farre leſſe offence defended*, is more puniſhable then a greater confeſſed, and that certayn evills, in themſelves leſſer, *may* doe more hurt, then others in themſelves *greater*. Whiche conſideratiō, if it be applied to the purpoſe, will appear in the proper colours: If a Miniſter confeſſe himſelf *unable* and *ungodly*, he is not ſo punniſhable, as he that defendeth the Ceremonies are not to be uſed. The refuſing of our controverted Ceremonies, may doe more hurt, then an unable and ungodly generation of Miniſters conforming. In that which is further added, under the title of *laſtly* I finde nothing but words & aſſertions, without backing reaſons. *Valeant igitur, quantum valere poſſunt.*

The ſame charge was (in the ſecond place) thus framed, by the Repl. Though ther cannot be found able

and

and diſcreet conformable Miniſters, enough to ſupplie all the Pariſhes of England, yet many of godly men are ſhut out of the Miniſterie for unconformitie. Therfore Conformitie is præferred before the maine dueties of Gods worſhip. Heer the Rej. having litle to ſay, ſetteth notwithſtanding two colours on the matter. 1. That the conſequence is not ſimplie true, but onely that *they conceive* the non-conformitie may, by conſequence, be a greater hurt, then an able and godly Miniſtrie, in ſuche places, as want it, would recompence. As if this crying ſinne were onely *their conceyt*, not their practiſe, or that their conceits could make this ſinne no ſinne! or that the ſalvation of many thouſandes of ſoules, could not recompence the hurt that would come upon the refuſing of human Ceremonies? What is this other then daubing rotten walls with untempered morter.

His ſecond colour is, that *non-conformitans are no leſſe blameable, whoe had rather have no worſhip, then conformitie.* Whiche is as muche as if he ſhould ſay, that whoſoever will not ſinne for Gods glorie, doeth as muche offend, as he that will not ſuffer God to be glorified by thoſe which will not to that ende be content to ſinne againſt his conſcience.

Becauſe this reaſon was accuſed of dulleneſſe, it was noted (by the way) that every *Plowman*, being a good Chriſtian, did uſually make it in this blunt manner, againſt the Prælats proceedinges, and that the Rej. (being, as it ſeemeth firſt brought up amonge ſuche plaine people) had from his childhood tooke it to be unanſwerable. Heerupon, the Rej. 1. anſwereth the

blunt argument, with this ſharpneſſe : *It is like as if one ſhould ſay, that God, admitting no man to the Prieſthood with bodily blemiſh, did therfore præferre bodily perfection before ſpirituall.* Wherin, he deceyveth himſelf, & others muche, whether he reſpecteth the firſt explication of this reaſon, or the ſecond. For according to the firſt, it muſt be affirmed, that God would ſuffer men blemiſhed in their bodies, to be prieſts, though they had no ſpirituall fitneſſe for that office. And according to the ſecond, he ſhould have ſayd, that God having otherwiſe to furniſh the Prieſthood, according to a ſuperior law, which he might not of his will diſpence with, did notwithſtanding exclude ſome of thoſe which that law did allow. But both theſe aſſertions are too abſurde for the Rejoynder to owne.

His ſecond note is of *Plowmen, and Children*, that they are not the beſt *Logicians*. Whiche though it be true, yet is nothing to the purpoſe: becauſe many Plowmen have good naturall logicke, to reaſon withall. Otherwiſe they did very inconſideratly, whoe vented ſo good reaſons under the title of the prayer, and complaint of the Ploughman, as in Mr. Foxe is to be ſeen, Edw. 3. amonge which reaſons (a remarkable thinge) this very ſlighted argument is one. For ſo are the wordes: *O Lord, for breakiug of thy law, the Prælats will ſet men penance, or pardon them, and maintayne them, as oft as they trepaſſe. But Lord, if a man once break their laws, or ſpeak againſt them he may doe penance but once, and after be burnt.*

The ſumme of which, Mr. Foxe, in the margent, thus gathereth : *The breaking of the Popes law is more puniſhed, then*

then the breaking of Gods law. And as for *children*, I am perſwaded, that D. B. himſelf, had ſome trueths ſo evident unto him, that by no contrarie ſhew of logick they could ever be wrunge out of him. Sure I am that Timothie, knowing the Scriptures from a childe, had many ſuche.

Neyther was ther mention made eyther of *plowmen or children*, But onely to ſhew the evidence of this trueth, not the logicall Demonſtration of it.

That which was added, by way of limitation, to the name of a *plowman*, namely, that it was underſtood of ſuche a plowman, as is alſo *a good Chriſtian*, is very bitterly, and yet as very unreaſonablie carped at by the Rejoynder as *ſavouring ſtrongly of that ſpirit of Separation, which hath been hunted after in the chaſe of inconformitie. For (ſayth the Rejoynder if any will beleive all his conceytes) this ſhewes, that with theſe men the adverſaries of Ceremonies and Biſhops are the onely good Chriſtians.*

Which is a ſtrange ſtreine, to come from D. B. who both hath been an unconformiſt, and ſince he hath changed that title, cannot but know, that ſundrie unconformiſts have caried themſelves towardes himſelf, in all reſpects, as toward a good Chriſtian. And what *ſtronge ſavour* is in this: *every plowman that is a good Chriſtian doeth unſually make this Argument.* Doeth he imagine, that onely thoſe plowmen, that are profeſſed adverſaries to Ceremonies and Biſhops, doe make it? Nay he knoweth, that many, and many of thoſe that could otherwiſe well digeſt both, yet doe apprehend this courſe of Biſhops ſilencing Miniſters for ſuche Ce-

remonies is ungodly, and Antichriſtian. If he did not know ſo muche, yet he cannot be ignorant, that the word here interpoſed by the Repl. for limitation, *uſually*, doeth except ſome more ignorant, or leſſe attentive good Chriſtians. And I doubt not, but the Rejoynder will affirme, that every good conforming Miniſter in England, doth *uſually* account them for ſciſmatickes that condemne the Ceremonies: yet I would not thence conclude, that with him, thoſe of that judgement are the *onely* good Miniſters. For ther is as muche ſinne againſt charitie, in raſh accuſing others of uncharitableneſſe, as ther is in being uncharitable: of which fault, the Rejoynder can never clear this affected paſſage, which he in oppoſition let fall from him.

For overthrow of the former reaſon, an inſtance was brought in by the Def. taken from a Chancelor, who may (ſayth he) put out of Commiſſion him that refuſed to ſit in the place appointed, without præferring that place to the Kings ſervice. To this the Repl. answered, that no wiſe Chancelour, would, for his owne pleaſure, or for the circumſtance of a place eaſily change, or put out of Commiſſiō a grave wiſe mā, whē another like unto him cānot be found. Theſe laſt words *another like unto him cannot be found*, are cached up by the Rejoynder and under the ſhew or ſound of them, the Inconformiſts are by him toſſed (as it were) in a blancket, as *being of a high ſtraine, beyond all other men, in their owne perſuaſion etc.* But he might have conſidered (if ſiniſter affection had not hidden it from him) that the caſe immediatly goeing before this anſwer,

was

was of ſhutting out able godly Miniſters for inconformitie, when *ther cannot be found able and fit conformable Miniſters enough.* Wherupon is inferred, that the compariſon of the L. Chancelour will not help the Def. *in this caſe.*

Now what kinde of ſtraine is this then in the Rejoynder to conceal the *caſe*, and ſtretche the wordes as it were with his teeth, unto ſuche a ſtrange odious meaning of ſo witleſſe a bragge. Yet if ther had been no ſuche dependance of theſe wordes upon that *caſe*, they might be well defended, as underſtood of an abſolute compariſon (eyther for abilitie, or pietie) but in relation to this or that people; from whome ſuche Miniſters are ſometime plucked away by violence, whoſe like, in regard of that people (which have been muche edified by them, and more inwardly knowen, and alſo (upon good ground) affected unto them, then they can ſuddainly unto any other) cannot be found.

Otherwiſe, D. Burges, in his Apologie (towards the concluſion) would not have alleged againſt the ſilencing of himſelf, and others like him, that thoſe (at the leaſt) ſhould ſucceed thē, which were not ſo wel acquainted with the condition of their ſheep. It might be alſo added, that though another like might be founde, yet it is not in the power of that L. Chancelour, or the Biſhop to finde, bringe, & place him in the ſame Commiſſion, becauſe (for the ſucceſſion) he muſt depende upon the Patrons pleaſure, not limited to another like the predeceſſor.

But that this wreſting of the Replyer his words, was affected (in ſome ſort againſt conſcience) it may appear by this, that no man will ſurmize, the *Repl.* to thinke, that to no unconformable Miniſter a Peer may be founde: becauſe it is to be ſuppoſed (at the leaſt) that another unconformable one may not onely be equall, but alſo ſuperior unto him in all abſolute perfection.

It was alſo obſerved, for anſwer to this inſtance of a L. Chancelour, that about the circumſtance of place, for Commiſſioners to meet in, ther can be no *Conſcience* pretended, wheras in our Ceremonies, ſolemne oathes are offered, that no thing but conſcience doeth keep us from them. The Rejoynder 1. oppoſeth, that this unlikeneſſe maketh nothing to the queſtion. And yet it ſheweth, that a Chancelour may in civill matters, where no conſcience can be pretended, take more upon him without preferring, or comparing the matters, then a Biſhop can, where Conſciẽce evidently withſtandeth: becauſe Cõſciẽce is not to be vexed, except the matter be ſo great, that (in reſpect of Gods glorie) it cannot be neglected. He 2. oppoſeth, that many more of the Conformitans, are ready to take it *ſo* upon their oath, that nothing but conſcience makes them conforme. To which I ſay 1. that he who was immediatly before, ſo curious in houlding to the queſtion, ſhould not preſently have digreſſed from it: as the *Rejoynder* here doeth, in turning the compariſon, which was made betwixt a L. Chancelour and a Biſhop, in reſpect of a conceyted Commiſſioner, and a conſcionable Miniſter

about

about preferring one thing before another, into a new compariſon, betwixt the conſciences of Conformitants, & of thoſe which refuſe to conforme. 2. Of that *ſo*, if the ſame meaning be kept on both ſides, I muche doubt.

For our Conſcience is, that in no place, nor upon an y mans commande, we may conforme: and theirs is, that upon great urgent extremities, they may ſome time, and in ſome place conforme. I am perſwaded, that if it had been free in England to uſe theſe Ceremonies, or not to uſe them, D. B. himſelf hath no conſcience, that would ever have made him conforme.

After this, the Repl. added ſomething, about the Def. his Pontificall termes, *factious and exorbitant men*, oppoſed to *orderly and diſcreet Preachers*. As 1. that the Def. himſelf in his conſcience will not ſay, that Mr. Midſley of Ratſdale, and others like him, were factious and exorbitant men. 2. That this is the language of that evill ſervant, who beat his fellow-ſervants, better then himſelf: Mat. 24. 49. 3. That all thoſe who are placed in the roome of ſilenced Miniſters, are not orderly and diſcreet Preachers. 4. That faction and exorbitancie may better be charged upon the Prelats, for breaking many ſubſtantiall, ancient, wholſome Canons, then upon us, for breaking a Ceremonious Canon. Now (ſetting aſide the Rejoynder his wandring wordes, with the hony and gall of them) ſee what he bringeth to the purpoſe. 1. The firſt he granteth to be true. But denieth that the Def. meant ſo generally. And yet the Def. his words are: *Whoe ſeeth not, that to deprive*

men

men of their Miniſterie for not uſing of the Ceremonies (*for that was objected*) is to *preferre an orderly and diſcreet Preacher, before one that is factious and exorbitant.* If this be not generally ſpoken, let any reaſonable ear diſcerne.

2. The ſecond he doeth not abſolutely gain-ſay but caſteth the like, or rather a farre greater fault in our faces: that wee (forſooth) doe *condemne to the pit of darkneſſe. Biſhops, Conformitants, and in a manner all that are not of our partie.* Whiche is ſo manifeſt a ſlander, that the evill ſervant ſpoken of Matth. 24. 49. could hardly vent one more ſhameleſſe.

3. The third he confeſſeth: But would make it impertinent, though it clean overthroweth the Def. his generall aſſertion, before expreſſed. He addeth alſo certayn frothy wordes, conteyning litle elſe, beſide manifeſt ſlanders, which if he were put to ſuche an oath, as they call *juramentum calumniæ*, he would not owne.

4. The Prelats willfull, and continuall breaking of many, ſubſtantiall, & wholſome Canons, is not denied by the Rej. but yet to ſave their credit, he addeth, that all ſuche Canons doe not binde every *particular Churche, but her owne.* In which wordes there is neyther rime, nor reaſon. The Canons objected, may be ſeen in Maſter Parker, part. 2. c. 9. ſect. 4. to be Canons of our owne Churche. What then hath the Rejoynder ſayd to the purpoſe? His other ſtuffe hath been ſundrie times examined, and found nothing worthe.

5. All theſe conſidered, it will appear, that the Rej. had more will, then power, to maintayne, that the ſilencing of

of Preachers for our Ceremonies, is the *præferring of orderly diſcreet Preachers, before thoſe that are factious and exorbitant.*

6. After all this, out of Mr. Hy. his papiers, it pleaſed the Def. to bring in ſome peices out of the Abrigement: which for ſubſtance are ſuche as diverſe times have been handled before: and therfor need not muche labor in this place.

The firſt is, that *many people in our land, are knowen to hold the Sacraments not rightly and ſufficiently adminiſtred or receyved without them.* For the force of ſuche an opinion in the multitude, many teſtimonies are alledged in the Abrigement, and applied unto this aſſertion, not in deed to prove the ſame ſimplie, but to ſhew what is the conſequence of it. All theſe the Def. left out, and the *Rej.* had no minde to take them in, but choſe rather to reſt in this: they are no proofs of the aſſumption. It was added by the Repl. the opinion even of a few, may make ſome action unlawfull, which the opinion of many other cannot make lawfull. 1. Cot. 10. 28. To avoyd this, the Rejoynder had nothing materiall to ſay, before he had changed *unlawfull* into *ſimplie* unlawfull.

The juſt number of thoſe that are ſo minded, cannot be proved, or diſproved, without numbering and examining all the people. It was not therfore any meaning of thoſe that gave the rule to reckon by the poul, as the Def. and *Rejoynder* would have us.

Neyther is this obſervation brought in to prove *impoſing* and *obſerving*, conjunctly, as they would bear the

reader in hād, but only for the *obſerving*, other prooſes being added for the *impoſing*. Yet it was obſerved by the Repl. that while *actions of this kinde are ſuperſtitiouſly obſerved, they that ſtill impoſe them in thoſe places where they are ſo obſerved, may truely be interpreted ſo to impoſe them.* To which the Rejoynder giveth no other proper anſwer, but onely leaving out the pith of that aſſertion, *may be truly ſo interpreted*, ſubſtituteth another; of *a purpoſed ende*: and then miſinterpreteth *actions of this kinde*, as if they were meant of the ſpeciall *kinde of thinges*, and not of unneceſſarie actions known to be ſuperſtitiouſly abuſed.

It was alſo noted as ridiculous in the Def. that *thoſe people which thinke that Sacraments are not rightly adminiſtred, or receyved without the Ceremonies, are brought into that conceyt by our condemning of the ſayd Ceremonies.* The Rejoynder anſwereth, that this condemning of them, muſt needs make ſome thinke that they are impoſed as parts of religion, and ſo occaſion the ſimple to think that *we* eſteem them ſo.

In which anſwer, beſide that I know not who are meant by *we*, and that an *occaſion* of the ſecond or third hand, is made a cauſe, ther is no mention made of *right or unright Sacraments.*

For leſſening of the number of thoſe which ſo eſteeme of our Ceremonies, the Papiſts are firſt removed, as having no *great conceyt* of them. Which I leave to experience. Onely becauſe the Rejoynder requireth teſtimonie, I can informe him, that Gretſer, Apol. pro Greg. 7. p. 8. hath theſe words: *A Lutheran, preaching in*

certeine

erteine garments like the Ape of the preiſts, celebrates a German Maſſe. And the Rejoynder himſelf confeſſeth in the next wordes, they have a *better conceyt* of them, then of the contrarie, and that ſuche as hath been held *likely to draw them to our ſervice*, and that they have *a great diſaffection* to thoſe that will not tollerat the reſemblance of their religious Ceremonies. Adde further, that after B. Babington, and B. Andreos, D. Morton himſelf, in the laſt words of his Proteſtants Appeal, hath confirmed the rumor, that Pope *Paulus quartus*, did offer to confirme our wholle *Service and Liturgie*. The Papiſts therfore have no cauſe whie they ſhould not have a good conceyt of our Ceremonies, wh ichof all the Service come neereſt to, and make moſt for them.

Prædicant Lutheranus ut Sacerdotum ſimius, veſtibus certis indutus, Miſſam Germanicam celebrat.

As for the reſt, that ſo conceyt of the Ceremonies, which are not of *your diſciplining*, ſayth the Rejoynder) and yet are conformable they are *not many*. As if thoſe of our diſciplinating, were ſo conceyted, or thoſe of Wales, Non-reſidents, and dumb-reſidents forlorne charges, who are not diſciplined by us, were eyther few or of reformed judgement. Surely D. B. is not like himſelf, when he upon ingagement defendeth that which cannot be defended.

7. The ſecond thing brought out of the abridgement, is about the puniſhment inflicted for omiſſion of our Ceremonies, greater then for breaking of Gods law, in perjurie and adulterie. Now this hath formerly been handled. In this place therfore, it ſhall ſuffize, to ſet a few notes, upon the Rej. his anſwers. 1. He di-

ſtinguiſheth betwixt *puniſhing, and puniſhing as a ſinne.* As if puniſhment in the internall nature of it, were not *of ſinne*! 2. He diſtinguiſheth betwixt internall peace of the Churche, conſiſting more in obſervance of Gods commandements, and *the peace of her externall pollicie, impeached by the neglect of her conſtitutions.* Wheras he ſhould have made the diſtinction betwixt one *conſiſting*, & another, or betwixt one *impeaching*, & another.

And yet both the *conſiſting and impeaching* of the Churches peace, doeth principally depend on the keeping of Gods commandements: which is all the *Repl.* affirmed. 3. He diſtinguiſheth betwixt *an offence every way leſſe, and in it owne nature leſſe*, whenas the queſtion is not, whether the neglect of our Ceremonies, be not onely in it owne nature a leſſe offence, but alſo in all the circumſtances of it. The Def. and Rejoynder themſelves confeſſe, that this neglect, in the nature of it, is no offence at all. 4. Becauſe ſuche anſwers were termed *Sophiſticall* evaſions, the Rejoynder twice crieth out of *rayling*: forgetting (without doubt) how often he had abuſed the ſame terme againſt the Repl. and that in the next former ſection, he had mainteyned the Def. his accuſing a plain popular argument, not onely of Sophiſtrie, but even of *dull Sophiſtrie.* For the Rejoynder certainly will not confeſſe himſelf *a rayler.* The reſt is not worth repeating, that paper ſhould be twice blotted with it.

Againſt the Def. his diſtinction, betwixt *omiſsion, and contempt*, the *Replie* was 1. that mere omiſſion hath been puniſhed with ſuſpenſion. Of which the Rejoynder

joynder requireth a *continued inſtance.* To which I anſwer, that one inſtance may be given in Ipſwiche, where D. B. was Preacher. For moſt of the Miniſters were ſuſpended upon the complaint of one *Web*, who profeſſed, that he would not put on the Surplice except others did. D. B. may inquire eaſily if it was not ſo. As for *continuance,* it maketh not to the purpoſe, except all malefactors be not onely put in priſon, but alſo continued in the ſame, above the Iudges pleaſure.

The *Repl.* for affirming, that puniſhments for mere omiſſion, are provided for by Canon, is accuſed by the Rejoynder of an *untrueth in print.*

Yet the Rejoynder cannot be ignorant (beſide other examples) that every man not kneeling, is to be denied the Sacrament, and that the Miniſter adminiſtring to ſuche, is by the Canon, to be ſuſpended.

So that this *was trueth in print,* ever ſince the Canons were in print: except ſuſpenſion from the Sacrament, & from the Miniſterie be in his account no puniſhment.

8. The laſt thing noted out of the Abridgement is, that non-Cōformitants are accounted *Sciſmatikes, Puritanes*, and excommunicates, *ipſo facto, without appeal:* which is without example. The Rejoynder here 1. denieth that flatly, without more words, which is plainly cited out of the 6. Canon, let the Canon therfore be looked upon, and that is enough. 2. He ſayth that the ould *anathema ſit* was as muche as to excommunicate *ipſo facto.*

And yet King Iames himſelf, in his anſwer to Perone, doeth ſhew, that the olde *anathema ſit,*

was onely a declaring who ought to be excommunicated, and not an excommunication *de facto*. 3. He ſayth for *Appeal*, that none is admitted, from the higheſt Court, ſuche as the Convocation is. As if eyther the Convocation were the higheſt court, or any court at all, for ought that I ever heard of the *Court of Convocation*, as I have of *a Court of Parliament*, or as if ſo muche libertie were left unto a poor Miniſter, now ſtanding at the Biſhops barre, as to appeal to the next Convocation. The Rejoynder ſurely did not well conſider what he ſpake.

4. Wheras the Def. granted, that we have reaſon perhaps to wiſh, that ſome poenalties were releaſed, the Rejoynder interpreteth this reaſon to be ſuche *as all men that feel the ſmart of puniſhment* (for whatſoever offence) *may have*. Which is nothing elſe, but to looke on, with laughter, at all the greivous thinges which any Miniſters have ſuffered, for this cauſe. And yet every foot the Rejoynder putteth on another perſon, and (as I am perſwaded) hath another heart.

After this, the Rejoynder commeth to the ſlanders of *Puritamiſme, and Schiſme*. And as for *Puritaniſme*, he ſayth the Def. *ſtided by it, as a terme not impoſed upon us by him*. As if we may not complaine of, or inferre a conſequence, from any terme, except it be impoſed upon us by *D. Morton, or D. Burgeſſe* or at the leaſt, they were not bound to anſwer for any termes, except ſuche as they themſelves have impoſed!

For Sciſme, and Separation, after ſome ſparkeling wordes of *raſh-blaſphemous, and firie Sirs*, he telleth us 1.

1. *that*

(*1. that nothing may be eſtabliſhed in the Churche, which God hath not commanded in his Word, 2. that all formes of worſhip and all mere Eccleſiaſticall rites, not præſcribed, are will-worſhip. 3. That the calling of our Biſhops, and conſequently of our Miniſters, is Antichriſtian. 4. That our Ceremonies are idolatrous,*) are the firſt principles of Separation. Now if it would pleaſe the Rejoynder eyther to declare what is *Separation*, or what is a *principle*, this queſtion would be eaſilie decided. In the mean time, I anſwer. *1.* the firſt principle is from Moſes, if it be underſtood, as we mean it: *thou ſhalt not adde any thing therto.* 2. The ſecond confounding *mere rites*, with formes of worſhip, is not ours, but onely by the Rej. his fiction. 3. The third ſuppoſeth, that which we utterly denie, that the calling of our Miniſters doeth eſſentially depende upon the Biſhops calling. 4. The fourth is made ſciſmaticall, by a ſciſmaticall conceyt of the Rej. namely, that every Church is to be utterly condemned, and ſo ſeparated from, that hath any thinge in it, by participation idolatrous. His *ever being of this opinion*, may be anſwered in that faſhion which he anſwereth the like phraze withall, pag. 216. *He hath not ever been the beſt Logician.* His profeſſion, of ſeparating (*this day, ere he ſleep*) if he did beleeve theſe principles, is nothing elſe but a rhethoricall flouriſh, which he would twice recall, before he would ſeparate from thoſe that bowe to *Altars*, or even thoſe which worſhip an *ubiquitarie bodie*, in the Lords ſupper, though theſe are more palpablie idolatrous (in his conſcience) then the Ceremonies queſtioned are in ours.

As

As for the addition, with a *yea*, that *Mr. Bradſhaws very arguments are pretented for Separtion ſo as they cannot be denied with any forehead, etc.* It is not worth a refutation: becauſe Mr. Bradſhaw himſelf (in a booke intituled, *the unreaſonableneſſe of the Separation*) hath ſufficiently ſhewed how unreaſonably they are pretended, and abuſed. If the Rejoynder hath any thing to rejoigne therto, I would willingly ſee with what *fore-head* he can doe it.

The other talke of this ſection, as alſo the *recounting* of a confutation in the 15. ſection, I leave to be *counted* as it deſerveth, by him that will compare what hath been ſayd, with the wordy rejoynder to it, ſo vainely oppoſed, and ſo often repeated.

Only (in few wordes) let it be noted 1. how in the 15. ſection, he ſlighteth the ſentence of D. Covell as not worth any anſwer, who confuted his *Apologie*, and in that writing (at the leaſt) was a kinde of publick wrighter, having had as muche approbation, as this *Rejoynder* hath for his rejoynder as appeareth out of the Rejoynder his Præface pag. 18. namely of the then L.A. D. *Bancroft*, etc. 2. How he maketh the *impoſers* ſentence, to be an adequate rule of *obſervance*, *de facto*. 3. How he denieth ſome divine worſhip onely to be *unholy in the kinde*: as if ſome ſingular true divine worſhip may be *unholy*. 4. What a wilde conſequence he buildeth upon: *if the croſſe be no part of the Sacrament, then it is no part of worſhip: becauſe it may not (in the Repl. his opinion) be a part.* 5. How unreaſonablie he defendeth this conſequence: *our Ceremonies are changeable, and therfore not eſſentiall*

worſhip

worſhip; when yet he confeſſeth the Popiſh Ceremonies to be changeable, and yet eſſentiall worſhip. 6. What *ſcience* ther is, for a Rejoynder upon ſuche groundes to charge the Repl. for violating his conſcience?

CHAP. 3.

The third Argument, taken from the ſignificant nature of our Ceremonies.

SECT. 1. *and* 2.

Concerning certayn miſcelaneall notions and teſtimonies againſt humane relegious ſignificant Ceremonies.

1. THis Argumennt pleadeth, that no humane Ceremonies, appropriated to Gods ſervice, ordeyned, or inſtituted, to teache any ſpirituall dutie, by miſticall ſignification, are lawfull. About this the Rejoynder threateneth *blowes*. But we have had now ſuche experience of his forceleſſe indevours in other Arguments, that the fear of his blowes is paſt.

2. The firſt proof of our propoſition was taken from the ſecond Commandement: which the Def.

omitted in this place, and the Rejoynder will not have any man to take exception againſt the ſayd, omiſſion: but with what reaſon, let his reader judge.

3. A ſecond proof was, that Chriſt is the onely teacher of his Churche, and appointer of all meanes wherby we ſhould be taught and admoniſhed of any holy duty, and all Chriſts doctrine, with the meanes therof, is perfectly conteyned in the holy Scripture. Here (ſayth the Rejoynder) *the Def. forgot to tell, how abſurd this collection is, Chriſt is the onely authentique teacher of his Churche etc. therfore ther may be no meanes of teaching or admoniſhing unto duties, but ſuche as be ordeyned as neceſſarie.* As if it were ſufficient for the Def. or Rejoynder to *tell us* any thing as they pleaſe, how litle ever it be to the purpoſe.

He maketh ſhew of a diſtinction, betwixt an *authentique* teacher, and another, *what doe you call him?* to which we cannot ſay muche untill he remember to tell us the name, ſtyle, and office of that other *by-teacher!*

Onely this, by the way, I would learne: how we can acknowlege and receyve any meanes of religious teaching with faith, except it appear to be appointed by an *authentique* teacher and lawgiver? And how our Prelates in oppointing meanes of ſpirituall teaching which Chriſt appointed not, can be accounted (therin) Miniſteriall teachers under him as their and our onely authentique teacher? As alſo, if Chriſt be our Authentique Teacher in all good that we learne about religion, who taught our Prelates ſuche good manners, as to

put

put *feſcues*, of their owne making, into his hand, and ſo appoint him after what manner, and by what meanes he ſhall teache us? P. Mart. (in Reg. 8. thus diſputeth. *For as much as God is moſt wiſe he needs not our deviſe for inſtrumẽts to ſtirre up faith in us which alſo no tradeſman in his kind would indure, but would chuſe to himſelfe at his owne pleaſure what he ſhould think moſt fitt.* Nay I would be reſolved of this doubt: whether this be not a doctrine religious in England: *The ſigne of the croſſe doeth ſignifie unto us that we ſhould not be aſhamed of Chriſt crucified etc.* If it be (as no Conformiſt can denie) then I would know: whether and where Chriſt, our onely Authentique teacher, doeth teache this doctrine? or if our Prelates may bringe in a new doctrine into the Churche, and cauſe Miniſters to preache it? He leaveth out of our proof, that *Chriſt is the onely appointer of meanes*, as alſo that thoſe meanes are limited to admonition of *a holy dutie*: and in ſtead of our concluſion, he bringeth in another, of *ordeyning as neceſſarie.*

Cum Deus ſit ſapientiſſimus, non opus habet ut noſtro cogitatu, illi paremus inſtrumenta (ad fidem in nobis excitandam) quod etiam quiſquam Artifex in ſua facultate minime ferret, ſi ipſemet velles ſuo arbitratu, ſibi deligere.

The ſupport alſo of our collection he omitteth: *to acknowlege any other meanes of teaching and admoniſhing us of our dutie, then ſuche as Chriſt hath appointed, is to receyve another teacher into the Churche, beſide him, and to confeſſe ſome imperfection in the meanes by him ordeyned.* Yet in the middeſt of this ſhufling, and cutting, he telleth us, that our *collection* is *abſurd.* His reaſon is not by manifeſting the fault of our conſequence, but onely by objecting ſome inſtances, and thoſe alſo nothing to purpoſe. *Then* (ſayth he) *it ſhould not be lawfull to uſe any helpe of Art Memorative, nor to ſet up a gybbett,*

or a trayters head on a pole, to give men warning againſt murder, or treaſon. Had he ſo ſoon forgotten, that the queſtion is of *Ceremonies, appropriated to Gods ſervice, teaching by ordination, or inſtitution?* If he had not, what did he mean, to inſtance in thinges that were never called *Ceremonies* (before this *Rejoynder* made all things in the world, in ſome reſpect, Ceremonies, by his wilde definition of a Ceremonie,) thinges that have no uſe in Gods ſervice, muche leſſe *appropriated* therto, thinges not teaching by vertue of any *ordination*, or inſtitution, but onely by their naturall relation, nay things not teaching at all any ſpirituall dutie directly, and immedialtly? *Characters* and ſuche like helps of memorie, doe no otherwiſe teache trueh, then error, and hæreſies no more ſpirituall duties, then carnall luſts, as experice doeth teache. One of the ancientes, and learnedeſt Schoolmē of our Countrie (Alex. Alēſis, p.4.q.1.m.1.) teacheth us, that *Letters that ſignifie ſacred ſentences do not ſignifie them as they are ſacred, but as they are things.* And if it be lawfull to inſtitute ſignificant Ceremonies, for all things, that we may note in characters, for memorie ſake thē certainly our Convocation may inſtitute Ceremonies properly Sacramentall, even ſuche as doe ſignifie and ſeale the Covenant of grace. For ther is no doubt, but that we may note in characters or writing all that belonge to that Covenant. *Gibbets, & traytors heads* (beſides the former exception out of Alex. Hales) are remembrances of death inflicted upon ſuche malefactors: but neyther to be appointed by any, without that authoritie, by which death is inflicted, nor in their uſe im-

Litera ſignificantes ſacra ſententias, non ſignificant eas in quantum ſacra ſunt, ſed in quantum ſunt res.

impoſed upon any, nor detetmined by inſtitution, to the teaching of any thing, which they would not otherwiſe teache, not yet ſuche remembrances as may be brought into Gods worſhip. Nay, from them ſome good Divines doe reaſon againſt images in Churches, and ſuche like ſignificant Ceremonies. D. Fulke againſt Sanders of images, hath theſe words: *Images (ſayth Sanders) are profitable: becauſe they bring us in remembrance of good thinges. I denie this argument: becauſe nothing is profitable in religion, but that which is inſtituted by God. For otherwiſe wee might bringe the gallows into the Churche, which bringeth us in remembrance of Gods juſtice.*

4. To paſſe by thoſe exceptions of the Repl. againſt the Def. which the Rej. calleth *wranglinges* (though they be defenſible enough) The firſt proof of our propoſition is taken from Mar. 7. and Matth. 15. where (as we allege) our Saviour by this argumēt (among others) condemneth the Iewiſh purifijnges, and juſtifieth himſelf, and his Diſciples, in refuſing that Ceremonie: becauſe (being the præcept of men) it was taught, and uſed, as a doctrine, by way of ſignificatiō to teache what inward puritie ſhould be in them, and how they ought to be clenſed from heathen pollutions. To this the Rej. (ſupplying againe that which the Def. had forgotten) anſwereth, that this reaſon (among others) of ſignification, is our *fiction*. Now (though theſe places of Scripture have formerly been handled, in the ſecond chapiter) let any man conſiderthis obſervation: wee finde in our Saviours anſwer, three reaſons of reprehending the Phariſies: 1. That their waſhing was præferred

before the Commandements of God. 2. That it was hypocriticall. 3. That it was a vaine worſhip, & therefore ſinne. If any ſay, it was not vayne, as ſignificant, wee replie, it could be no outward worſhip, but as religiouſly ſignificant. For waſhing, without ſignification had been meer civill. And Marc. 7. 4. The Phariſies are reproved, for meer *undertaking to obſerve* waſhinges, no mention being made of any other reaſon, but onely that *obſervance*, which muſt needes be underſtood of all obſervance, which was not civill, but (by inſtitution & intention) religious.

5. For this interpretation, and collation, many good Divines were cited as fathering the ſame. They are all abuſed, ſayth the *Rej.* Now of Chryſoſtome, enough hath been ſayd, in the former chapter. D. Whitakers his approbation of the ſame ſentence is ſhifted of, with *binding of conſcience*, and *holineſſe* placed in them. But theſe ſhiftes are ſufficiently diſcuſſed in the former part of this book. To the Confeſſion of Witenberge it is anſwered. *1 That it doeth not ſo muche as give anie glance at* Marc. 7. Which how true it is, may appear by theſe their wordes: *Nor is it lawfull to reſtore either the old rites of the law, or to deviſe new in their place to ſignify the trueth of the goſpel now come to light, as for example, to uſe banners and Croſſes to ſigne Chriſts victorie on the Croſſe: of which kind of idly deviſed repreſentions, is the whole furniture of Maſſe accoutrements, which they ſay doeth ſet forth the whole paſſion of Chriſt, and many ſuch like things. Of which ſacred ceremonies Chriſt preacheth out of Iſajah* 5 In vaine they worſhip

Non licet, vel veteres legis ritus reſtaurare, vel novos commiſci, ad adumbrandam veritatem Euangelicam jam patefactam: quales ſunt, uti vexillis, & crucibus, ad ſignificandam

worſhip me teaching for doctrines the preceps of men.

victoriam Chriſti per crucem: quod genus eſt univerſa panoplia veſtium miſſalium, quam aiunt adumbrare totum paſſionem Chriſti, & multa id genus alia. De hoc genere, Cæremoniarum & ſacrorum, Chriſtus ex Iſaia concionatur, fruſtra (inquiens) colunt me docentes doctrinas, præcepta hominum.

Whiche laſt wordes are (in every ſyllable of them) founde Marc. 7. 7. Is not this ſo muche as a glance at Marc. 7? Suerly heer the Rej. had more affection to his cauſe, then attentation to the place in quæſtion,

6. Of Calvin, ſee the former chapiter. Yet heer alſo let theſe words of his be remembred: *In theſe words it is evident, that all will worſhips are condemned. Chriſt pronounceth them erroneous, which for Doctrine obtrude mens præceps. Let this ſtand firme, all deviſed worſhips are moſt vaine before God.* Vnder whiche cenſure and ſentence, that he includeth ſuche ſignificant Ceremonies as ours are, it appeareth, as out of his condemning them in the Lutherans, againſt Weſtphalus, ſo out of his owne practiſe in Geneva and France, where all ſuche are aboliſhed: for he profeſſeth (*de neceſſ. ref. Eccl.*) *We have touched nothing no not with the leaſt finger to remove it except that which Chriſt accounts nothing, ſeing he pronounceth God is vainely worſhipt by humane traditions.*

Omnes τελετὰς damnari minime obſcurum eſt. Eos errare. Chriſtus pronunciat, qui loco doctrinæ obtrudunt hominum mandata, fixum illud maneat fictitios omnes cultus coram Deo vanos eſſe

Nil vel minimo digito attigimus. niſi quod pro nihilo Chriſtus ducit, cum fruſtra coli Deum humanis traditionibus pronunciat.

7. Virel (in Catechiſm. in præcep. 2.) extendeth the ſecond Commandement, unto the forbidding of *every humane religious likeneſſe.* The Rej. alſo confeſſeth, that the ſame Virel, there condēneth all *ſuperſtition*: to which he if he had added his definition of ſuperſtition, viz: that it is a *worſhiping of God by rites and Ceremonies deviſed of man*, all would have been plaine. Neyther is

it

it materiall, that Virel pointeth not to Marc. 7. (as the Rej, noteth) ſeing he groundeth his doctrine upon Matth. 15. 9. where the ſame words are found, which in Marc. 7. 7. are repeated. The Rej. therfore had no ſhew of reaſon to ſay, that Virel was *abuſed*, in that he was cited as interpreting Marke, becauſe (by his owne confeſſion) he doeth interpret the ſame wordes which are found in Marke.

8. Zepperus his teſtimonie (which was not his alone, but the common ſentence of diverſe Proteſtant Synodes, as appeareth out of his præface) is ſo full, that the Rejoynder in him forbare his common accuſation, that he was *abuſed*. His words are theſe, de Pol. Eccl. lib. 1. cap. 10. reg. 3. *Sith God is worſhipped in vaine by humane traditions Mat.* 15. 9. *Nor will be of any efficacie by ſuch things in the hearts of men, and being meere will-worſhips, Carrying but an opinion of wiſdome through which God will never ſtir up devotion, prayer, faith, and repentance in us &c. And againe. The ceremonies Cobled or botcht by men to the adminiſtration of the Sacraments are ſo many ſeminaries and nurſeries of errour, idolatrie and ſuperſtition, ſuch ceremonies are to be abolished Mat.* 15. *Marc.* 7. *Whence it is manifeſt that about Baptiſme oyle, ſalt, holy water, tapers, the ſigne of the croſſe &c. are to be abrogated.*

Tum Deus per humanas traditiones fruſtra colatur, Mat. 15. 9. perque illas in hominum cordibus efficax eſſe non velit, meras illas ἀθλοθρησκείας eſſe, opinionem tantum ſapientiæ habentes, per quas nullam animorum devotionem, fidem, invocationem, & pœnitentiam veram, in cordibus excitare velit. & reg. 4. Ceremonia ab hominibus adminiſtrationi Sacramentorum aſſuta, totidem ſunt varietum errorum, idololatriæ, & ſuperſtitionum ſeminaria & fomenta. Tales Ceremoniæ ſunt abolendæ Mat 15. 6. Mar. 7. 9. Hinc manifeſtum evadit, abroganda eſſe circa Baptiſmum, oleum, ſal, aquam luſtralem, cereos, characterem Crucis, etc.

If theſe words be not to the purpoſe, in the Rejoynder his owne conſcience, then I deſpaire of ſatiſfying him about any teſtimonie that maketh againſt that

tenet

tenet which he is reſolved to mainteyne (as they ſay) by hooke or crooke.

9. *D. Fulke (ſayth the Rejoynder did not thinke humane Ceremonies to be condemned for being ſignificant, when no religion, or ſervice of God is placed in them.* Which is as muche as if he had ſayd: D. F. did not think humane Ceremonies to be condemned for being ſignificant, when they are not ſignificant. For (as hath been ſhewed in the former part, all religious Ceremonies inſtituted, by their ſignification to raiſe up the heart unto the honoring of God, have ſome religion and ſervice of God placed in them. And that D. Fulke did mean by *placing of religion, or Gods ſervice* in them, the *uſing of them unto religious uſe*, it appeareth by a like place in Act. 17. ſect. 5. *Though it be not ſimplie unlawfull, to expreſſe in painting the viſible ſhapes ſhewed in Viſions to the Prophets, yet to make thoſe ſhapes for any uſe of religion, is abominable idolatrie.*

10. For D. Raynolds, the Rejoynder anſwereth 1. *that he giveth no hint touching the interpretation of this place.* 2. *that he onely inveigheth againſt the multitude and burthen of Symbolicall rites, ſhewing their uſe in Poperie to be Iewiſh.* 3. *that D. R. judged our ſignificant Ceremonies lawfull to be uſed in caſe of ſilencing and deprivation.* Now for the firſt, I anſwer, that as ther are hints of interpretation for many places of the olde Teſtament, in the new, which yet are not cited there, ſo may it be that D. *R.* gave a *hint*, without quoting. About the third point, I *1.* obſerve, that by the Rejoynder his owne relation, D. Rain. was not of his and D. Mortons judgemen. For

he judged our Ceremonies onely tollerable in caſe of extremitie: but they allow the very inſtitution of them, as good and profitable for order, decencie, and ædification. 2. D.R. never manifeſted to the world in publick any reaſons for that judgement, but rather for the contrarie, as by and by we ſhall hear. 3. Ther is a kinde of *ſuſpenſive judgement* (ſuche as Cyrill, Peter Lombard, as Eſtius in 2.d.21. alledgeth and interpreteth them, ſay Eve had, about the Serpents ſpeaking) to which the iniquitie of times doe draw many godly and learned men, not onely about Ceremonies violently urged by & with greivous poenalties, but alſo about greater matters, as experience in all ages hath ſhewed. But that is nothing to others as being deſtitute or forſaken of certaine grounds or ſupportes.

Concerning the ſecond and mayne poynt, the beſt way is, to ſet downe D.R. his owne wordes, which are theſe: *Were it ſo, that the Popiſh Vnction had another, eyther worke, or meaning, with the Papiſts, then with the Iew, as after a ſort, it hath, yet might the Ceremonie be Iewiſh notwithſtanding, as ſacrifizing of a lambe, to ſigniſie Chriſt already come. At the leaſt S. Peter did conſtrayne the Gentiles to Iudaize (Gal. 2. 12.) though he, and thoſe Gentiles had another meaning, then that wherin that choiſe of meates was præſcribed to the Iews. Adv. Hart. chap. 8. ſect. 4.*

Thus farr I had in my notes, out of the Engliſh editiõ but ther is this more in the booke, as I now finde in the latine copie, not having the Engliſh at hand: *your*

rites

rites in the very kind are Iewiſh or as the Iewiſh were. Now out of theſe laſt words I argue thus: 1. If all *umbraticall* rites be Iudaicall, and therfore unlawfull, then all religious *ſignificant* Ceremonies are Iewiſh and unlawfull.

Veſtri ritus ipſo genere, Iudaici ſunt, quales Iudaici exſtiterunt.

But D. *R.* ſayth the firſt: therfore he teacheth alſo the later. 2. Out of the former I conclude thus: if a Iewiſh rite may be without a Iewiſh opinion, then our Ceremonies may be Iewiſh, or Popiſh, without a Iewiſh, or Popiſh opinion, or doctrine.

But the firſt is affirmed by D. *R.* therfore the later alſo. Which if it be true, then both the Defend. and *R*ejoynder have taken a falſe grounde of their Ceremoniall doctrine, in affirming ſo confidently upon all occaſions, that it is the opinion and doctrine onely which maketh a Ceremonie Iewiſh, Popiſh, or any way unlawfull.

All this notwithſtanding, the *R*ejoynder could not forbeare, to accuſe the Authors of the Abridgement, his olde reverend friends, of *ſhamefull abuſing the world, with falſe allegations of theſe Divines*, nor to triumphe in his *diſcovering* of this ſhame.

But I could wiſh, from my heart, that he, and his beſt friends living, had no more cauſe to be aſhamed of his Rejoinder, then they had of theſe allegations, which none of the Authors, if they were on earth alive would diſavow.

11. In the laſt place, upon occaſion of our diſliking all the ſignificant Ceremonies, brought in by the *Phariſies*, it pleaſed the Def. to taxe us for being too like the *Saduces*, in refuſing ſuche Ceremonies. Now of this accuſation the Replier onely deſired the Def. to conſider, if it did not touche our bleſſed *Saviour* himſelf, who by his example, and doctrine oppoſed the ſame Ceremonies? Heerupon the Rejoynder anſwereth, that *our Saviour walked a midle path, betwixt the exceſſe of the Phariſies, and the præciſenes of the Saduces, in Ceremonies, obſerving many humane ſignificant Ceremonies in religion, as the Feaſt of Dedication, embaulming at burialls, ſitting at burialls, ſitting at the Paſſover, and the Synagogues, with their formalities.* In which anſwer, the Rejoynder hath ſhewed, that upon occaſion, he dare goe as farr, and ſay as muche for humane Ceremonies, as any that went before him, if not more, and that with ſuche confidence as is not abated with reverence of our Saviour himſelf, whome this paſſage doeth concerne. But beſide this audaciouſneſſe, I finde no trueth in theſe words. For. 1. That which he ſayth of the Saduces præciſeneſſe in flying all human Ceremonies, is not true. The Saduces (ſayth Epiphanius lib 1. c. 14.) *omnia æquabiliter cum Samaritis obſervant. i. e. they obſerve all that the Samaritans obſerve:* and who can doubt but the obſervations and Ceremonies proper to the Samaritans, were all inventions of men, with the Divels helpe. The Saducesalſo were ſometime high Preiſtes at Ieruſalem, as for example, Annas is noted by Ioſephus (l. 20. c. 15.) and by like hiſtorians, to have been a Saducen. Now it

is

is not credible, that any high Preiſt in thoſe times, did abſteyne from all humane Ceremonies, uſed commonly by all the Iews Mar.7. 3. At the leaſt the high Preiſt did obſerve the feaſt of Dedication, ſitting at the Paſſover, and ſuche like (in the Rejoynder his account) humane Ceremonies. 2. The Saduces were prophane beaſtes, not hoping for Heaven, nor fearing Hell, and ſo were allways ready to obſerve any Ceremonies that made for their temporall advantage, of what kinde ſoever they were. 3. It appeareth out of the premiſſes, that our bleſſed Saviour (in favour of our paltrie baſe Ceremonies) is wronged in his holy name, as if he had been more obſervant of humane miſticall conſtitutious in religion, then many of the worſt Iews, whome yet he reproved for following traditions of men. 4. Becauſe the Rejoynder ſpeaketh of *a midle path, betwixt the exceſſe of the Phariſies, and preciſeneſſe of the Saduces, obſerved by our Saviour*, it would be knowen, whether that *midle* were *medium participationis, or medium abnegationis?* i.e. Whether it was only a third way partaking of neyther extreme? or had in it part of the Phariſies exceſſe, and part of the Saduces preciſeneſſe? The former ſenſe we may (upon the Rejoynder his ſuppoſition acknowlege: and that maketh nothing to the purpoſe.

If the later meaning be the Rejoynders, then he muſt ſhew us, how farr our Saviour did agree in practiſe with the Phariſies? And to clear that, he muſt prove that the Phariſies had lawfull authoritte, for appointing or inſtituting myſticall Ceremonies, and whiche of them

were allowed by our Saviour? 5. The examples here given, pertaine nothing to the queſtion. The *feaſte of Dedication* commeth after to be handled. *Embalming* at burials, was no ſignificant religious Ceremonie, but a civill rite common to the Iſraelites with the Egyptians, and other Heathens. If it were, yet being from the time of the Patriarches, how will the Rejoynder prove that it was inſtituted without Divine direction? *Sitting at the Paſſover* can neyther be proved to be myſticall, nor yet inſtituted by man. *Synagoges* were no more ſignificant Ceremonies, then was the ſchoole of Tyrannus, Act. 19. 9. The opening, cloſing, and delivering of the Booke, Luc. 14. 17. 20. was no more myſticall a Ceremonie, then the opening of a mans mouth, when he ſpeaketh, and the ſhutting of it againe, when he hath no more to ſay. Are not theſe worthy groundes, for to conclude upon, that our Saviour was an obſerver of humane religious myſticall Ceremonies?

SECT. 3.

Concerning S. Auguſtine.

1. AVguſtine, in the Abridgement, was amonge other Divines cited, as allowing o fone proof belonging to this Argument, taken from *ſignificancie*. This the Def. catched holde of before the time or place of it, as matter of a ſection by it ſelf, diſtinct from the teſtimonies of other Divines. Which dealing

dealing we muſt not ſpeak of: becauſe the *Rejoynder* ſayth, it was *orderly doen.* But if their Printer hath failed in right noting the numbers, he will needs have that a very *ſlipery tricke.* If alſo the Def. brought in this teſtimonie out of place, that was (in the *Rejoynder* his language) becauſe he would not *teather us up too ſtraight.* All this we may let paſſe, as formalitie of wordes, ſutable to his Ceremonies, which he ſeeketh to mainteyne.

2. But (ſayth the Rejoynder) if in ſtead of lib. 3. c. 35. be put in lib. 2. cap. 1. as the Repl. would have it, yet nothing is found to the purpoſe. Now (though it ſkilleth not muche: becauſe this place was but conjecturally pointed at, in ſtead of another miſcited yet) in that place, this is to be found, ſo muche to the purpoſe, that I know not how the Rej. will avoyde the weight of it: that S. Aug. diſtinguiſhing betwixt *naturall, and inſtituted ſignes,* ſayth preſently after, that there is no uſe or cauſe of inſtituted ſignes, *niſi ad expromendum, & trajiciendum in alterius animum, id quod in animo gerit is qui dat, i.e. but to declare and make intelligible, what the inſtitutor meaneth.* From whence, we gather, that our Prelates inſtituting ſignificant Ceremonies, can ſignifie no more then what they would have, and not what God would have.

3. Another place of Auguſtine was alledged. out of Ep. 5. *Signes when they belong to divine things are called Sacraments.* Of theſe wordes the Rej. (differing from the Def. ſayth) that *his meaning was to ſhew, that the name of Sacraments belonge properly to divine thinges, and not to all ſignes of holy thinges.* But

Signa, cum ad res divinas pertinent, Sacramenta appellantur.

But it is plaine, that his meaning was, to ſhew, that all thinges inſtituted *imbuendo virtutibus animo, i. e. to ſtir up the minde to vertue*, as he ſpeaketh immediatly before, are Sacraments. In defenſe of the Def. he anſwereth, with the Def. that *in Auguſtines language, all ſignes of holy thinges, are familiarly called Sacraments, and that we bewray ſmall acquaintance with Auguſtines language.*

Where (becauſe both the Defend. and Rej. would ſeeme ſo familiarly acquainted with Auguſtines language) I would deſire onely, that they would interpret unto us (ſtrangers from it) the meaning of theſe wordes of his, Epiſt. 119. *Dies natalis Domini, non in Sacramento celebratur, ſed tantum in memoriam revocatur, quod geſtum eſt. Paſcha ſic agimus, ut Sacramenti ſignificationem non omittamus. Sacramentum eſt in celebratione quum rei geſtæ ita commemoratio fit ut aliquid etiam ſignificari intelligatur quod ſancte accipiendum eſt. i. e.*

The celebration of Chriſts nativitie is no Sacrament: but the celebration of Eaſter is a Sacrament. Here we muſt have a new diſtinction, never head of ſince Auguſtines time, or elſe it cannot ſtand (whiche yet they, who will ſeeme ſo verſed in Auguſtines phraze, will needs dictate unto us) that all ſignes of holy thinges, are, Auguſtines phraze, Sacraments: except perhaps (againſt their often profeſſed tenet) they will ſay, that *holy-dayes* no not that which is appointed for memorie of Chriſts owne nativitie, is a ſigne of a holy thinge. Neyther can it be (according to Auguſtines phraze) but all ſuche ſignificant Ceremonies as Eaſter was, muſt have more then the mere name of Sacraments.

4. And

4. And this was that, for whiche Auguſtines teſtimonie was onely brough in for, viz: to ſhew that religious ſignificant Ceremonies participate part of the Sacraments nature. To this (after ſome wordes of courſe) it is rejolned, that *the name Sacrament improperly given to other thinges, doeth not prove them to participate the propertie and nature of Sacraments, no more then the Swanne in Houlborne, or the Idols of the Gentiles, doe participate the nature of a Swanne, and God: ſuche denominations not being reall, and proper, but logicall, or relative. And if it were ſo, then the taking away of that name from our Ceremonies, doeth diſcharge them from partaking the nature of Sacraments.* To whiche I have this to ſay 1. that our Argument is not taken from the meer name: for we know that ſome names are common to thinges quite differing in nature, ſo falling (as they ſay) by *chaunce*, But this communitie of the name *Sacrament*, was not ſo: it was communicated to Myſticall Ceremonies upõ certeine *counſell and reaſon*. And that reaſon was not meer ſimilitude outward, ſuche as is betwixt the picture of a Swanne and a living Swanne: Becauſe ther is no ſuche outward likeneſſe betwixt the Croſſe, and any proper Sacrament: but frõ ſome proportion of inward nature, eyther in mens eſteeme, as an Idols was called God, or in deed wholly ſo farre as mans inſtitution can effect, as the Popiſh five Sacramentes are ſo called, or elſe in part, as this kinde of ſignificant Ceremonies, which arè in quæſtion. Now that this laſt was the reaſon, Auguſtine himſelfe teacheth in the for-alleged ſentence, concerning Eaſter: and Chemnitius, out of him,

doeth largely declare, in the beginning of his 2. tome, *de Sacramentorum numero*. Bellarmin alſo (de effect. Sacrament. l. 2. T. 24.) giveth the ſame rule, and reaſon: *All are called Sacraments which have a myſticall ſenſe, and are types or figures of other things.* 2. From the former anſwer, the Rej. his Hoſte in Holborne can gather, that not the picture of a Swanne, but a living Gooſe, hath that proportion to a living Swanne, whiche is betwixt other myſticall Ceremonies, and proper Sacraments. 3. It is but a picture of a reaſon, whiche the Rejoynder maketh, from giving of the name *Sacrament*, to the taking of it away. For no man will ſay, that a name taken from the nature of a thing doeth argue more the nature of it, then the taking away the name alone, doeth argue the taking away of the nature. The ancient naming of ſuche Images as the Papiſts are, did argue them to have an idolatrous nature: but the removing of that name from them, by the Papiſts, doeth not argue they are now of idolatrous nature.

Sacramenta dicuntur omnia, quæ myſticum ſenſum habent, & ſigna ſunt & typi aliarum rerum.

5. From the name *Sacrament*, which firſt was given to this kinde of Ceremonies, it came that afterward they were called *Sacramentalls*. For ſo ſayth Swarez de Relig. Vol. 1. tract. 3. lib. 4. cap. 14.) *They uſe to be ſtyled Sacramentalls, or more generally all Ceremonies & holy bleſsings done in the Church.* To this obſervation of the Replier, the Rejoynder anſwereth, that the name *Sacramentall, taken properly, is given out of relation to Sacraments, not out of participation or reſemblance of their nature. And that analogically ſuche Ceremonies as are conſecrated to ſignifie and worke ſupernaturall effects are called Sacramentalls.* The

Sacramentalium nomine ſignificari ſolent, vel generalius omnes Ceremonias & benedictiones ſacras, quæ in Eccleſia fiunt.

firſt

firſt of which interpretations we doe not denie: ſaving onely, we ſee not why the *Rejoynder* ſhould ſay in that ſenſe onely that name *is taken properly.*

In the ſecond, he confeſſeth as muche as we deſire: ſaving that he ſhufleth in two termes unfitting: *conſecrated to worke.* For many Myſticall Ceremonies were not conſecrated at all among the Papiſts (as the aereall ſigne of the Croſſe etc.) and ſome were conſecrated in Auguſtines time, (the practiſe wherof is here defended by the *Rejoynder*) nor can be condemned by thoſe that conſecrate Churches, Churche-yarders, Altars etc.

And as for *working*, if it be underſtood of morall working by admonition, then it cannot be denied unto myſticall ſignes by inſtitution admonitorie. Howſoever a principall Ieſuit may profeſſe as muche at Rome, of Popiſh Ceremonies, as the *Rejoynder* doeth here of ours. So Vaſquez (in 3. Diſp. 128. cap. 5. ar. 4. *Sacramentals do not work remiſsion of venial Sins nor are inſtituted to that end, but to ſtir up the mind to deteſt them.*

Sacramentalia non operantur remiſsionem peccatorum venialium, nequè inſtituta ſunt ad eam ſignificandam, ſed ad excitandum animum in deteſtationem illorum.

6. It was in the concluſion of this paſſage, granted by the Repl. that neyther Auguſtine, nor other fathers, did conſtantly in doctrine, and practiſe reject humane myſticall Ceremonies. Wherupon the Rejoynder inferreth, that *Auguſtine therfore is wronged, and wee are mere Navaliſts.* But here he forgat, that all our Divines, and alſo our Engliſh Articles of confeſſion with our Apologie, doe reject divers thinges (as prayer to, & for the dead, mens falling from grace etc.) which thoſe

Fathers did not conſtantly in doctrine and practiſe, reject, and yet are neyther to be eſteemed *mere Novatiſts*, not yet accuſed of wronging thoſe Fathers, when they cite ſome teſtimonies out of their writings, againſt thoſe errors. Concerning Ceremonies, it is the commune ſentence of our Divines, which Beza expreſſeth (ad Baldwinum) *It is not to be doubted but that moſt of your ancient Biſhops were ſomewhat too buſy in deviſing rites etc. but unhappy was the Counſel.*

Extra controverſiam eſt, in excogitandis ritibus, plerosque veteres Epiſcopos plus aquo fuiſſe ſolicitos etc. Hoc autem conſilium fuit infelix

7. To make an ende of this one teſtimonie, which it pleaſed the Defend. to take into ſo large conſideration, for advantage. Auguſtine Epiſt 119. ad Ian. is cited by all, as condemning the *multitude* of humane Ceremonies which were then crept into the Churche and worſhip of God: and therin (without all doubt) he ſayd that out, which many other godly men did inwardly conceyve: yet neyther he, nor they, did conſtantly reject that *multitude*, nor he declare his minde, but when he was urged *by Ianuarius*. The ſtream of the times, bearing toward Poperie, made him (with others deſpairing of reformation) yeeld too muche unto ſuche abuſes. Yet in that famous place (Epiſt. 119.) not onely the *number*, but even the *nature* of ſuche Ceremonies is condemned. 1. For the manifeſting wherof, I note theſe paſſages: 1. He noteth theſe Ceremonies, that they were inſtituted, *ut quaſi obſervatio Sacramenti ſint. i.e.* ſo that they partaked the nature of Sacrament. For as *quaſi contractus*, *and quaſi peculium caſtrenſe*, doe in the

the Civill law note participation of the nature of ſuche thinges to which they are *quaſi*; ſo doeth, *quaſi Sacramentum.* 2. He profeſſeth, that by reaſon of times, he durſt not ſpeake againſt ſuche Ceremonies ſo freely as his judgement did lead him: *liberius improbare non audeo.* 3. He calleth them *ſervilia onera, and humanas preſumptiones: ſervil burdens, and humane præſumtiones.* 4. He accounteth the Churche, in regard of them, to be troubled with muche *chaffe, & tares: inter multam paleam, multaque zizania conſtitutam.* 5. He ſayth, that ſuche Ceremonies, though they were *tolerated*, yet they were not to be *allowed* of, but upon the firſt oportunitie to be *caſhiered reſecanda*, yea though it were not diſcerned, how they made againſt faith or good manners.

Let any man now judge, if Auguſtine did in this his clear ſentence about Ceremonies, agree with our Def. and Rejoyner.

SECT.

SECT. 4.

The judgement of Proteſtant Divines concerning ſignificant Ceremonies.

1. THe Rejoynder was not ſo large in the former ſection, about *one* Divine, but he is as brief, in this, about *many*. For firſt in generall, he would perſwade us with wordes, that the Def. in anſwering fower teſtimonies, *had anſwered all, in one worde: that no Proteſtant Divine (except Beza) hath ſpoken abſolutely againſt ſignes ſymbolicall and meerly ſignificant:*

Which kinde of rejoynding, had had ſome ſenſe, if mere denying of a concluſion, were a ſufficient anſwer to an argument drawn from diverſe teſtimonies alleged for the proof of it. But yet not truſting to this kinde of anſwering, he adventureth, to clear the particular allegations: which was more then the Def. would undertake. One would have expected, that here he ſhould have anſwered, that which is ſo pertinēt to the purpoſe, found in the Abridgement, pag. 32. becauſe he put it of before (pag. 247.) with *a tale of a boy*, and promiſed after to ſhew, that it is *nothing to the purpoſe*. The allegation is this: *To* them that ſay Images may ſtand in Churches, as helpes to ſtirre up devotion, and to put men in remembrance of good thinges (with whome the Def. and Rejoynder conſent) it is anſwered (by P. Martyr, Gwalter, Lavater, Vrſine, Polanus, and others) that *the Lord himſelf hath appointed meanes*

meanes enough to doe that; and that no meanes may be uſed to that ende, but ſuche as he hath ordeyned. This certayne was to the Rejoynder as it were a *noli me tangere:* that *no meanes muſt be uſed to ſtirre up devotion, and to put men in remembrance of good thinges, but onely thoſe which God hath ordeyned.* He was therfore contented to paſſe it over without medling with it. And he that with his anſwers to the other allegations, may thinke that the better way for him, had been, to deal in like manner with all. This will appear in the examining of them, one by one.

2. In the firſt place, therfore, we exſpect his anſwer to that which is founde in the Harmonie of Proteſtant Confeſſions, generally approved, by Reformed Churches. About which he is very brief, as his cauſe required. *The Divines of Witenburge* (ſayth he) *and thoſe of France, and the Lowe Contries: viz. that they ſpeake onely of thoſe ſignificant Ceremonies, which ſerve to ſhadow out the Myſteries of the Goſpell, or to ſupplie the office of true Sacramentes.* Now (for the preſent) we will not ſtand muche upon thoſe phraſes, *ſhadowes of the Myſteries of the Goſpel, ſupplying of the true Sacraments office.* It ſhall be ſufficient, to recite the wordes which he hath ſo eaſily and often anſwered. The Wittenburge Confeſſion (ſect. 17.) ſayth thus: *It is not lawfull, eyther to reſtore the olde Ceremonies of the lawe, or deviſe newe, to ſhadow forth the trueth allready layd open, and brought to light, by the Goſpell: as in the daylight to ſet up candels, to ſignifie the light of the Goſpell, or to cary banners and croſſes, to ſignifie the victorie of Chriſt, through his Croſſe. Of which ſorte, is all*

that

that Maſsing attire, which (they ſay) doeth ſhadow out the wholle paſsion of Chriſt, and many other thinges of that kinde etc. The other wordes are theſe: *No Myſticull rites (that is, which cary ſome myſterie, or ſignification, in them) though not otherwiſe impious (as namely ſuche as ſhould be partes of Gods doctrine, or kindes of Sacraments) but onely ſuche lawes as pertayne to order and decencie, are lawfull.* Let any man that undetſtandeth Engliſh, and reaſon, judge, if theſe wordes ought, or can be interpreted, onely of (I knowe not what) *myſteries of the Goſpell, or Ceremonies ſupplying the office of true Sacramentes*, further then our Argument doeth importe. If not, then the Rejoynder granting the premiſſes, denieth the concluſion as he did before.

The Confeſſion condemneth *banners* by name *and Croſſes, ſignifying the victorie of Chriſt through his Croſſe*: Our men defende the ſigne of the Croſſe, ſignifying that Chriſtians ſhall not be aſhamed, to fight manfully aganiſt Satan under Chriſts *Banner*. The Divines of France and the Lowe Contries, (with the Confeſſion) reject all Ceremonies, that cary ſome *myſterie or ſignification* in them: Our queſtion is, whether humane Ceremonies of *myſticall ſignification*, be lawfull? If theſe teſtimonies be not plaine enough, I knowe not what is plaine.

3. Peter Martyr (on 1. King. 8) is the next witneſſe of whome the Rejoynder ſayth, that *he ſpeaketh of Exorciſme, oyle, ſpittle, and exſufflation, to all which the Papiſts aſcribe operation, and to that ende doe conſecrate ſome of them, by prayer. Beſide (ſayth he) Martyr did approve theſe*

our

our Ceremonies as lawfull, and bowing of the knee at the name of Ieſus: ſo that he wondereth Martyr ſhould be alleged in this cauſe. Now therfore let us hear P. Martyr himſelf ſpeak: *The moſt wiſe God needeth none of our help to deviſe meanes to excite faith, nor would the meaneſt Mechanie endure to &c. See before, how bold then are theſe men who will præſcribe to God wherewithall to help forward our ſalvation.*

Cum Deus ſit ſapientiſſimus, non opus habet, ut noſtro cogitatu, vel induſtria illis parenus inſtrumenta (ad fidem in nobis excitandam)

They multiplie ſignes which they will leave to be ſacred as oyle, ſpittle, exſufflations etc. & that one Sacrament of Bapt. is much degenerate. Nor are they to be heard when to abuſe the ſimple they uſe to diſtinguiſh betwene Sacrament and Sacramentals meer Sophiſtrie. As for *operation*, we have ofte ſhewed, that many Papiſts aſcribe no more of that, nor no other wiſe, to many of their Ceremonies, then the Def. and Rejoynder doe allow of in ours. *Conſecration* by prayer, may as well be uſed about a Surplis, as about a Churcheyard. It is playne by the wordes, that P. M. doeth condemne all *meanes inſtituted by man, for the ſtirring up of our faith*: which are in the Def. and Rejoynder his language, *myſticall morall ceremonies, ſerving for adification*: ſaying that no Carpenter, or Maſon would be ſo dealt with in his occupation, as the inſtitutors of ſuche myſticall Ceremonies doe deal with God. He accounteth humane ſacred *ſignes* in Religion, to be humane *Sacraments*: and will not admitte of ſuche diſtinctions, as the Rejoynder hath multiplied: *Sacred properly, and reductively, rightly, or abuſively ſacred, ſimple or double ſacred. Sacramentall, or morall, reductive, or analogicall Sacramentalls, etc.*

Quod etiam quiſquam Artifex, in ſua facultate, minime ferret, ſed ipſemet vellet ſuo arbitratu ſibi deligere. Magna eſt itaque audacia horum hominum, qui Deo velint organa præſcribere, quibus, ad noſtram ſalutem operetur.

Signa multiplicant, qua ſacra eſſe volunt, adhibendo oleum, ſputum, exſufflationes, et alia hujuſmodi. Quocirca unum Baptiſmi Sacramentum, in multa degenerat. Nec audiendi ſunt, quando ut ſimplicibus illudant, diſtinctionem inter Sacramenta & Sacramentalia confingunt, quæ omnino Sophiſtica eſt.

Yet we denie not, but the ſame P.M. being ſomtime perplexed in the caſe of England, did ſuffer his affection to cary him ſo farr, that he ſeemeth to make ſome of our Ceremonies, in ſome caſe, tollerable. But then any man may perceyve wavering in his wordes: as when (in his epiſt. to Hooper) he requireth five conditions in ſuche Ceremonies, *1. that the Churche hath libertie to ordeyne them: 2. that the worſhip of God be not placed in them: 3. That they be few: 4. Not burdenſome, 5. Not a hinderance to better thinges.*

The two firſt of which conditions are the very queſtion: viz: whether the Churche hath any ſuche libertie, and whether all ſuche Ceremonies be not part of worſhip: and for the two laſt, experience teacheth, how burdenſome our Ceremonies have been, and are ſtill, to many good mens conſciences, and how muche good hath been hindered, by the urging, and practizing of them.

Quid proſum in Baptiſmo, Exorciſmus, conſecratio aqua, cereus, ſal, ſputum, oleum, veſtis candida, nola, etc. Nunc ad Baptiſmi ornatum, additamenta illa pertinent? Num igitur ſunt prudentiores Ieſu Chriſto, qui inſtituit Baptiſmum, tanta eum ſimplicitate, & puritate, quique melius novit quam omnes ſimul homines, quæ illi conveniant ornamenta? Quæ eſt hæc arrogantia, addere inſtitutioni Ieſu Chriſti Gal. 3.

4. Sadeel is put of, with the like ſhift, of *conſecration, neceſſitie, efficacie Sacramentall.* Now theſe terms have been ſufficiently unmaſked before, in the firſt part. Let Sadeel here onely be heard, and he will tell his owne meaning. *The exorciſme holy water, taper, ſalt ſpittle, white garment, the little bells, &c. what good do they do in Baptiſme? Do they indeed being added to Baptiſme ad at all to its ornament? but what are theſe deviſers of ſuch things wiſer then Chriſt Ieſus who inſtituted Bapt. with ſuch ſimplicity and purity as knowing better then all men beſides what ornamẽts ſuite beſt with his owne ordinãces? what arroganice is this to ad thus to Chriſts inſtitutiõ*

Gal,

Cal.3 the unction added to Bapt. we allow no more thē that of Confirmation. Bec. It belongs to God onely to appoint Sacramēts The old pastors of the Christiā church did more then was mete accomodate themselves to Iewes and Gentiles whence many tere: crept into the Church but Experience shewes God blessed not such Counsel. In these wordes 1. all humane *addition* to Gods institutions are absolutely condēned. 2. Those that undertake to adde suche Cerem. are censured of intolerable *arrogancie*, as presuming to be wiser then Christ. 3. *Lights, and white garments*, are by name condemned, which onely offend, in theyr mysticall signification upon mans will. 4. *Chrisme* or oyle in Baptisme is esteemed a Sacrament, though the Papists denie it conferreth grace, as the Sacraments. 5. The first bringers in of Ceremonies (onely significant) into the Churche, are taxed for departing from the simplicitie of Gods word, as therin finding rather the curse, then the blessing of God upon their presumptions.

Chrisma seu unctio Bapt. adhibita, non magis nevis probatur, quam Chrisma Confirmationis, quia unius est Dei constituere Sacramenta. Veteres Ecclesiæ Pastores plus æquo sese voluerunt, tum Iudæis, tum Ethnicis accōmodare. Undē multa Cæremonia in Ecclesiam irrepserunt. At experientia declaravit, Deum non be[ne] adixisse hinc consilio, etc. adverb. Mon. Burdeg. art. 12, 13.

5. Daneus is the next (whoe maketh it *blasphemie, to thinke, and teache, that any outward thinges (of humane institution) may be made a signe, in the Churche, of spirituall thinges)* the first answer is, that *this was spoken in opposition to Bellarmines consecrating of creatures to signifie, and worke supernaturall effects.* Whiche is very true: but this must be added: that in this sētēce he toucheth only the *signification*, not the *operation* of those Cere. as any that readeth his wordes, may observe. The second answer is that *Daneus (elsewhere) alloweth some significant Cere.* But the Rej should have doen well, to name the place or places, which he meant by *elsewhere.* For we cannot by conjecture finde it.

This I am ſure of, that it is not *Iſagoge*, p.3.l.3.c.11. where he ſayth, that *the teaching under the law was by ſignes, & earthly figures, as a Schoolmaiſter ſpeaketh to young children: but under the Goſpell, open, and manifeſt, as one dealeth with growen men.* They then that thruſt in ſignificant Ceremonies, what doe they but confounde the moſt wiſe diſpenſation of God, and make a mingle-mangle of thoſe thinges, which he hath ſeparated aſunder?

6. Polanus (miſprinted, or uncertainly printed in the Abrigement) is ſayd to *allow ſome ſignificant Ceremonies, as feaſts, Faſts, Geſtures*: and his definition of Superſtition, is thought to make *onely againſt Ceremonies Sacramentall, not Morally ſignificant.* The onely way therfore is, to ſet down his wordes, out of which his judgement about this pointe may appear of ſuperſtition, he ſayth thus (Syntag.l.9.c.3.) *Superſtition ſtands in chuſing worſhip to God, or exceeds meaſure therein. True religion worſhips the true God in a manner preſcribed by the word: falſe, (that is to ſay Superſtition) worſhips God otherwiſe then he wills or enjoynes. In another place whatſoever perteines to Gods worſhip muſt by him be required. Againſt it is a fooliſh ill zeale of the popiſh clergie to uſe ſuch playe like apparrel in Divine ſervice and by apparrel to be diſtinguiſhed from laicks, that differente and variety was in the old Teſtament typicall, but the ſubſtante being come, what meane they to require types any more?*

Superſtitio eſt in eligendo cultu Dei, vel modum excedit in colendo. Vera religio colit Deum verum, modo verbo Dei præſcripto: falſa (i.e. ſuperſtitio) verum Deum aliter colit, quam ipſe vult & mandat. lib.8.c.1. Quicquid ad cultum Dei pertinet, a Deo mandatum eſſe oportet. lib.9.c.38. Inepta eſt κακοζηλία Cleoicorum Papiſtarum, qui veſtitu theatrico in ſacris utuntur, at veſtitu laicis diſtingui volunt, tegis & varietas, erat in V.T. typica: veritate autem exhibita, quid amplius typos requirunt?

7. The

7. The next witneſſe is Mr. Perkinſe, on Gal. 3. but (by varietie of editions) uncertaine what verſe of the Chapter was deſigned.

The Rejoynder therfore gueſſeth, that the wordes upon v. 2. or rather 1. were intended, where Mr. P. condemneth the ſetting up of Images, to be *lay-mens bookes.* To which he anſwereth. 1. *That he alſo doeth blame the ſame. 2. that Mr. P. in ſome perſons and places, preferreth dipping, before ſprinkling, in Baptiſme.* Now for the firſt of theſe, if the Rejoynder when he writ theſe wordes condemne (with Mr. P.) ſuche images or pictures as are lay-mens bookes, it is wonder, he forgot, or changed this judgement, before he came to the ſeventh ſection of this very Chapter, where he doeth defende them. And this is plaine, that if images be to be condemned, as they are lay-mens bookes, or teachers, then all humane ſignes, ordeyned to be lay-mens teachers, in religion, are alſo to be condemned with them.

The ſecond is an affected flim-flam. For dipping (upon juſt occaſion) rather then ſprinkeling, is no more a humane Ceremonie, in Baptiſme, then drinking a convenient draft of wine rather then ſlight taſting is an humane ſignificant inſtitution.

But yet (howſoever the Rejoynder upon conſcience of the conſanguinitie, betwixt Images, and ſignificant Ceremonies did ſuppoſe this firſt verſe of the Chapter to be meant by the Authors of the Abr.) I thinke rather that they intended the foure and twentie verſe, where M. P. doeth diſtinguiſh betwixt Ceremonies *ſignificant*, and thoſe of *Order*, and ſayth that the former ſort were

alſolutely aboliſhed, but the other onely in reſpect of their *ſpeciall* determination.

8. Maiſter Merbur'e was cited (out of a Manuſcript, (as it ſeemeth) as giving the ſame judgement of ſignificant Ceremonies. But in his later time, he croſſed not ſo muche others, as himſelf in blotting out this ſentence I leave therfore his name under that blotte, and other like, wherwith he ſoiled himſelf in his later times.

9. D. Witgift him ſelfe, is brought in (by Abr.) diſſliking any præſcript apparell, ſhould be uſed in Gods ſervice, for *ſignification*. Def. pag. 291. To this the Rejoynder anſwereth 1. that *in the ſame place. P. Martyr is alledged, as approving white apparell, for Miniſters (who are compared to Angels) to uſe in ſignification of their office, becauſe Angels appeared in white: which ſhould have put him (at the leaſt) out of our Bill.* But it followeth not, that therfore all teſtimonies of Martyrs, muſt be put out of our Bill, becauſe he varieth from them, in this. In the other places, he ſpeaketh from good groundes of Divinitie: but this reaſon of his, hath no more force in it, then if from the picture and apparation of Angels, it ſhould be gathered, that no Miniſter ſhould wear a black *night-cap*, a black *tippet*, or a blacke *hood*, which our Canons doe commande: or that every Miniſter ſhould have ſixe winges faſtened to his body, with certain, vizard faces, like unto the faces of Lions, Eagles, and open, becauſe Angels have ſo appeared, Iſa. 6. Ezech. 1.

If

It is anſwered 2. that *we ſhould beleive the ſayd D. Whitgift in this, that our Surplices are not appointed for any moral ſignification.* But we cannot beleiv, whatſoever one Prelat ſayth of our Ceremonies, (for to avoyd the dint of Argument, though it be againſt the common profeſſion of our Churche, in the very Service-book,) is preſently to be beleived.

The 3. anſwer is, that *D. Whitgift did uſe, defend, and urge, ſignificant Ceremonies*, which is true, with ſhame and all: but many a man, *upon the racke* of an Argument is brought to confeſſe that, which other while he is woont to denie. Finally this conſequence is denied: *D. W. did not approve of the Surplice for ſignification: ergo of no ſignificant Ceremonie*: the reaſon of which conſequence is given in the Abridgement (p. 35.) becauſe *no good reaſon can be given, why the Churche may not injoine a preſcript apparell for ſignification, as well as any other Ceremonie.*

Thus the Rejoynder hath tried what he could ſay to thoſe teſtimonies, which the Def. had omitted, in this place: and doeth ſo pleaſe himſelf therin, that he beginneth a *plaudite* to himſelf, ſaying that *he hath openly whipped the Repliers friends*: he meaneth the Authors of the Abr. who were wonte to be his reverend friends alſo. But this whipping of his, is juſt as if a man ſhould whippe thornes, and prickes, with his bare handes, getting more gaſhes therby, then he dealeth or giveth blowes. It is not ſafe ſo muche as to handle ſharp edges muche leſſe to whippe them, with naked fingers.

10. Now

10. Now we muſt hear, how the Rejoynder doeth ſay for the defence of thoſe anſwers which the Def. gave to foure Divines, choſen out by himſelfe to anſwer, of whome, *Calvin* is the firſt. Of whome it is ſaid, that *he condemneth onely ſuche Ceremonies, as are ſubſtituted to the very office of Sacraments.* Where if he meaneth *part* of the office of Sacraments, he and we conſent about Calvin · but if he meane the *wholle complete* office of Sacram. then he wrongeth Calvin. For upon Lev. 4. 21. his meaning cannot be, that all the olde Ceremonies of the Iews, had ſuche a complete Sacramentall office, as Circumciſion, and the Paſſover had. Vpon Iſa. 20. 2. ſpeaking of Iſays goeing barefoot for a ſigne of future captivitie (which was not the full office of a Sacrament) he ſayth: *If Iſaie had done this of himſelfe he might well have been laughed at. Thoſe rites are of no worth which have not God for their author, which we are carefully to note, againſt the papiſts who obtrude upõ us empty ceremonies for true Sacraments. This rule is for them: if they come from God we are to embrace them, if not, to ſcorne them, nay they cannot be received without diſhonour to God, when therin mortal men take upon them the authority of God.* And upon Mat. 21. 25. he hath this doctrine: *no ſacred ſigne ought to be admitted among the godly, unleſſe it be ſhewen to be of God, nor is it in mens choyſe to mint any thing.* But the Rejoynder affirmeth, that Calvin doeth *expreſly* allow Symbolicall ſignes, as *excerciſes*, and incitements of pietie. The Place he meaneth is Inſt. lib. 4. c. 10. ſect. 14. where ther is no expreſſe allowance at all, of mere *humane* Symbolicall ſignes, but onely of *ſome Ceremonies*

Si Iſayas ſua ſponte hoc feciſſet merito irriſus fuiſſet. Nihil ſunt ea ſymbola, quae Deum Authorem non habẽt. Quod diligenter notandum eſt adverſus Papiſtas, qui inanes Ceremonias pro veris Sacramentis obtrudunt. Ipſi hac regula apponenda eſt: Si preficiſcuntur a Deo ea amplectis debemus: ſin minus intrepidè repudiare licet, imo ſine Dei contumelia non recipiuntur: quia tum ejus authoritatem ſibi uſurpant mortales.

Doctrina eſt utilis, nullum ſacrum ſignum debere inter pios admitti, niſi a Deo profecta eſſe conſtat, nec eſſe in hominum arbitrio quicquam eorum dare.

monies, to help the rude sort of people in their infirmitie. Now this kinde of Ceremonies Calvin himself in the 28. 29. sect. of the same chapter, doeth manifestly declare, to be matters of mere and necessarie decencie. *The end of decencie is, that while such things are used which purchase respect to holy things we be stirred up to pietie. That is a Decorum which so makes for the reverence of holy things that in that it be a fit exercise of Godlines.* This being considered, and withall, that the Rejoynder in his *Great Charter* (as I noted) doeth not build his mystical Ceremonies upon that *decencie*, which Paul doeth appointe, and Calvin onely admitteth, it is plaine, that Calvines *exercises and incitements of pietie*, are not his mere *humane* or *civill Ceremonies*.

Decori finis est partim ut dum adhibentur ritus, qui veneratione em rebus sacris conciliant talibus adminiculis ad pietatem excitemur. Illud nobis decorum erit, quod ita erit ad secretorum mysteriorum reverentiam aptum ut sit idoneum ad pietatis exercitium, &c.

11. The second witnesse, whome it pleased the Deity to take notice of, is Zepperus, or rather, sundrie Protestant Synodes, by Zepperus divulged, as he sheweth in his preface. Now his wordes are set downe before in the 2. section of this chapter: In that how we are onely to consider, what the Rejoynder hath to say against, or upon them. And first he fleeth to his olde muse of Ceremonies *efficient of grace*, in Poperie. But this muse-hole hath been formerly stopped. And if it were open in other assaults, yet Zepperi hath sufficiently provided for it here. For beside that he directed his censure of Ceremo. (in a great part) against the Lutherans, who denie all *efficacie* that the Rejoynder denieth, he sayth plainely, that *by these humane mystical Ceremonies God will not restore up devotion, faith, and religion, which the heresie of Christian people hath overthrowne*.

our Def. and Rejoynder his tenet. For the receiving of that weak shift, the Rejoynder (in the second place) affirmeth, that Zepper (cap. 16.) doeth *allow of dipping, and thrice dipping in Baptisme, as an humane Ceremonie vsed in Gods worship to signifie the Trinitie, and our Lords resurrection on the third day.* Now in the 16. chapter, ther is no one word of these matters (which kinde of miscising or misprinting the Rejoynder useth to make a great matter of in others) but in the 15. chapter, I finde such a fonde allegorie of thrice dipping meerly related out of Augustine, but no allowance of the same. Nay, if the matter be well considered, I thinke the Rejoynder himself will scarce allow of it. For 1. ther can be no better reason given for placing of a mysterie in thrice dipping for Baptisme, then in dividing of the bread to be receyved in the Supper, into three partes, as the Papists doe for a mysterie; among other of their massing toys. 2. This thrice dipping for mysterie, is so mingled with the true Mysterie of Baptisme, that (to all appearance) it is made a part of that Holy Sacrament. 3. For man to institute an outward representation (as an Image) of the Holy Trinitie, is a very great præsumption, against the second Commandement. Christ himself never appointed any such mysticall reall signe: neyther can that incomprehensible mysterie be fitly represented by any such simplicitie as is of mans making. 4. To invocate the name of the Father, the Sonne, and the Holy Ghost over the baptized, and then by thrice redipping, or sprinkling, upon mans pleasure, to signifie they are three Persons, is as if one should light a candle

candle, for the manifeſting of ſomething, and then put a buſhel over it, for ſignifying of the ſame thinge. 5. How can the ſame *three* at one and the ſame time, ſignifie three Perſons, & three days? Can men give manifold diſparate ſenſes to one and the ſame Ceremonies, as *literall, allegoricall, tropologicall*, and *anagogicall*? 5. Why may not as well three Croſſes be made upon the Baptized, for the ſame myſteries? 6. It could not be of any moment, for thoſe auncient Byſhops, ſometime to dip *thrice*, for ſignifying of the *Trinitie*, and ſome time *once*, for ſignifying of the *Vnitie*. Seing Trinitie and Vnitie are not to be ſeparated in the ſolemne ſignification of them, and Heretikes are not confuted with humane ſignes.

12. *Iewel* is the next in order. But for ſo muche as neyther his wordes are quoted, nor the place where they may be founde noted, (on eyther ſide) but onely according to one Engliſh Edition, which I have not, I cannot ſay muche of them: Yet this I may truly ſay, that the Rejoynder is put to hard ſhift, in oppoſing of the Repliers anſwer, when he diſtinguiſheth betwixt *graces*, and *duties*, actually performed. For theſe two are expreſſed by the ſame name, of the Apoſtle Paul, 2. Cor. 8. 1. *I doe you to wit of the grace of God, beſtowed on the Churches of Macedonia etc.* But it ſeemeth that humane myſticall Ceremonies are of like nature unto thoſe olde legall Ceremonies, which onely ſignified what men ought to doe, but gave not grace to doe it: ſo that they are to be referred unto the *killing letter*.

In ſearching alſo for the place, in my latine copie of

Sacramenta Domini, multitudine quadam ſuperſtitioſa rum & puerilium Ceremoniarum commaculârunt Pontifices, eiſque ſanctiones ejuſmodi addiderunt, etc.

Luel, I found theſe words (Art. in pag. 23.) *The Papiſts have blurred Chriſts Ceremonies with a number of Superſtition and Childiſh Ceremonies ... and have added ſuch like Sanctions to them.* Now if by the ſuperſtitiouſnes, and childiſhneſſe, which is found in the Popiſh Cere. before their *multitude*, and before their *ſanctions* binding conſciences to them, he did not mean their myſticall ſignification, upon humane inſtitution, I would willingly learne of the Rejoynder what his meaning was?

13. Beza was by the Def. granted to ſpeak for us. But the Rejoynder (having now exerciſed himſelf unto confidence in ſuche cluſious) will needs have it, that Bezas *phraze* onely, not his *meaning* doeth make for us. Let us therfor hear his reaſons. 1. Beza (ſayth he) condemneth all *Symbolicall rites*, which he calleth *Sacramentall*, that is ſignifying ſpirituall *graces*, not *duties*. Now Bezas wordes (ep. 8.) are theſe: *I affirme that ſo often as the ancients brought into the Church any Sacramentals i. e. Significative ceremonies of Spirituall things ſo oft they greivouſly offended. Withall I thinke that all ſymbolicall rites ſhould be once profligated out of the church whereinto by no right they could ever enter nor as long as they remaine can the Church have her native beauty reſtored.* Here is no mention at all of *graces*, but only of ſpirituall *thinges*: and yet the Rejoynder would perſwade his reader, that he *ſayth not ſpirituall duties, but graces.* His gloſſe is naught. Spirituall *thinges* comprehend ſo well ſpirituall *duties*, as *graces*. How this reaſon will be excuſed, I cannot gueſſe: except perhaps it

Graviſſimè a veteribus totiès peccatum eſſe dico, quotiès ullas Sacramentales, i. e. verum ſpiritualium ſignificativas Ceremonias in Dei Eccleſiam introduxerunt. Ritus omnes ſymbolycos ſemel ex Eccleſia Chriſtiana, in quam nullo unquam jure invehi potuerunt, profligare oportere, nec eis manentibus, ſuam Eccleſiæ nativâ pulchritudinẽ reſtitui poſſe exiſtimo.

be

be anſwered, that humane Ceremonies doe ſignifie duties as they are *carnall*, and not as they are ſpirituall. It is further to be marked, that Beza there ſpeaketh of of ſuche humane ſignificant Ceremonies, as were in common uſe amonge the ancient Fathers. Now the Rejoynder will uot ſay that they had in common uſe, ſo many humane Sacraments, as Beza noteth them to have had ſignificant Ceremonies. 2. The ſecond reaſon, by which the Rejoynd. would prove that Beza meant not ſimplie to condemne all ſignificant Ceremonies, is, becauſe *he alloweth ſome Feaſt-days, confeſſeth the Surplice and kneeling to be in their nature indifferent, and ſayth that the Croſſe might ſometime of olde have had lawfull uſe.* For the former of which, if the wordes of Beza, had been noted, more might be ſayd. In the meane time, let this ſuffize: If Beza did allow of ſome humane Feaſt-days, it may better from this place be gathered, that he did not account them ſignificant of ſpirituall thinges, then it can from them be gathered, that in this place he did not condemne all ſuche ſignificants of mans making. Neyther doeth he affirme a ſignificant Surplice to be indifferent. And as for kneeling, that is more excepted againſt for other cauſes, then for inſtituted ſignification.

But in the laſt, ther is odde dealing. For wheras Beza ſayth of the Croſſe, *ut olim aliquis fuerit uſus ejus etc.* which is as muche as to ſay *though this were granted, that there was ſome uſe of it of olde*, the Rejoynder maketh him to ſay that *ther was of olde a lawfull uſe of it.*

It is enough for any man, to read over Beza his eyght and twelf Epiſtle, for underſtanding not onely of his meaning, but alſo of his reaſons.

14. Becauſe the Def. made Beza a *ſingular* man, in oppoſing all humane myſticall Ceremonies, the Replier added out of Bellarmines obſervation (de effectu Sacram. l. 2. c. 30.) that at leaſt Calvin, Barentius, and Chemnitius were of the ſame minde. Now concerning Calvin, enough hath been ſayd before. For the other, marke what the Rejoynder hath to ſay.

The queſtion (ſayth he) in that place of Bellarmine diſputed, is of Ceremonies *meritorious, and binding the conſcience, out of the caſe of ſcandall.* And is this all? Surely then the Rejoynder had no reaſon to object unto the Abrigers, and the Replier, *abuſing the Reader.* For (to omitte that which in the firſt part of our Diſpute, hath been anſwered, concerning *merit & binding*) any one that looketh upon Bellarmine, de effect. Sacr. l. 2. cap. 30. may ſee, that he divideth the controverſie betwixt us and the Papiſts, into ſixe heads, the *fourth* is about *binding the conſcience*, and the *fift* about *merit*, but the *third* is *whether the Churche may appoint new Ceremonies?* The Afirmative of this queſtion Bellarmine proveth, from the Feaſt inſtituted by Mordechay, and that of *Dedication*, inſtituted in the Machabees time, etc. which are the Def. and Rejoyners cheif arguments for ſignificant Ceremonies. And profeſſeth plainely (as our men doe) *Our Propoſition is no more but this againſt heretiques, that the church may appoint new Ceremonies not indeed to juſtifie us from mortal ſins but to other ends.* On

Noſtra propoſitio ſolum aſſerit, contra Haereticos, licere Eccleſiæ inſtituere novas Ceremonias, non ad juſtificandum a peccatis mortalibus, ſed ad alios fines. cap. 31.

the

the *Negative* part, Bellarmine nameth *Calvin*, *Brentius*, *and Chemnitius*. Now the Rejoynder to darken all, confoundeth the third, & fift queſtion into one hoche-poche. Who then doeth abuſe the *Reader*? Of Calvin, enough hath been ſayd before as alſo of Brentius, under the title of *Witzenberge Confeſsion*, Chemnitius onely (being altogether paſſed over by the *Rejoinder* though he was not onely propounded by the Replier, out of Bellarmine but alſo in the Abridgement, pag. 32,) is here to be repreſented, in his owne wordes. Yet concerning Brentius firſt, a few wordes may be needfull. The words of Witzenburge Confeſſion (before cited) are plaine. *It is not lawfull, to devize new Ceremonies, to ſhadow forth the trueth already layd open, and brought to light by the Goſpell as in the day light to ſet up Candles, to ſignifie the light of the Goſpel, or to carry banners & croſſes, to ſignifie the victorie of Chriſt, through his Croſſe. Of which ſort is all the maſſing attire.* Of this Confeſſiō Brentius was the penman: and therefore Bellarm. citeth the ſame as Brentius his ſentence about Ceremonies. The Rejoynder anſwereth 1. *that Bellarm. ſayth onely that Brentius reproveth the hallowing of water, oyle. &c. conſecrated to ſignifie and worke ſupernaturall effects: becauſe the myſteries of faith ſhould not now be ſhadowed out.* De cultu Sanct. l. 3. c. 7. Whiche to be nothing ſo, the very words of Bellarm. will ſhew. For neyther out of Brentius, nor againſt him, doeth Bellarmine make any mention of conſecrating ſuche thinges to worke, but onely to *ſignifie* ſpirituall effects. *First they are bleſſed to ſignifie ſpirituall operations. For the ſprinkling of the aſhes ſignifieth penance, &c. Nor doeth*

Primo benedicuntur ad ſignificando ſpiritualia effectuum. Nam cinerum aſperſio ſignificat pœnitentiam, &c.

doeth the reaſon of Brentius of adumbration hinder, for thoſe ſignifications are not properly adumbrations, but outward repreſentations of preſent inviſible things, and of things ſpirituall. Or els of things paſt, moſt uſefull to ſtir up the affection. Hence it is plaine, that Brentius is oppoſed by Bellarm. for houlding the Propoſition of this our third Argument, that his reaſon is ours: and that Bellarm. his anſwer, ſo well as his tenet, is that which the Def. and Rejoynd. doe maintayne againſt us. 2. A ſecond anſwer, or rather objection, is uſed by the Rej. that *Brentius allowed Lutheran Croſſes, and Images, as being a Lutheran.* Now it is well knowen, that Brentius at the firſt did write as became a grave Divine: but after broke out into the Vbiquitary faction, ſiding againſt thoſe whome he called Zwinglians and Calviniſts. That which we allege, was written in the name of the Churche of Wittenburge, & ſo præſented unto the Counſell of Trent, out of his and others beſt judgement. If eyther out of ſecuritie, or out of faction, he did, and writte otherwiſe, after, it ought not to be put in ballance againſt this Confeſſion. It is no great mervayll, if a Lutheran doeth croſſe his owne Doctrine, even about Ceremonies.

Neque obſtat petitio Brentij de adumbratione. Nam illa ſignificationes non ſunt propriæ adumbrationes, ſed repræſentationes externæ rerum præſentium inviſibilium, & ſpiritualium, vel etiam rerum præteritarum, quæ utiliſſimæ ſunt ad affectum excitandum.

For in the ſame kinde they have Luther himſelf for their example: *No man did more hardly inveigh againſt thoſe triffles then Luther did, and yet reteined them for the times ſake. That when occaſion required, he was ſo vehemente we commend him, but that while he contended againſt them, he ſubmitted to the them, we pardon in him.*

Nemo (ſayth Calvin a. Def. de Sacram. durius quam Lutherus invectus eſt in illas nugas, quæ tamen pro temporis infirmitate, retinuit. Quod tanta vehementia uſus eſt, laudabile eſt, quum id ex gravi cauſa faceret. Quod non abſtinuit pauca pro tempore ignoſcimus.

Something

Something like was the caſe of Chemnitius, whoſe words the Rejoynder thought good to paſſe over in ſilence. They are theſe (de ritib. Sacr. ad Can. 13.) *When Chriſt himſelfe ſo inſtituted the Sacraments that he required them to be uſed with ſuch and ſuch rites, it is a very hard queſtion whether it be lawfull for men to add other and that ſo many over and above. As if what rites Chriſt himſelfe preſcribed were either not enough, or not fit enough. In divine inſtitutions as we muſt take nothing from, ſo we muſt adde nothing to them. But whereas they ſay by ſuch rites many things are proffitably ſignified, we anſwer that belonged to the State of the Old Teſtament, but what Chriſt in the New Teſt. would have learned, muſt be taught with the light of the word, not by ſhadowes. And we have a promiſe of the force of the word; but not of the efficacie of ſhadowes deviſed by men. And what rites he would have uſed by the word, thoſe he himſelfe appointed, etc.*

Cum ipſe filius Dei Sacramenta ita inſtituerit, ut ea certis inſtitutis ritibus præceperit adminiſtrari, valde ardua eſt quæſtio, an hominibus permiſſum ſit, alios præterea, et quidem multos ac varios ritus quocunque conſilio ſupperaddere: quaſi Ceremoniæ illæ quæ in adminiſtratione Sacramentorum Divinitus inſtituta ſunt, non ſatis ſint vel idoneæ, vel ſufficientes Inſtitutioni Divinæ

ſicut nihil detrahendum, ita etiam nihil addendum eſt. Quod vero prætendunt, per illos ritus ab hominibus additos multa pié & utiliter ſignificari, moneri, & doceri, ad illud reſponderi poteſt, figuras propriæ eſſe Veteris Teſtamenti, quæ vero in Novo Teſtamento Chriſtus moneri ac doceri voluit non umbris, ſed luce Verbi, tradi ac proponi voluit. Et de Verbi, non autem de figurarum ab hominibus inventarum, efficacia, habemus promissionem: quos vero ritus verbo adhiberi voluit, eos ipſe inſtituit, etc.

Ther was ſome cauſe, why the Rejoynder did not care to inſiſt on theſe wordes. For Chemnitius maketh it *a very hard* thing to juſtifie humane ſignificant Ceremonies in Gods worſhip. The Rejoynder ſayth, it is as eaſy as to juſtifie writing by *Characters*. Chemnitius maketh them *additions* to Gods Inſtitution. Nothing leſſe (ſayth the Rej.) no more then a Cabinet, wherin a Iewel is kept, is an addition to it. Chemnitius judged them re-

pugnant to the New Teſtament. The Rej. ſayth, that there is manifeſt allowance for them, and authoritie left unto men for inſtituting of them: (as forſooth) in thoſe words of Order, Decencie, and Ædification.

15. The Replier added unto the witneſſes afore-ſayd, *Iunius & Daneus.* But concerning Daneus, we have already conſidered what the Rej. had to except. *Iunius* onely remayneth: whoſe wordes were quoted out of his animadverſions upon *Bell. de cultu Sanctorum, lib. 3. cap. 7. an. 12.* Heer the Rej, rouſeth up himſelf, as if he had gotten a great advantage, putting *on* ſuche confidence, or rather *forth* ſuche ſhews of it, as if it had been meer folly in the Repl. to make mention of Iunius. His rejoinder therfore is to be conſidered in all the parts of it. 1. Firſt, he concludeth that *the Repl. is no wiſe man, in not telling them, to what objection, or aſſertion Iunius doeth there anſwer: becauſe (forſooth) the Repl. himſelf had ſayd, it was no wiſdome for any man, to take up an anſwer made to an objection, before he conſidereth the aſſertion againſt which the objection is made.* As if it were all one to *conſider* the aſſertion, and to *tell them* what it is. Is not this a fine conſequence? 2. He attributeth unto the Repl. a Sophiſticall *wit*, in concealing, that the aſſertion of Bell. by Iunius oppoſed, was, that *the Churche may of her power, conſecrate creatures, to ſignifie, and worke ſupernaturall effects, &c.* But from hence nothing can be gathered, for the advantage of the Def. and Rej. except it appear, that Iunius did onely ſpeake of the *working*, and not diſtinctly of the *ſignifying*, which Bell. would have given unto thoſe Ceremonies: whiche how falſe it is, ſhall præſent-

ly

ly appear. 3. He noteth *a ſhamefull falſification* of Iunius his wordes, in the tranſlation of them. Iunius his wordes are: *Homo non poteſt creaturas ad ſignificationem adhibere.* The Tranſlation is: *Humane Ceremonies cannot be lawfully uſed for ſignification.* Where is that great falſification, which drew from the Rej. *Are you not aſhamed? or can you not bluſh?* The Rej. his owne tranſlation of the ſame wordes, is: *No man can lawfully applie thinges to ſignification.* He muſt diſcover the myſticall difference betwixt *uſing* for *ſignification*, & *applying* to *ſignification*, before he can caſt ſuche ſhame upon the Repl. & none upon the Rej. 4. *To ſhew Iunius in his owne poſture, and the miſ-reporting Repl. in his owne colours.* The Rejoynder tranſlateth that wholle paſſages of Iunius, and noteth upon it, firſt, that Iunius ſpeaketh of *conſecrating* ceremonies. To which I anſwer, that in the wordes, as they are by the Rej. tranſlated, he expreſly condemneth all *applijnge* to ſignification. And if *conſecration* were included therein, I hope the Rej. will not diſavow conſecrating of Churches, Churche-yardes, Altars, &c. Secōdly, he obſerveth, that Iunius doeth *profeſſedly ſever the poynt of ſignification, from that of efficacie.* As if the Repl. had confounded them, and not rather diſtinctly inſiſted upon *ſignification* onely which Iunius doeth as diſtinctly and profeſſedly condemne, as *efficacie*, Nay it is the Rej. his common fault, that where the Papiſts ſpeake of *efficacie* and *ſignification*, and our Divines diſtinctly anſwer of both, he will have no anſwer, no not thoſe of Calvin, Brentius, Chemnitius, Daneus, nor this of Iunius, to belonge unto *ſignification* diſtinctly,

and by it ſelf. In the third place, he telleth us, that *Iunius in the two next annotations, deeth allow voluntarie ſignificant Ceremonies.* Let it therfore be conſidered, that Iunius in the thirteenth annotation, inſinuateth at the leaſt his *doubt*, whether any voluntarie ſignifications can proceed from good: *a bono, ſi forte.* 2. He ſayth they proceeded from *ſimplicitie*, and turned to *ſuperſtition.* Which phraſes of his, he ſo interpreteth other where, that it may eaſily appear, he did not *allow* that which here he calleth ſimplicitie. For cap. 5. annot. 15. he calleth it *vanitie*, in oppoſition to the *ſimplicitie of Chriſt.* And in the ſecond booke, *de reliquijs & imaginibus*, cap. 27. annot. 29. he calleth it plainely *ſimple ſuperſtition.* In the fourteenth annotation, he mainteyneth this aſſertion: *In divine things no ſhadowes are rightly uſed in the Church but what God hath inſtituted.* But (ſayth the Rej.) *he doeth by name allow ſtanding in prayer, on the Lordes dayes, as a ſignificant Ceremonie, as alſo holy bread*: *annot.* 10. Wheras Iunius teſtifieth plainly, in the 9. note, immediatly before, how he did onely *excuſe*, as comparatively *tolerable*, ſuche ancient Ceremonies of the Fathers. *Primum fuit tolerabile: Patrum ſimplicitatem piam excuſamus.* So that Iunius being ſeen in his owne poſture, and the reporters in their colours, let the Reader judge, *where is the cauſe* of *ſhame and bluſhing?*

In rebus divinis, & ſacris ad Eccleſiam pertinentibus, nulla adumbrationes in Eccleſia recte adhibentur, niſi quas inſtituit Deus.

SECT.

SECT. 5.

Concerning the wronge, that is doen to Gods Sacraments, by humane ſignificant Ceremonies.

1. THe Argument dependeth on this : that humane Ceremonies appropriated to Gods worſhip, if they be ordeyned to teache any ſpirituall dutie, by their myſticall ſignification, uſurpe a cheif part of the nature of Sacraments. This was in the Abr. backed with many teſtimonies: which the Rej. having before eluded (ſo well as he could) here contenteth himſelf to ſay, they are *counterfeit, forced, or forged ſtuffe*: The contrarie wherof hath been declared. Now for the naked Arg. he affirmeth it to have no *ſienws* which muſt be tried by the anſwers, & defence of them.

The Def. firſt anſwereth, by a diſtinction, betwixt the *ſignification of grace conferred*, and the *ſignification of mans dutie*, the former wherof he maketh *Sacramentall*, but not the later. To the which was replied, that Sacr. alſo doe ſignifie the dutie of man towards God. This (ſayth the Rej.) *is not true*: bee. Sacr. doe onely *implie* that dutie. But I would knowe of him, 1. how the Sacr. as ſignes, doe *implie* that which they doe not ſignifie, all ſo well as our ſigne of a *croſſe* doeth ſignifie any dutie? The aerall croſſe doeth (though very untowardly) repreſēt the wooddē croſſe, wheron our Saviour was crucified, & ſo by a *trope*, Chriſt crucified: & then implieth our dutie to Chriſt. And doe not Sacraments ſignifie Chriſt, & our dutie toward him ſo well as this? 2. I aſke,

If Baptiſme doe not ſignifie our wholle *mortification, vivification, and putting on of Chriſt?* 3. If the Sacraments doe onely by themſelves, implie theſe duties, yet that implication being explicated in their adminiſtration, what uſe is ther of putting that explicated dutie under a *buſhel, or bed* of mans making?

2. The Rejoynder not truſting to that deniall, ſayth further, that if the Sacraments did ſignifie mans dutie, yet that is not *a cheif part of their nature.* To which I may replie, that if it were not a cheif part of their nature, but a part onely, yet it is preſumption for men to take any part of the Sacraments, and ſet it upon other thinges, at their owne pleaſure. But ſeing by the *nature* of the Sacraments, is meant their *office, and uſe*, and ther be many offices and uſes of them, ſome of which come not ſo neer their cheifeſt office as this ſignification doeth, it may with good reaſon be termed *a cheif part.* Calvin (Conſenſ. de re Sacram.) ſayth thus: *Sacraments are notes and badges of our Chriſtian profeſsion and inciteements to thankfulnes, Exerciſes of pietie, & bonds under our hands to tye us to Gods ſervice, but their cheife end is to ſignifie and figure the grace of God to us.*

Sacramenta nota ſunt ac veſſera profeſsionis Chriſtianæ, ſive ſocietatis, item ad gratiarum actionum incitamenta, pietatis denique exercitia, & ſyngrapha ad Dei cultum nos obligantes: finis tamen præcipuus eſt, gratiam Domini teſtari, repræſentare, atque obſignare.

Now though this laſt be *the cheif* office, yet amonge the former one is more cheif then another, and which of them more cheif, then this of ſignifying ſpirituall duties with obligation to the performance of them?

3. To prove that the Sacraments ſignifie morall duties (which firſt the Def. and in defence of him, the Rejoynder denieth) it was alleged, by the Repl. that the wholle Covenant is in them ſigned and ſealed, betwixt

God

God and man in which Covenāt mans dutie, thorough grace is there profeſſed, and repreſented. Wherupon the *Rejoynder* 1. concludeth, that *ſuche ſignes as doe neyther ſigne nor ſeall the covenant of grace, cannot partake the office, or ſpeciall nature of Sacraments.* Wherby he gaineth nothing but his owne ideal ſhadow. 2. He gathereth, that *unleſſe ſignifying, without ſealing, be a more principall part of the nature of Sacraments, then ſealing, ſuche ſignes as communicat with them onely in ſignifying, doe not participat any cheif part of their nature.* Which is as mere *non ſenſe*, as if one ſhould ſay, that unleſſe teaching, without ſealing be a more principall part of Sacraments, thē ſealing, then the preaching of the doctrine which in Sacraments is ſignified and ſealed, doeth not participat any cheif part of their nature. 3. He anſwereth, that the *Sacraments doe confirme our obligation unto ſanctimonie, in generall, but not ſignifie any morall dutie in particular.* Here then is the myſterie: the Sacraments to confirme (by ſignification) all our duties, but not this, or that dutie.

If our Convocation had been of the Counſel, when Sacraments were appointed they would (as it ſeemeth) have made them more perfect. But this is certain, our Saviour meant to put a difference, betwixt the olde *A. B. C.* and the new maner of teaching fitting for riper yeares: and therfore did not ſpell out every letter concerning our dutie, in ſignes, as of oulde, but give us the ſumme in a few ſignes. Whoſoever therfore goeth about to multiplie ſignificant ſignes, croſſeth the very intention which was reſpected, in the inſtitu-

tion.

tion of two Sacraments onely. Beſide, the Croſſe it ſelf, doeth not ſignifie our dutie of conſtant fighting under Chriſt, in patticular, againſt this or that temptatiõ of *ſinne, the world, or the Devill*, but onely in generall, ſo that by this reaſon, we ſhould, or may have as many ſignificant Ceremonies, as there be particular temptations to be reſiſted. Whither ſhall we come, at length, by walking in this Ceremoniall way?

4. The ſecond Argument, to the ſame purpoſe, by the Repl. alleged, was, that the name *Sacrament*, as it ſignifieth an oath, or obligation, doeth import, that the Sacraments ſignifie our dutie to God. To this the Rejoynder anſwereth, that the Sacraments doe in deed implie, but not *repreſent* any morall dutie. Now let any reaſonable man judge, whether dipping under the water, and riſing up againe, or taking of food for ſtrength, and growth, doeth not more *repreſent* ſpirituall duties, then making a Croſſe with ones finger, in the ayer?

5. The third reaſon mentioned, was taken from the name *Euchariſt*, notifijng thankfulneſſe, and the taking of the ſame, *in remembrance of Chriſt*. The Rejoynder his anſwer is, that *the word Euchariſt is no Sacrament, but a terme brought in by men to put them in minde of their dutie in receyving it*. But that word doeth notifie the nature of the Sacrament, at leaſt in the judgemẽt of al Divines, that have in this meaning uſed the terme, though it be not a Sacrament. And they are more then that the Rej. his judgement can counter-ballance. Yet if ſignificant Ceremonies be like unto wordes and characters, as the Rejoynder formerly maintayned, that very word muſt

needes

needes be a Sacrament, or a ſignificant ſigne of a Sacrament: becauſe it was brought in *to put men in minde of their dutie in receyving*, as the *Rej.* ſpeaketh. He addeth 2. that ther is no element, nor action of that Sacrament, ſo particularly repræſenting thankfulneſſe, as *kneeling doth reverence, or humilitie*, Where firſt, he maketh *kneeling* a ſignificant Ceremonie, whiche hitherto he hath ſeemed to denie. 2. I anſwer, that the very action of receyving ſo great a gift, in a cheerfull humble manner, doeth repræſent both thankfulneſſe, and humilitie, ſo far as Chriſt would have it repræſented by ſignes. The very celebration of a great benefit receyved, is a ſigne of thankfulneſſe. Otherwiſe, let the Rejoynder tell us, what repræſentation of thankfulneſſe was in the Paſſover, for that beneſit of paſſing over the Iſraelites houſes, when the firſt-borne of the Ægyptians were ſlaine?

6. Inſtance was given (by the Replier) that both *ſanctitie, and conſtancie*, which are the thinges ſignified by *Surplice, and Croſſe*, are ſignified in Baptiſme. The *Rej.* his anſwer is, that they are not *barely or onely ſignified in Baptiſme, as duties, nor by any diſtinct ſigne repræſented.* As if this were the queſtion, and not this: if Sacraments doe ſignifie morall duties! Certainly, if Sacraments doe ſignifie theſe vertues as graces and duties (as is proved, and alſo confeſſed) no Chriſtian need deſire to have them ſignified over againe *barely and onely* as duties, no more then after an inſtrument made betwixt the *Lord of Manner*, and his *Tenent*, conteyning the conditions of both partes, the tenent ſhould ſeek for a new inſtrumēt,

ſignifijng his conditions a part: and not onely ſo, but after that his conditions had been expreſſed *generally, that he ſhould keep all the land in good culture*, according as he found it, he ſhould ſeek for one inſtrument about the *woodes*, another for the *arable land*, another for the *medowes*, another for the *paſtures*, and another for the *broome-feilds*, or for every *aker* one, & that not from the Lord of the manner, but from ſome Iuſtice of peace, or *high Conſtable* of the Hundred. Neyther is it a thinge profitable, for Chriſtians to remember their *dutie*, without remembrance of Gods *grace* therto apperteyning.

7. Againſt myſticall-morall Ceremonies, of humane inſtitution, the Repl. brought this Arg. in *Mr. Baines* his wordes: *To be a teacher of my underſtanding, and an exciter of my devotion, are ſuche effects, as require vertue, inherent, or aſsiſtant, to thoſe thinges which ſhould be cauſes of them. But no ſigne of mans divizing, hath any ſuche vertue, in it, or with it. For then it muſt come eyther from the word of creation, or from Gods after inſtitution.*

But from neyther of theſe, have the ſignes of mans divizing any ſuche vertue. Therfore no ſigne, of mans divizing, can be a teacher of mine underſtanding, or an exciter of my devotion.

This the Rejoynder confuteth firſt, with ſkornefull wordes, as *a ſickly childiſh, and long ſome objection.* After, he anſwereth, that *our monitorie Ceremonies, are onely externall occaſions, and objects, wherby the minde of*

man

man worketh upon it ſelf, not cauſes working by ſome vertue in them.

Where 1. obſerve, how he mangleth and marreth the Argument, that he may maiſter it: the wordes are, that ſuche effects require vertue *inhærent*, *or aſsiſtant*: he interpreteth them onely of *vertue in them, i. e. inhærent*, leaving out *aſsiſtant*: and yet dareth affirme, that *upon this fiction of vertue in them* (which is his owne fiction) *the whoſle objection is builded.* 2. He maketh our Ceremonies to be onely *occaſionall objects*, *and no cauſes*: wheras every inſtituted ſigne is a *meanes*, and ſo a *cauſe* of that effect for which it is appointed, as Logick teacheth. And if they were mere occaſions of conceyving that which they ſignifie, then a white Surpliee would not prove half ſo ſignificant a Ceremonie of Miniſters ſanctitie, as a *white Cocke*, eſpecially when it croweth, nor an aeriall Croſſe, ſo ſignificant, as a *Gallowes*. Beſide, if our Ceremonies be occaſionall objects onely, then no man is tied to regard the whiteneſſe of his Miniſters Surplice, therby to thinke of his ſanctitie, any more then he is bounde to regard the fowlneſſe and ſoile of it, when for a longe time, it is unwaſhed, and he alſo uſeth it in ſtead of a handkerchif, about his noſe, therby to thinke of the imperfection, ſpots, and blots, which are founde in Miniſters diſpoſition, and converſation. Concerning, *Letters, Characters, and Giblets*, mentioned here againe by the Rejoynder, anſwer was made before, in the firſt ſection of this Chapter.

8. To like purpoſe, the Repl. uſed this reaſon: *If humane inventions be ſuche morall admoniſhers, in ſpirituall duties, then our conſciences are bound to ſubject themſelves to their admonitions, and ſo to thoſe mortall men, who made them admoniſhers.* The Rejoynder his anſwer is like his former: *humane ſignificant Ceremonies have no vertue of teaching the underſtanding, or exciting the devotions of mẽ: but only externall objects tending by their ſignification to thoſe uſes, to the uſe of which, the conſciences of men are not bounde ſimplie but onely collaterally, and for another thinge.* In which anſwer, 1. ther is a ſtrange myſterie confeſſed: that humane Ceremonies are appointed to doe that, whiche they have neyther antecedently, nor conſequently, any vertue to doe. 2. *Externall objects* are made oppoſite unto *admoniſhers with vertue to admoniſh*: as if no externall objects (as Baptiſme adminiſtred to a childe, before mine eyes) had any vertue of admoniſhing 3. As ſtrange a diſtinction is made betwixt *ſimply*, and *collaterally*, and betwixt *ſimplie*, and *for another thinge*: which are ſuche fuſtian ſtuffe, that ther is no fear, they ſhould ſatiſfie any but ſuche as take termes without reaſonf or right reaſon.

9. Another reaſon of the Repliers, was, that every teaching ſigne, of publicke uſe in the Churche, ought often to be interpreted, in preaching, and alſo defended if they be called in queſtion, in the ſame preachinges, which kinde of preaching, upon Croſſe and Surplice, were very abſurd, eſpecially in thoſe Pariſhes, that ſcarce have Quarter-Sermons. The Rejoynder anſwereth 1. that *the Croſſe having interpretation with it, need not be inter-*

interpreted: and that the Surplice ſignifieth, he doeth not well know what, but ſuche a thinge as may be ſoon taught. Now that which he ſayth of Croſſe, he may as well ſay of the Sacraments, that becauſe in their adminiſtration, they have the interpretation goeing along with them, therfore no Miniſter need muche preache of them. But indeed, ther is ſpeciall need, that the very interpretation which goeth alonge with the uſe of the Croſſe, ſhould be well interpreted: becauſe few or none, eyther of the people, or of the Croſſers themſelves doe underſtand, how it hath that ſignification which the Convocation hath layd upon it, any more, then any other toy, which may eaſily be devized by the ſame Convocation: as if they ſhould put a ſtraw into the childes hand, in ſtead of a ſpear, to ſignifie, that he ſhould manfully fight, againſt all enimies of Chriſtianitie. And of the Surplices ſignification, ſeing the Rejoynder himſelf is not yet certainly informed, what it is, ther muſt needs be great uſe of muche preaching about it, firſt to declare certainly (if it may be founde) what it ſignifieth, ſecondly to ſhew the ground of that ſignification, or authoritie from whence it commeth, lawfull, and thirdly to urge it upon the conſciences of thoſe that are to make uſe of that ſignification. His ſecond anſwer is a bundle of phraſes: and ſo let it paſſe. Onely let it be noted. 1. that he calleth it *furie*, to charge our Ceremonies of *ſuperſtition* and yet in ſobrietie, mainteyned before, that thoſe which count them unlawfull, are *ſuperſtitious brethren.* 2. that he determineth abſolutely, upon his refuted groundes, that *we have ſtop-*

ped our own mouths, from preaching the Goſpell, by calumniations. Wheras all England knoweth, that thoſe which never preached, or writ againſt the Ceremonies, have their mouthes ſtopped by his Prelates, though they onely profeſſe, they cannot uſe them, by reaſon of ſcandall, of which number, Doctor Burges himſelf hath been one. 3. He would perſwade the world, that *ſome of us place all religion in oppoſing Ceremonies by ſpeaking and writing*: which is greater calumnie, then any he charged us with, or then he can prove of any one. 4. He affirmeth us to be of all men he ever knew, the moſt *impatient of oppoſition, and ſo moſt partiall, and Phariſaically proude* as if his Prelates were very patient toward thoſe that oppoſe their Ceremonies, no way ſo partiall, nor drew any thinge from the Pharifies, or as if himſelf in this Rejoynder, had not ſhewed more of theſe vertues, then any other. 5. He ſheweth where the ſtore lieth: in *rooting of them out of the hearts of their people, by clamours, and calumnies.* We cannot then defend our practiſe, but with clamours and calumnies, nor anſwer for our hearts, without rooting them out of peoples hearts.

10. For the further manifeſtinge of the uſeleſſe ſignification of our ſignificant Ceremonies, the Repl. appealed to the conſciences of the beſt conforminge Chriſtians in England, whether ever they founde themſelves truly ſtirred up to holyneſſe, by the Surplice, or to conſtancie in fayth, by the Croſſe? The Rejoynder

joynder anſwereth, that *no man is ſtirred up by them, as by cauſes, but onely as by the ſight of the creatures, or other memorialls: of which uſe if men deprive themſelves, it is their prejudice or negligence.* Now of *cauſes* ther was no mention in the *quære.* And the queſtion being made of the *beſt conforming* Chriſtians (amonge whome the Rejoynder himſelf is one) *prejudice, and negligencie* of ſome, make up no anſwer. The trueth is, that he himſelf could not ſay, out of his conſcience, that ever he felt ſuche motions within him, by occaſion of a Surplice, or Croſſe, and therfore baulked the queſtion. Yet this is here to be obſerved: that by the Rejoynder his confeſſion, our ſacred Ceremonies are no more admoniſhers unto ſpirituall duties, then any creature of God, i. e. then any *butterflie* is. And are not then our Ceremonies very *ſacred, or religious.* Or is our repreſentative Churches inſtitution, of any more force, or worth, then any childes, that catcheth butter-flies?

11. It was added alſo which by experience, it is founde) that in ſome one Congregation, where theſe Ceremonies have not been uſed, more holineſſe, and conſtancie of faith hath appeared, then in many Cathedral Churches, where they were never omitted. The Rejoynder his anſwer is, that *where other helpes ſtand equall, ther is no difference, ſave onely in a Phariſticall opinion of thoſe, who counte their very oppoſition of Ceremonies an high poynt of devotion, and ſtiffeneſſe therin, conſtantie in the fayth.*

Behold

Behold the man, that even now complayned of *clamours, and calumnies.* The reaſonable part of this anſwer is, that in Cathedrall Churches, *other helpes* (as diligent preaching, catechizing, admoniſhing, directing in Chriſtian duties) are not *æquall* or anſwerable to that which is founde in divers Congregations where the Ceremonies have not been uſed: otherwiſe ther were no difference. Now heerin, 1. he confuteth himſelf, in confeſſing that his Prelates, even thoſe whoſe *admirable wiſdome* he extolleth, though they have power enough, doe not provide the cheif helpes of edification, for their Churches, *æquall* to thoſe that are founde in poore Congregations, which receyve not their Ceremoniall helpes, and yet will not ſuffer thoſe poore Congregations to enjoy their helpes. For doe they not by this, place a high poynt of devotion in their Ceremoniall helpes? 2. How can this ſtand with reaſon: *where other helpes are æquall, ther is no difference?* Certainly, if our Ceremonies be helpes to Edification (as the Def. and Rejoynder mainteine) then where other helpes are æquall, the Cathedrall Churches have a great advantage in helpes, above other, that want thoſe Ceremonies. Nay one Cathedrall Churche exceedeth another in this kinde: as *Durrham*, for Ceremonies, doeth *Cheſter*, and *Lichefeild.*

12. Becauſe the Def. (to make way for an injurious accuſation) changed the phraze uſed in the Abrigemēt, *a cheif part* of the Sacraments nature, into another more obnoxious unto exception, *the cheif part*, the Repl. juſtly noted this, as no plaine dealing. The Rejoinder

ſoynder (being loath to leave any of the Def. his words un-mainteyned) anſwereth, that the *Sacraments have but two parts, ſignification, and obſignation*; and therfore if ſignification be *a principall part*, it is alſo *the principall part*: ſo that the Defend (ſayth he) dealt herein *fainely*, and *preſſed us with ſuche wordes as our Argument requires.*

But 1. whoe authorized the Defend. to change the termes of our Argument, and then preſſe us with his changelinges? Let him reſerve ſuche *faire dealing* for other occaſions, when it may paſſe with leſſe notice taken of it. 2. What doeth the Rejoynder mean, to imitate the Defend. in attributing unto us, that we make mere *ſignification*, without any qualification or limitation, eyther *the* or *a cheif part* of the Sacrament? The Abrigement ſayth onely, that ſuche ſignification as is ordeyned myſtically *to teache and admoniſh us of ſpirituall duties*, is a cheif part of the Sacrament. 3. *Mr. Hooker*, (lib. 5. pag. 310.) ſayth that ther are *great ſtore of properties* belonging to the Sacraments; as that they are *bondes of our obedience, obligations to mutuall charitie, provokation to godlineſſe, preſervations from ſinne, memorialls of great benefites, markes of diſtinction from ſtrangers etc.* How then can the Rejoynder ſo reſolutely determine of *two onely* offices, which belonge to them? 4. If all eſſentiall parts of the Sacrament may be reduced to theſe two, yet the leſſer of theſe may be called a *principall part*, without any prejudice to the other, in reſpect of thoſe m[illegible], whish make *accidentall, circumſtatiall, & improper* parts of Gods wor-

ſhip, and ſo of his Sacraments, as the Def. and Rejoynder upon every occaſion doe ſhift off Arguments with thoſe termes. The reſt of this ſection (beſide wordes of no weight) conteyneth nothing which hath not been in the former paſſages, ſufficiently cleared.

SECT. 6.

Concerning Iewiſh Ceremonies.

1. IN the Abrigement, after the former reaſon, now maintayned, this was brought in: that *In the time of the Lawe (when God ſaw it good to teache his Churche by ſignificant Ceremonies) none might be brought into, or receyved in the worſhip of God, but ſuche onely as the Lord himſelf did inſtitute.* Ergo. And after that, this: *It is muche leſſe lawfull, for man to bringe ſignificant Ceremonies into Gods worſhip now, then it was under the Law. For God hath abrogated his owne (not onely ſuche as prefigured Chriſt, but ſuche alſo, as ſerved by their ſignification, to teache morall duties) ſo as now (without great ſinne) none of them can be continued in the Churche, no not for ſignification.* Vpon which laſt grounde, they inferre thus: *If thoſe Ceremonies which God himſelf ordeyned to teache his Churche by their ſignification, may not now be uſed, much leſſe may thoſe which man hath devized.*

Now the *wiſdome* of the Def. was, to paſſe over the former groundes, and onely to inſiſt upon this laſt inference derived from them. But let us ſee what he,

and

and the *Rejoynder* have to ſay of that.

2. About this inference, many teſtimonies of great Divines, were alleged in the Abrigement: all which the Def. paſſeth by, as not worthy anſwer: for whiche, he was challenged by the Replier. The Rejoynder anſwereth 1. that this is *wranglinge, ſpoken not out of conſcience, but out of a ſpirit of contradiction, etc.* To which I anſwer *nothing.* But that which the Def. neglected, the Rejoynder taketh to ſupplie, *leaſt we ſhould bragge,* as it pleaſeth him to phraſifie. See therfore how he diſchargeth that which he undertaketh. 1. *The Nicen counſel (ſayth he) is twice falſified: firſt; that it is ſuppoſed to condemne ſignificant Ceremonies, by man devized, upon this reaſon, that God had aboliſhed his owne, and ſecondly, that the Councel is affirmed to condemne ſuche Ceremonies at all.*

It ſeemeth the Rejoynder hath more ſkill (about this cauſe) in multiplying *falſities*, then in dividing of them from trueths. For the Nicen Councell was brought in as ſpeaking for one propoſition: and the Rejoynder maketh two falſe aſſertions of that one ſimple axiome. Beſide the words of that Councel, or Conſtantine, ſpeaking for it, are (in the Abrigement) onely brought in as teſtifying this: that *the olde Ceremonies of the law, being abrogated by God, cannot (without ſinne) be now continued in the Churche for ſignification.* In ſtead of this, the *Rejoynder* faineth two other propoſitions, and then ſayth, that they are two falſifications: which if they be, let him (who is the coiner of them) ſee how he can excuſe them. The wordes of Conſtantine are: *It ſeemed unworthy to celebrate the*

Paſſover with imitation of the Iewiſh cuſtome. Let no (ſuche) thinge be commune to Chriſtians, with the Iewes. We have receyved another way from our Saviour, a more lawfull and convenient of our holy Religion. This is pat to the purpoſe, for which it was alleged.

2. *The teſtimonie of all the reſt* (ſayth the Rej.) *are perverted.* 3. *Sundrie of the witneſſes are knowen to have allowed* our, *and all*, ſome *ſignificant Ceremonies. It is a ſhame therfore for men gloring of ſynceritie, in refuſing the Ceremonies, thus to leave all ſynceritie, in alleging of Authors. In which never any proteſtant writers abuſed the world ſo muche, as the Abrigement, and this cavilling Repl.* Now 1. for the *perverting* of all teſtimonies, it is affirmed onely, but not proved. Onely ſome generall *ſuppoſitions* are brought in, to ſupport the accuſation, all which have formerly been confuted. 2. Among thoſe which he ſayth were *knowen to allow* of our Ceremonies, he nameth *D. Humphry*, of whome *Cambden* in his hiſtorie of *Q. Elizabeth*, obſerveth, that he (though very learned and worthy) never was raiſed to Eccleſiaſticall preferments, becauſe he allowed not our Ceremonies etc. *Harding* alſo objecteth him by name, with Mr. *Samſon*, as one that had rather looſe all, then uſe our Ceremonies, and Iuel (Apol. c. 5. div. 1.) doeth not denie, but defend it: beſides how well he allowed of our Ceremonies, let all men judge by a certeine letter of his heere printed, written to the Biſhops, the Copie bearing this inſcription.

A letter ſent to the Biſhops from Doct. Laur. Humphrey preſident of Magdalen College in Oxford and Reader of Divinity lecture there.

Your

YOur Lordſhips letters directed unto us, by our vice-Chancelour, although written in generall words, yet hath ſo hearted our adverſaryes, „ that wee are now no more cõpted brethren & friends „ but enimies: & ſyth the old *maſſe attyres* be ſo ſtraight- „ ly commanded, the maſſe is ſelfe is ſhortly looked for. „ A ſword now is put into the enemyes hands of theſe „ that under Q. Mary have drawn it for Popery, & under „ pretẽce of good order are ready without cauſe to be- „ wreck their popiſh anger upon us, who in this wil uſe extremitye, in other laws of more importance partia- „ lity, I would have wiſhed My Lords rather privy „ admonition then opẽ expulſion, yea I had rather have „ received wounds of my brother, then kiſſes of myne „ enymye, if wee had privily in a Cõvenient day reſi- gned, then neyther ſhould the puniſher have ben noted „ of cruelty, neyther the offender of temerity, neyther ſhould the pap. have accuſed (in their ſeditious book) „ proteſtants of contention. Religion requireth naked „ Chriſt, to bee peached, profeſſed, Glorifyed that *Gra-* „ *viora legis*, by the faithfull miniſtrye of feedinge pa- „ ſtours, ſhould bee furthered, & after that orders ten- „ ding to edification, & not to deſtruction, advanced, „ & finally, the ſpouſes friends ſhould by all meanes „ be cheriſhed favourd & defended & not by counter- „ fite & falſe intruders, condemned & overborne, & de- „ faced. But alas a man qualified with inward gifts for „ lack of outwarde ſhews is puniſhed, & a mã onely out- „ wardly conformable, inwardly cleane unfurniſhed, is „ let alone, yea exalted, the painfull preacher for his „ labour is beaten, the unpreaching Prelate, offen- „ ding in the greater is ſhot free, the learned man with-

„ out his cappe is afflicted, the capped man without
„ learning is not touched. Is not this directly to breake
„ Gods laws? Is not this the Phariſes *væ*? It not this to
„ waſh the outſide of the Cup, and leave the inner part
„ uncleanſed? Is not this to præferre mint and anis to
„ faith and Iudgement and Mercie? Mans tradition be-
„ fore the ordinance of God? Is not this in the ſchoole
„ of Chriſt, and in the *Methode* of the Goſpel aplayn diſ-
„ order? hath not this præpoſterous order a woe? That
„ the Catechiſme ſhould be reade is the word of God,
„ it is the order of the Church, to preach is a neceſſary
„ point of a Prieſt, to make quarterly ſermons is law, to
„ ſee poore men of the poore mens box relieved,
„ vagabonds puniſhed, Pariſhes Communicate. Roode
lofts pulddowne, monuments of ſuperſtition defaced
„ ſervice done and heard, is ſcripture, is ſtatute, that the
„ oath to the Q. Majeſty ſhould bee offered and taken,
„ is required as wel by ordinance of God as of man.
„ Theſe are plaine matters neceſſary, Chriſtian and
„ profitable. To weare a Surplys, a Coape, or a
„ cornerd cappe is (as you take it) an accidentall thing,
„ a deviſe onely of man, and as wee ſay a doubt or
„ queſtion in Divinitie. Syth now theſe ſubſtantiall
„ points are in all places of this realme almoſt neglected
„ the offendes either nothing or little rebuked, and
„ ſyth the tranſgeſſors have no colour of conſcience,
„ it is ſinne and ſhame to proceede againſt us firſt, having
„ alſo reaſonable defēce of our doings. Charity My Lo.
„ would firſt have taught us, equitie would firſt have
„ ſpared us, brotherlineſſe would have warned us, pitty

would

would have pardoned us, if we had bē found treſpaſſers
„ God is my witneſſe who is the beholder of all faith.
„ I thinke of your Lordſh. honourably, eſteeming you as
„ brethren, reverencing you as Lords and Maſters of the
„ congregation : alas why have not you ſom good
„ opinion of us, why doo you truſt knowne adverſa-
„ ries? and miſttruſt your bretkren? wee confeſſe one
„ faith of Ieſus, we preach one doctrine, we acknowledg
„ one ruler upon earth, in all things (ſaving in this) we
„ are of your judgement, ſhall we bee uſed thus for a
„ ſurplus? ſhall Brethren perſecute Brethrē for a forked
„ Cappe, deviſed ſingularily of him that is our enemy?
„ Now ſhall we fight for the Popiſh Coate, his head and
„ body being baniſhed? ſhall the controverſy ſo fall
„ out in concluſion, that for lacke of this neceſſary fur-
„ niture (as it is eſteemed) labourers ſhall lacke wages?
„ Churches preaching? ſhall we not teach? ſhall we not
„ exerciſe our talents as God hath commanded us. Be-
„ cauſe we will not wante that which our enemies
„ have deſired, and that by the appointement of friends
„ Oh that ever I ſaw this day that our adverſaries
„ ſhould laugh to ſee bethren fall together to the eares!
„ Oh that Ephraim ſhould thus eat up Manaſſes, Ma-
„ naſſes Ephraim. My Lords before this take place
„ conſider the cauſe of the Church, the Creſts and tri-
„ umphs of Anti Chriſt. The laugher of Satan, the
„ ſorrow and ſighs of a number, the myſery and ſequel
„ of the tragedie : I write with zeale without proofe of
„ my matter at this time preſent, but not without know-
„ ledge of it, nor without greife of minde. God move

your

„ your ſpirit at this præſent to fight againſt *Carnem*,
„ *Circumciſionem*, *imo Conciſionem*, againſt *literam* et *le-*
„ *gem*, which principally is now regarded & rewarded.
„ Speake I humbly beſeech you to the Queenes Majeſty,
„ to the Chancelour, and to Mr. Secretary and the reſt,
„ that theſe proceedings may ſleepe, that England may
„ underſtande your zealous minde toward the wor-
„ ſhippe of God, your love toward the poore wel-
„ willers, your hate towarde the profeſſed enimies your
„ unity in true conformity, the other neither be need-
„ full now, neither exacted in any good age. So ſhall
„ the little flock be bounde to you, ſo ſhall the great
„ ſheepherd be good to you.

By this we may judge of ſome others, whome he onely nameth.

3. That *all* allowed *ſome* ſignificant Ceremonies, is manyfeſtly proved falſe, in the former allegations. 4. We *glory* no more of *ſyncritie*, in refuſing the Ceremonies, then the Rejoynder doeth in uſing of them. 5. It is no *abuſing of the world*, to allege generall ſentences of men condemning that which they ſeeme to allow in their practiſe. If it were, I can name one proteſtant writer, who hath more abuſed the world, in this kinde, then any, or all of us: and that is no other, then our *Def. D. Morton*. For he hath written many bookes of good uſe, againſt the Papiſts, the cheif grace wherof is, that (having a good Librarie, and uſing it with deligence, and diſcretion) he hath alleged many thouſands of their owne teſtimonies, for the diſproving of thoſe errors and ſuperſtitions, which the ſame Authors, in

place

other places, or at leaſt in their practiſe, doe apparently eyther allow, or admitte of. This is the wordy anſwer which the Rejoynder giveth unto the teſtimonies alleged in the Abr. (pag. 33. 34.) for to prævent our *bragging*: now let us trie if the Argument naked of teſtimonies, will not ſtand.

3. The Argument is this: If thoſe Ceremonies which God himſelf ordeyned, to teache his Churche, by their ſignification, may not be uſed, muche leſſe may thoſe which man hath devized, The Def. his firſt anſwer is, that *the uſe of ſome Iewiſh rite, without any Iewiſh opinion, as Circumciſion, and Eaſter.* In which anſwer nothing is found, that toucheth any terme of the Argument. Yet upon the occaſion of it, the Def. was aſked how a Iewiſh Rite, can be uſed, without ſome part of a Iewiſh opinion?

The Rejoynd. anſwereth, *materially, but not formally, and in uſe,* But he ſhould have remembred that the Argument is of *ſignificant rites uſing*, and the Def. his anſwer is of *Iewiſh ſignificant rites uſing*: ſo that in his grant, ther muſt needes be granted ſome *formall uſe for ſignification.* Beſide, in all uſing of humane myſticall rites, upon due conſideration, ther is ſome part of a Iewiſh opinion. I prove it thus: *All they that conſiderately uſe carnall, beggerly rudiments, in Gods ſervice, have this opinion, that ſuche rites as the Iewiſh (ſet præfiguration aſide which no Chriſtian ever admitted) are good in the Chriſtian Churche. But all that ſo uſe humane myſticall rites, uſe carnall, beggerly rudiments, in Gods ſervice. Ergo.* The aſſumption I prove thus: *All that uſe myſticall rites, wherto there*

is no Spirit annexed by God, as unto the Euangelicall inſtitutions of the new Teſtament, uſe carnall beggerly rudiments, in Gods ſervice. But they whiche uſe humane myſticall rites, uſe myſticall rites, wherto there is no Spirit annexed by God. Ergo. The Propoſition cannot be denied, untill a better definition of ſuche rites be given: nor the aſſumption, except an Euangelicall promiſe can be ſhewed of Spiritual bleſſing upon the uſe of humane myſticall rites.

Concerning Circumciſion.

4. Becauſe the Def. for an example of a Iewiſh rite, lawfull for Chriſtians to uſe, named *Circumciſion*, the Repl. concluded, that belike, he houldeth Circumciſion, as it is uſed under *Preſter Iohn*, to be lawfull.

The Rej. therfore reſolveth us, that *He doth ſo*: and alſo chalengeth the Repl. for *ſaying nothing to diſproue him.* Vpon this provocation, it is neceſſarie to ſay ſome-thing againſt theſe patrones of Circumciſion. Where it is to be marked, that the quæſtion is of Eccleſiaſticall Ceremonies devized by man for ſignification of morall duties; whether it be lawfull, for a Churche repræſentative, (ſuche as our Convocation) to appoint, and urge Circumciſion, in this kinde, and to this purpoſe, upon thoſe Chriſtians whoe are under their power?

5. Now of this quæſtion in the formal ſtate of it, I finde not, that ſcarce any doubt was amonge underſtanding Chriſtians, before this Def. and Rej. being

urged

urged therto by direct conſequence from their principles, have now found it neceſſarie, to mainteyne the affirmative part, for defence of our beggerly Ceremonies.

Ther was ſome difference betwixt *Hierome*, & *Auguſtine*, about obſerving of legall Rites, & in ſpeciall about Circumciſion (as appeareth out of the Epiſtles which paſſed betwixt them, yet exſtant) but both of thē agreed on this, that as well to Iew, as Gentile, all religious uſe of Circumciſion, for Ceremonie, &c. is now after due publication of the Goſpel, unlawfull or *deadly*. All that have written ſince, agree about the ſame trueth, except *Caietan* in one place; who is forſaken & oppoſed therin by all Papiſts, the Ieſuites themſelves not excepted. Our Divines are ſo confident of this, that from the unlawfulneſſe of Circumciſion, they uſually diſpute againſt other humane Ceremonies: and the Ieſuits in anſwering, are forced to flie unto this (which muſt be our Def. and Rej. their anſwer) that the Ceremonies of the olde Teſtament, are not abſolutely abrogated, but onely in regard of their *ſpeciall manner, end, & intention. Greg. Valent. tom. 2. diſp. 7. quæſt. 7. punct. 7. Bellar. de effect. Sacr. l. 2. c. 32.* whiche anſwer is called by D. Fulke (ag. Saund. of images, pag. 672.) a beaſtly doctrine.

But becauſe it were an infinite and needleſſe labor, to allege the teſtimonies whiche may be eaſily alleged, againſt Ceremoniall Circumciſion, amonge Chriſtians, as unlawfull, I will paſſe on to reaſons againſt it; that the Rej. may no more ſay, *You ſay nothing to diſproue it.*

6. Firſt, The onely place, in the *New Teſtament*, by which all Divines (as the Rejoynder ſpeaketh, pag. 75.) prove a power in the Churche to conſtitute Ceremonies, is 1. Cor. 14. 26. 40. *Edification, decencie, order.* But the Apoſtle, in that chapter, doeth no way give leave eyther unto our, or any other Churche to conſtitute *Circumciſion* for a Ceremonie. Therfore no Churche hath power to conſtitute *Circumciſion* for a Ceremonie. For *Order, and Decencie*, no man in his right wits will ſay that Circumciſion commeth under their notion, And as for *Edification*, it hath been formerly ſhewed, that it doeth not require new inſtituted ſignificant Ceremonies, muche leſſe a rejected or abrogated Ceremonie, but onely is the ende of orderly and decent cariage of thinges inſtituted by God.

7. Secondly, no part of the *partition wall*, betwixt Iewes and Gentiles, may by any Convocation-houſe, or other Churche be reared up againe. But *Circumciſion* is a part, nay a principall corner-ſtone of that partition-wall, howſoever it be interpreted, ſo it be appointed. Ergo.

8. Thirdly, Circumciſion cannot be eſteemed more lawfull to be inſtituted for a ſignificant Ceremonie, then a *Paſchall lambe*: and they two being brought into the Churche, what ſhall hinder (if it pleaſe our Convocation houſe) but the greateſt part of the olde Ceremoniall law, may in like manner follow? For the Rejoynder cap. 2. ſect. 6. acknowlegeth no other limites, or boundes for *nomber* of ſuche Ceremonies, then *the judgement of thoſe to whoſe diſcretion it belongeth*

to

to judge therof.

9. In the fourth place, It is not lawfull for any Churche to impoſe Ceremoniall *burdens* upon Chriſtians. But *Circumciſion* is a great *burden* to them upon whome it is impoſed: as our Convocation men would confeſſe, if it were impoſed upon them. Ergo.

10. Fiftly, It is not lawfull for any Churche, or Convocation-houſe, to uſurpe authoritie over the bodies of men, eſpecially unto *bloud*. But appointing of Circumciſion is uſurping of authoritie over mens bodies, to the ſhedding of *bloud*. Ergo. Adde unto this, that the Convocation-houſe may better appointe, that all Engliſh men, ſhould have their *lippes*, or their *eares* pared, or theyr *eares* nayled to theyr Pariſh-Churche dore, for ſignification of that dutie, which they are bounde to performe with their eares and lippes, then ſuche Circumciſion as is in uſe with the Iewes, and Preſter-Iohn. Theſe thinges conſidered, I thinke ther is no reaſonable man, but will ſooner reject our Ceremonies, for bringing ſuche a foul tayle after them, (as that our Convocaiion may cauſe all Engliſh-men to be Circumcized) then admitte of Circumſiciſion, for love of our paultrie Ceremonies.

11. Preſently after the Def. had excuſed Iewiſh Rites, if they were uſed without Iewiſh opinion, he cõfeſſeth (without diſtinction) that all *Iewiſh-Rites are aboliſhed*. Wherin the *Repl.* noted a *contradiction*. But the *Rejoynder* (to helpe at a dead lift) diſtinguiſheth betwixt Iewiſh Ceremonies, as they were *typicall or figu-*

rative, and neceſſarie, and Iewiſh Ceremonies, as they are *morally ſignificant, and free.* Now for *neceſsitie and freedome*, enough hath been ſpoken in the firſt part. In the other diſtinction, he diſliketh nothing but *typicall ſignification*: ſo that (in his imagination) any Iewiſh Ceremonie may be now uſed, and by our Convocation-houſe impoſed upon us, if *typicall ſignification of Chriſt to come* be taken from it. And is not this a Chriſtian doctrine of Ceremonies; that *ſacrifying of a lamb to ſignifie Chriſt allready come* (as *D. Reinolds ag. Hart.* cap. 8. div. 4. doeth conclude from the like anſwer of *Hart*) is now lawfull? It may be he will anſwer, that he doeth not allow of Ceremonies ſignifying *Chriſt* at all.

But it hath been formerly ſhewed, that our ſigne of the *Croſſe* doeth immediately and directly ſignifie Chriſt his death upon the *Croſſe*.

But let all this be as the Rej. would have it: what is this for the defenſe of the Def. whoe ſayd even now, that *a Iewiſh Rite, without a Iewiſh opinion, is not unlawfull*; and then addeth, that *yet it is more ſafe to invent new Ceremonies, then thoſe Iewiſh rites now aboliſhed?* Is a Iewiſh Rite uſed without a Iewiſh opinion, *typicall*? Or is it onely *leſſe ſafe*, to uſe *aboliſhed types*, then new invented Ceremonies? This is nothing elſe but to make ropes of ſande.

12. Vpon the former grante (that all thoſe Iewiſh rites, which were once Gods inſtitutions, are now aboliſhed) the Repl. concluded, in the wordes of D. Whitakers: *Num verò veteres figuræ ſublatæ ſunt, ut locum eſſet*

eſſet novis ? Num Divinæ ſublatæ ſunt, ut humanæ ſuccederent ? Are Divine Ceremonies aboliſhed, that humane may be erected in their place?

The Rej. heerupon complaineth of *manifeſt abuſing and perverting D. Whitaker his wordes.* And why ſo, I pray ? 1. D. *Whitaker ſpake of Divine figures, and the Rej. by corrupt tranſlation maketh him to ſpeak of Divine Ceremonies.* As if D. Whitakers did underſtand by *figures typicall præfigurations* of thinges to come onely, in his diſpute againſt the Papiſts, whoe by Bellarmine in that place confeſſe, *the Ceremonies of the old Teſtament were figures of the new Teſtament, and therefore when the thing it ſelfe is come ſhould ceaſe.*

Ceremonia veteris Teſtamenti figura erant Teſtamenti novi, & proinde re ipſa præſente ceſſare debuerunt.

And what elſe could he underſtand, but ſignificant Ceremonies ? Doeth not the Rej. rather pervert D. Whitakers meaning, in making him to conclude againſt *typicall præfigurations*, which Bellarmine did as well diſclaime, as himſelf?

2. *He cuts off by the waſt, D. Whitakers his ſentence, ſayth the Rej.* Let us therfor take-in the next wordes, according to the Rej. his owne tranſlation : *Therfore if the Ceremonies of Moſes were removed becauſe they were typicall, why ſhould not the Popiſh Ceremonies be removed which are not leſſe typicall* ? Is not this *above the waſt*, againſt ſignificant Ceremonies ? Certainely It was not the meaning of D. Whitaker to charge the Papiſts with *typicall præſignifications* of Chriſt yet to come : and therfore he muſt needes underſtand, by *typicall*, ſignificant Ceremonies.

5. The

3. *The wholle intention (ſayth he) was, to condemne the Popiſh Ceremonie, as neceſſarie, or Sacramentall*, But this could not be ſo: becauſe Bellarmine in that place, firſt anſwereth about their figurative nature, and then after addeth: *to that which is objected of the number and weight of popiſh lawes. 4. D. Wh. (addeth he) did allow of humane ſignificant Rites: as certayn Feaſts.* Now if D. Wh. yeelding ſomething to the ſtreame of time, and cuſtome, did account ſome ſuche humane inſtitutions tolerable, that is nothing to the purpoſe. For we urge here his generall rule onely: of *Feaſts* we ſhall after anſwer. In the meane time, concerning D. Wh. his generall ſentence of humane ſignificant Ceremonies, let theſe his wordes be conſidered: *Bellarmin ſaith, the Ceremonies are inſtituted of the Church to help the ruder ſort. I anſwer the rude are not to be inſtructed with Ceremonies, God hath given Scripture that out of them the rude may draw inſtruction.* And it is to be obſerved, that D. Wh. in that place confuteth the one and thirtie Chapter of Bell. his ſecond booke, *de effectu Sacram.* But the confutation of the two and thirtie Chapter is wholly wanting: in whiche this Argument was to be handled, in defence of Calvins, Chemnitius, and Brentius his reaſon: *God would have this difference betweene us and the Iewes, teaching them as children by ſencible ſignes, us, as men more ſimply without ſignes.* Now that D. Wh. in his Lectures paſſed over that Chapter with ſilence, it is not credible; but it ſeemeth rather, that honeſt *Mr. Alleſon* found his ſentence there ſo croſſe to our Engliſh tenents about Ceremonies, that he durſt not ſet forth his wordes in printe

Ad id quod objicitur de numero, & gravitate legum Pontificiarum.

Bellarminus ait, Ceremonias ab Eccleſia inſtitutas ad juvandos rudiores. Reſpondeo, rudes non eſſe Ceremoniis eruliendos dedit Deus Scripturas, ut ex eis rudes inſtitutionem neceſſariam hauriant, etc. De Sacram. pag. 203.

Deus hoc diſcrimen eſſe voluit inter Iudæos & nos, quod illos ut pueros docuit per ſigna ſenſibilia; nos ut viros, ſimplicius ſine talibus ſignis.

printe. For of *D. Wardes* fidelitie, in ſetting forth what *M. Allenſon* had præpared for the preſſe (*ne verbulo immutato*) cannot without wronge be doubted of.

13. For the backinge of the former conſequence, this reaſon was added, by the Repl. If it had been the will of God, that we ſhould be taught, by other ſignes, then thoſe which are appointed in the N. Teſtament: He could eaſily, and would ſurely, eyther have choſen ſome of the olde, for that uſe, or appointed ſome new in their places. The Rej. his anſwer is, that God willeth humane ſignificant teaching Ceremonies, onely *permiſſively*, *not præceptively*. Of which diſtinction I know not well what to make: as being uncertayn whether he meaneth, that God hath onely permitted *in generall*, that Chriſtians may be taught (if men ſhall thinke fitting) by humane ſignes; or that he hath commanded that *in generall*, and onely permitted *the particulars* to mens diſcretion! Howſoever, thoſe whoe uſurpe this authoritie, muſt ſhew good evidence of this permiſſive will of God, before we can finde our ſelves, eyther præceptively, or permiſſively willed of God, to ſubject our ſelves unto their inſtitutions. But that evidence we have hitherto exſpected in vayne. The Rej. to darken the cauſe objecteth, that *It is Gods will, that we ſhould worſhip him conſtantly in one ſet place, at ſuche an houre, in ſuche an order; and yet theſe are not præſcribed by God.* Where it is not true that it is Gods will, to have us bound *conſtantly* to one place, time, and order of worſhip. 2. So farr as we can diſcerne Gods will for to have us uſe any one place, time, and order, we di-

ſcerne that will to be *praceptive*, and not meerly *permiſſive.*

For all knowe, that God hath commanded moſt convenient place, time, and order, for to be obſerved in his ſervice: When therfore (all circumſtances conſidered) we finde this place, time, and order, moſt convenient, we obſerve it as commanded of God. The like cannot be ſayd of our Ceremonies: except firſt it be ſhewed, that God hath commanded humane ſignificant Ceremonies in generall: and after it be made apparant, that our ſignificant Ceremonies are more convenient for us, then others.

14. The Def. having given a reaſon, why it is ſafer to invent new Ceremonies, then to uſe thoſe olde ones of the Iewes: becauſe they might ingender an opinion of neceſſitie: and ſo might bringe in all the Leviticall law: was anſwered by the Repl. 1. that though more danger may be in ſome reſpect, on the one ſide, yet more may be abſolutely on the other. To this (though it be evident) the Rej. anſwereth *with a bare deniall.* 2. The Repl. obſerved, that the inventing of new humane Ceremonies have ingendred an opinion of neceſſitie in them: and have brought in all the Popiſh law of Rites: ſo that the compariſon, even in theſe reſpects, may be *queſtioned.*

The Rej. heer firſt obſerveth, that it was formerly alleged out of Calv. Ep. 259. that *the originall of all humane Ceremonies was, that men would needes forge new worſhips of God.* In whiche wordes, he findeth more then any other man can: *opinion of neceſſitie*: and upon that accu-

accuſeth the Repl. of I know not what *varying uncertaintie*, without any reaſon at all. Afterward, he obſerveth, that *Iewiſh Ceremonies have more colour of neceſſitie, becauſe of their firſt Divine inſtitution.*

Now let that be ſo: yet if preaching, or the Churches ſentence declared in a Convocation, be ſufficient to remove from Ceremonies all falſe opinion (as the Def. and Rej. would perſuade us) that maketh no ſuche difference, but that the compariſon may ſtill be *queſtioned.*

SECT. 7.

Concerning Images, &c.

1. A Third reaſon brought againſt ſignificant Ceremonies, was, that they open a gap to *Images, &c.* where the Reader muſt remember, or conſider, that the meaninge is: *Images* inſtituted for ſignification of morall duties, may as well be ſet up in Churches, as *Croſſe and Surplice.* The Def. his anſwer was (to paſſe over ſuperfluitie of wordes) that *Images are not to be accounted Popiſh, or unlawfull, but onely in regard of ſuperſtitious adoration.* Wherunto it was replied, that then Caſſanders Images (*not for adoration, but for information & incitement*) are not Popiſh: whiche the Rej. doeth not onely grante, but alſo proveth it, by the conſent of Calvin himſelfe, Inſtit. lib. 1. capit. 11. ſect. 12. where he ſayth, that *Hiſtorical Images, or Pictures, may have*

ſome uſe, in teaching, and putting, in remembrance.

Nowfor this, let it be conſidered, that Calvin in that ſection, ſpeaketh onely of ordinarie pictures, for teaching and putting in remembrance of that which they repræſent of themſelves, without any Eccleſiaſticall inſtitution, as certayne wordes written doe ſignifie a certayne meaning, without any ſpeciall inſtitution. Suche (it may be) would be the picture of Ananias in *a white Surplice*, ſignifying with other pictures agreable to the ſtorie, that Paul eſteemed and called him *a whited wall*, *Act.* 23.3. But in the very next ſection, which is the thirteenth, Calvin, diſputing againſt ſetting up of any *I*mages in *C*hurches, doeth ſufficiently declare, that he allowed of no *C*eremoniall religious uſe of *I*mages, ſuche as is of our *C*roſſe, and Surplice.

2. The Replier alleged againſt this defenſe of Ceremoniall religiouſe uſe of *I*mages, eſpecially in Churches, the common conſent of our Divines. Againſt this, the Rej. firſt oppoſeth *Luther and the Lutherans*: and then aſketh if they be none of *our Divines*? To whiche Lanſwer, that they are in moſt maine poyntes our Divines: but about this buiſineſſe they are no more *our*, then about *Vbiquitie*, *Conſubſtantiation*, &c. for whiche they diſclaime us, even the wholle Churche of England, as no part of the Catholicke Churche, but *Sectaries*, *Sacramentarians*, *&c.* Secondly, the hiſtorie of *Luther* about *I*mages is well knowen: how in oppoſition to *Carolaſtadius*, whoe brake downe *I*mages without his conſent, he would have them to be tolerated, onely for a tyme, untill men were more fully inſtructed.

But

But that he allowed them for good Ceremonies of religion, that cannot be ſhewed. Mr. Foxe, in the ſtorie of Luther, hath this: *Luther miſliked the raſhneſſe of Carolaſtadius, in ſtirring up the people, to throw down Images, without authoritie, and before the people were taught, that Images ſerve to no purpoſe. Not that he would mainteyne Images (as he ſayd) to ſtand, or to be ſuffered: but that this ought to be doen by the Magiſtrate &c. This was Luther enforced unto, by the ſlanderers, that accuſed Proteſtantes of ſedition and tumultes, &c. This is no argument, for the Magiſtrate to let Images ſtand; whoe may and ſhould remove them, and will not. The cauſe why Luther did ſo ſtand with the ſtanding of Images, was time, and not his owne judgement. He wiſhed them away.* Nay (as Zuinglius relateth) he turned them, ſome with their feet upward, and ſome with their faces toward the wall, & their backes to the people, for to make them not religious, but *ridiculous*. Thirdly, the *Lutherans* make this one of their controverſies, againſt *Calvin*, *Beza*, &c. whether Images may be tollerated in Churches, or in religious uſe. Fourthly, *Polanus* (whoe was borne amonge the Lutherans in Sileſia) in Ezech. cap. 11. teſtifieth, that *the Lutheran Images, are worſhipped of moſt Lutherans, &c. and therefore are Idoles to be avoyded.* And will the Rej. then defende the Lutheran uſe of Images?

Lutheranorum Imagines, a pleriſq; Lutheranis coluntur, &c. ſunt igitur Idola fugienda.

3. In the next place, the Rej. aſketh, in mumminge faſhion, *if Vrſinus, Iunius, & Mr. Perkins be not of our Divines? or if they doe not acknowlege an hiſtoricall uſe of Images lawfull?* To whiche I anſwer, that they are in our *conſenting Divines.*

For Vrſine, his wordes are plaine (parte 2. pag. 45. *they muſt needs have large conſciences, who bluſh not to recken a thing of the worſt example, and from heathenish rite, and cuſtome brought into the Church, not without the great diſgrace and hurt thereof, among indifferent things.* Where it muſt be obſerved, that he diſputed againſt *Flaccius Illiricus*, about Images, even in the Lutheran uſe, which our Def. and Rej. mainteine. *Iunius* alſo is *ours*. His words are theſe (adv. Bell. de Imagin. lib. 2. cap. 12. v. 30. *It is Gods cauſe and ours (as is plaine out of the word, that neyther his Image nor Chriſts, nor any of the Saincts for a religious end, be ſett up in any place (ſpecialy that is appointed for Gods worſhip) or at any time without his order. Verily thoſe Images are to be reckened not onely among things Superfluous, but Scathie and Forbidden things.* Mr. Perkins (being in every mans handes) may be eaſily conſulted with, upon the ſecond Commandement, and in his treatiſe of Idolatrie.

Spatioſiſſimos & ampliſſimos utique illis oportet eſſe conſcientia receſſus, & licentiam patentiſſimam, qui rem peſſimi exempli, ex Ethnico ritu & conſuetudine, in Eccleſiam, maximo eum ejus dedecore, & damno, tranſlatam, in adiaphoris numerare non erubeſcunt.

Intereſt Dei & noſtra (ut Verbo ſacro exponitur) ne ipſius imago unquam, & ne Chriſti, aut Sanctorum imago, de cauſa religioſa, in loco ullo (præſertim religioſo) & tempore, ſine authoritate eius ſtatuatur. Profecto, iſta Imagines, non inter ſuperflua ſolum, ſed etiã inter vetita, & damnoſa ſunt numeranda.

Imaginum & ſtatuarum collocationem in Templu, putamus expreſſo Dei Verbo millies interdictam.

4. *Beza*, with his fellow Miniſters of Geneva, are next brought in, whoe *allowed many pictures to be ſet forth in the Frenche Bible.* Beza his judgement (even of Lutheran Images) is plaine in his anſwer to *Weſtphalus*, a Lutheran, capit. 36. *The placing of Images in Churches we thinke a* 1000. *times flatly forbidden by the word of God.* Whoſoever would ſee Bezas reſolute judgement, about the Lutheran uſe of Images, which the Def. approveth of, let him looke upon his *Antitheſis ad theſ.* 4. *Witenbergentium, in Colloquio Mompelgardenſi: & ad Colloquium Mompelgardenſe, parte* 2. And he ſhall finde enough to ſatiſfie him, not onely about Bezas judgement, but (if he

bea

be a good Proteſtant) concerning the cauſe, or quæſtion it ſelfe. For no anſwer of moment could ever be brought forth, by any eyther rigid, or gentle Lutheran, from that time, unto this day.

As for thoſe pictures in the Frenche Bible, they are not ſignificant Ceremonies of religious uſe by ſpeciall inſtitution; but ſuche ſignes as Characters or letters, concerning whiche, anſwer is given, in the firſt ſection of this Chapter, out of Alexander Hales: *They ſignifie holy things not as they are holy, but as they are things.*

Significant ſententias (aut res) ſacras non in quantum ſacra ſunt, ſed in quantum res.

The Rej. therfore fore-ſeeing what would be anſwered, goeth about to prævent it, by ſaying, that *the Def. condemneth all religious uſe of Images, properly ſo called, i.e. whoſe determination muſt be to God-ward, as Polanus in 2. Præcep. expreſſeth the meaning.* Whiche expreſſion I cannot finde in Polanus, but this to our purpoſe: *Images are not to be allowed in Churches for laymens books.*

Non ſunt Imagines in Templis tolleranda, quæ pro libris ſint imperitæ multitudini.

Neyther can the Def. or Rej. denie all religious uſe of Images, properly ſo called; except they denie ſignificant Images, appointed for *commonefaction and inſtitution of men in religious duties*, to be a religious uſe. Whiche if they could have doen, they needed not have admitted Images into the ſame ranke with their income ſignificant Cerimonies, *accidentall parts of religious worſhip.* By this alſo is anſwered that which he addeth of *ſimple hyſtoricall* uſe of Images, as ſeparated from *all religious uſe.*

5. Of having Images for religious uſe, the *negative* is defended by Calvin, and the *affirmative* by Bellarmine, de Imag. lib. 2. cap. 9. in which quæſtion, it was obſerved

obſerved by the Replier, that the Def. taketh Bell. his part.

The Rejoynder heere firſt maketh a kinde of doubt, whether Calvin did not therin contradict himſelf! But not truſting to that, he addeth, that *the quæſtion was, whether Images may be well (rectè) placed in Churches? becauſe thinges lawfull in them ſelves, are not lawfull in all times & places to be uſed.* Now the meer looking upon that Chapter of Bell. will præſently manifeſt, that Calvin, calling Images in Temples, *Idolatrous ſignes ſett up wherewith the Churches are defiled*, never meant ſo to minſe the matter, as to make them lawfull, but not expedient. And in deed, if Images may be uſed for commonefaction, and inſtitution, as Eccleſiaſticall ſignificant Ceremonies, ther can be no reaſon given, why they ſhould be ſhutte out of the Churche, where Eccleſiaſticall ſignificant Ceremonies have their cheifeſt uſe.

Erecta ſigna Idololatriæ, quibus Templa dehoneſtantur.

This is certayn, that the Def. expreſſly denieth the bringing in of Images into Churches, for ſome ſuche uſes as Bellarmine ſpeaketh of, cap. 10. *For inſtruction, and erudition, for ſtirring up unto imitation, and for preſerving of the memorie of Chriſt, and Saincts*, he denieth (I ſay) this to be any part of *Popiſh* uſe or abuſe about Images, when he ſayth, that *Onely in regard of ſuperſtitious adoration, the uſe of Images is to be called Popiſh.*

6. It was added by the Repl. that the Def. his aſſertion is directly againſt the *Homilie againſt the perill of Idolatrie*, unto which we are bounde to ſubſcribe. *If this be true* (ſayth the Rejoynder) *the Biſhop deſerveth to be ſuſpended:* the Replier, if it be untrue. Now I doe not deſire

that

that he alone, (ſeparated from the reſt eyther partaker of the ſame or guiltie of equall faults,) ſhould be ſuspended: but *I* dare adventure my ſuſpenſion, againſt his, that neyther he nor the Rej. can clear his aſſertion, from direct contradiction unto that Homilie. I will take no other wordes for proof of that which the Repl. ſayth, then that founde in a booke written againſt *Mr. Richard Mountague*, about the like ſentence, called *A dangerous Plot, &c.* pag. 94. and 95. where theſe wordes are quoted out of that Homilie: *The words Idoll and Image, be words of divers tongues, and ſoundes: yet uſed in the Scripture indifferently, for one thinge allways. To bringe Images into the Churches, is a foul abuſe, and great enormitie. They be forbidden, and unlawfull. They are not thinges indifferent, nor tollerable.* If the Def. will ſay, that his aſſertion is not contrarie to theſe wordes, then I am contented, that his ſuſpenſion ſhould be deferred longer then *Mr. Mountagues* promotion was, after he had written this, and ſuche like ſcandalous doctrines, tending directly to the overthrow of our religion. And this reaſon may be alleged for him: that Mr. Mountague in ſome poyntes went ſo farre beyonde D. Morton, that he reckoneth him amonge the *Puritan Biſhops*.

7. The Repl. noted alſo, that the Def. his aſſertion confirmeth Bellarmines foul wordes, whoe ſayth, that the Apologie of the Churche of England lyeth, in affirminge the Councell of Franckford to have decreed the aboliſhing of Images: *de Concil. lib. 2. cap. 8.* becauſe the onely anſwer is that which Iunius (in his notes upon that chapter) giveth: *He that forbiddeth Images to be wor-*

ſhiped, doeth forbid having of Images worſhipable, eſpecially in Churches: Which anſwer this Def. doeth flatly denie.

The Rej. anſwereth, that the meaning of *B. Iuel*, in that place of the Apologie, was, *not that the Councel did ſimplie take away Images, but contrarie to the Councel of Nice, which required the adoration of them.* But 1. If theſe wordes doe not ſhew *Iuels* meaning, yet certainly they declare *Iunius* his minde and judgement, plainely. How then dare the Rej. avouche *Iunius* to have allowed *Images worſhipable?* 2. *Iuel* his words are: *Charles the Great had a Councell at Franckford, contrarie to the 2. Nicen Councel, concerning the taking away of Images:* where the *taking away* is not limited by *contrarietie* to the Nicen Councel, but manifeſtly explaineth the ſentence wherin that contrarietie did mainly conſiſt. 3. Learned *Iuel* knew, how to write plainely, ſo that his wordes and meaning may be underſtood. Now what his judgement was of Images for religious uſe, (adoration ſet a part) apeareth evidently, as in his 14. Article, ſo eſpecially in that notable and Propheticall ſentence of his, concerning the *Image of the Croſſe* of Chriſt, as it was in ſome place or places of England: *Si illa mala Crux ſtat, nos cadimus. If that evill Croſſe ſtand, wee* (or our religion) *muſt fall.*

This is related by *D. Humphrie*, in the hiſtorie of B. Iuels life and death, a litle before the ende. And in very deed, except thoſe which write againſt the Papiſts, doe refute all Images inſtituted for religious ſignification, they doe not make any difference betwixt us, and a great part of Popiſh Doctors. For (as Bilſon, againſt the Ieſuites Apologie, pag. 572. well obſerveth) *this is*

the

the doubt, betwixt us and the Papiſts, whether we ſhould not content our ſelves, with ſuche meanes as God hath devized for us, and commended unto us, therby dayly to renue the memorie of our Redemption; or elſe invent others of our owne heads? Nay if we admitte of ſignificant Images, as religious Ceremonies, I would fain know how we in England can condemne, thoſe that worſhip before them, or them *commemoratively*, or *recordatively*, as *Petrus de Crabrera* (in 3. q. 25. a 3. diſp. 2. n. 35.) ſpeaketh, and *Vaſquez* defendeth to be the common tenet of the Romiſh Doctors. For that is nothing elſe, but at the beholding of a *Crucifixe*, or ſuche like Image, and calling to minde Chriſt, and our dutie to him, upon the ſame to worſhip him whiche (upon the ſuppoſition of their religious ſignification lawfull) can hardly be condemned by thoſe which hould kneeling at the Communion good.

Concerning Oyle, Lighte, Spitle, Creame and H. Water.

8. In the Abrigement, unto *Images* were joyned *Oyle, Lights, Spitle, Cream, and Holy Water.* But it pleaſed the Def. to paſſe over *Lights, and Cream*, untouched. And concerning *Cyle and Spitle*, by the Rejoynder his owne correction of the Repliers collection, his anſwer is: *that they, having their birth and being from an Apiſh imitation of a miraculous imployment of them, are therfo. e to be kept out of doores, though ſome ſignificant Ceremonies be let in.* Now this is no anſwer (as the Replier obſerved) except the miraculous uſing of any thing doeth forbid, that it ſhould at any time after be uſed for ſignification.

Whiche the Rej. would neyther affirme, nor denie; but onely calleth it *a flout*. But it is ſuche a flout, as being granted, it caſhiereth the Croſſe, as being above all other Ceremonies for fame of miracles wrought by it, and the Surplice alſo, as being, in part, an Apiſh imitation of the Angels miraculous apparitions *in white*. But the trueth is: our Prelats doe place it in the *Churches power*, to retayne, as Ceremonies of Baptiſme, *Chriſme*, *Salt*, *Candles*, *Exorciſmes*, *Ephata*, and the *Conſecration* of the *Water*, ſo well as the *Croſſe*. Theſe are the very wordes of Lancelot Andrues, the late famous B. of Wincheſter, in his anſwer to the 18. Chapter of Cardinall Perrons Replie, pag. 12. or ſect. 17. For Holy Water, his more diſtinct anſwer was, that *their (i.e. Papiſts) ſprinkling of water upon the People, for remembrance of their Baptiſme, if it were applied onely for to make them often mindfull, and carefull to keep their vow of Chriſtianitie, made once to God in Baptiſme, it might be called a morall Ceremonie and Chriſtian. But as it is uſed in Romiſh Churche, as operative, to the purging of veniall ſinnes, and driving away of Devills, it is Popiſh and execrable.* I am conſtreyned to repeat the Def. his wordes, that they may diſcover the vanitie of the Rej. his exceptions againſt the replie to them oppoſed: which was, that Calvin Inſt. lib. 4. cap. 10. ſ. 20. And Iunius in Bellarmine de Cultu Sanctorum, libr. 3. cap. 7. n. 8. were of another minde: &c.

The Rejoynder 1. blameth the Replier for making ſhew, *as if the Def. were fairely inclined to let in the uſe of Holy Water*: But without any cauſe, except he will denie the Def. to be fairely inclined, to let in the uſe of

a morall

a morall Chriſtian Ceremonie, as the Defender calleth it. 2. He obſerveth, that the Def. named not *H. Water*, *but ſprincking of Water upon the People.* Now the Rej. ſayth expreſly thus: *Wee come to that which they* (the Papiſts) *call H. Water their* (i.e. *the Papiſts*) *ſprinkling of Water upon the People, &c.* confounding plainely theſe two termes. 3. He noteth, that the Defender did not ſay it *may* be, but it *might* be called Chriſtian: that is (by the Rejoynder his interpretation) *if ſuperſtition had not ſtayned it.* Now I cannot ſee any difference betwixt that which the Replier ſayth, *it may be* accounted Chriſtian, *were it not* for this or that; and this of the Rejoynders: *It might be* ſo accounted, *if it were not* for this or that. But if *a ſtaine of ſuperſtition*, doeth hinder, that a humane Ceremonie cannot be after called Chriſtian, though that ſuperſtition be taken from it, by doctrine & profeſſion, what will become of our Ceremonies, which the Rejoynder doeth ſo labour to mainteyne as Chriſtian, that he hath ſcarce one threed left about him drie, or free from his ſweating? 4. He denieth the Defender to have ſayd, that *were it not for the operative power which is aſcribed unto it, it might be accounted Chriſtian.*

Wherin whoſoever will but look upon the Defender his owne wordes, even now quoted, muſt needes wonder, what ſubtill difference the Rejoynder can conceyve betwixt his formall wordes *as* onely *making mindfull, it is Chriſtian, but not as operative:* and that ſenſe which he denieth. 5. Becauſe both the Defender and Rejoynder doe make ſo muche of *operative vertue* aſcribed by the Popiſh Doctors unto Holy Water, *for*

cleanſing from veniall ſinnes, as that therin they place all the Poperie and fault of it: let them knowe, that diverſe of the beſt learned amonge them doe flatly denie it. As Eſtius in 4. pag. 14. *Some ſpeake improbably, that Holy Water Conferreth remiſſion of venial ſinne, onely by the deed done.* Vaſquez in 3. diſp. 128. cap. 5. ar. 4. *Sacramentals do not work remiſſion of venial ſinne, nor were inſtituted for any ſuch end, but to ſtir up the mind to abandon them.* Now as for *neceſſitie*, wherwith the Rejoynder would put off Calvin: Bellarmin himſelfe (de Pontif. l. 4. c. 18.) anſwereth: *It is an admonition or holy inſtitution onely without any obligation to a fault if it be omitted. They ſinn not who (without contempt) do not ſprinkle themſelves with Holy Water, when they enter the Church.* Iunius his wordes are ſo full and plaine, that they admitte no anſwer: *no humane ordination can make it good.* 6. The Rep. concluſion: that ſuche ſprinkling of water as the Def. alloweth, may perhaps be called *Iewiſh*: but not *Chriſtian*, without taking Chriſts name in vayne; cannot be eluded by the Rejoynder his *comparatively Chriſtian*, no more then ſome uncleanneſſe may be called *Chriſtian, in compariſon* of filthineſſe contrarie to nature.

Improbabiliter dicunt quidam, aquam benedictam conferre remiſſionem venialium peccatorum ex opere operato.

Sacramentalia non operantur remiſſionem peccatorum venialium; neque inſtituta ſunt ad eam ſignificandam: ſed ad excitandum animum, in deteſtationem illorum.

Eſt admonitio, vel pia inſtitutio, ſine obligatione ad culpam. Non peccant, qui citrà contemptum, non aſpergunt ſe aquâ luſtrali quando Templum ingrediuntur.

9. In the following paſſages, concerning abuſe of impoſing humane Ceremonies, and P. Martyrs, judgement, nothing is worth the anſwering, which hath not been formerly cleared. Onely about that which the Def. affirmeth, concerning the *ſhutting up of the gap* which was ſayd to be opened by this doctrine of humane ſignificant Ceremonies, in Gods worſhip, ſomething muſt be anſwered unto the Rejoynder his fierce accuſa-

accuſations. 1. The Rejoynder aſketh, *If any more ſignificant Ceremonies have been brought-in this threeſcore yeares?* To whiche I anſwer, firſt that ther have been of late more bringing in of Altars, with bowing unto thē, then was before: and at *Durrham*, the third Seat of our Def. more ſuperſtitious obſervations are now ſayd to be urged, then in threeſcore yeares before. Secondly, it is wel knowen, that in threeſcore yeares, ther have ſcarce any generall ſignificant Ceremonies been newly brought into the Churche of *Rome*: yet *Chamier* (tom. 2. pag. 1299.) anſwereth to the like evaſion: *We are to regard not onely what is brought in, but what may be brought in. For while ſuch authority is challenged, the yoke is not certaine, but wavering.* 2. Becauſe the *Replier* ſayd, that the gap is every day made wider and wider by ſuche defences as this is, which allow of Images themſelves, for ſome religious uſe; becauſe by this meanes any Crucifixe may come in, that is not greater then the Churche doore: the *Rejoynder* accuſeth him *of a ſteeled conſcience, if he doeth not bleed for ſuche an injurious jeſt of falſhood*, tending *to bring them into ſuſpicion, and hatred*: ſo that in his charitie, we can no longer *be accounted ſyncere men.* And I pray you why? Forſooth the Def. doeth not *allow all Images, and in Churches too, and for religious uſe.* Now (if his heat be over) let him conſider the Def. his wordes, cited, allowed, and maintcyned by himſelfe, pag. 291. *the uſe of Images, onely in regard of ſuperſtitious adoration, is to be called Popiſh, and not true.* What diſtinction is heer betwixt Images? though he was not by the *Replier* accuſed, as favouring *all* Images, but onely a Cruci-

Rituum non tantum inducendorum habenda eſt ratio, ſed & eorum qui induci poſſunt. Quum enim authoritas talis vindicatur, iugum non eſt certum, ſed in ſuſpenſo.

a Crucifixe. And let him tell us, if he doeth (or can by his groundes) diſalow of all Crucifixes? or if ther be no *uſe* of ſuche Images, in Churches, but onely for *ſuperſtitious adoration*? or if ther be no religious uſe of a ſignificant Image beſide adoration? The caſe is ſo plaine, that every man may ſee the Rejoynder in this place, breaking out into an intemperat paſſion, for want of a reaſonable anſwer to that which he was aſhamed to confeſſe.

3. The Rejoynder confeſſing that our Prelates can when they pleaſe, open the gap, to many other Ceremonies like to theſe which now they urge upon us, addeth notwithſtanding, that the Replier *his ſpirit in ſaying ſo, tranſported him, to involve his Maieſtie, and the State, by an uncharitable ſurmize. And that this gap ſhall never be opened, unleſſe our janglings, and our ſinnes bring Gods diſpleaſure upon our land.* Now alas, what involving is this of Civill powers, to ſay, that the Prelats, by their permiſſion, may bring in threeſcore Ceremonies, as well as three. And what humane religious Ceremonies can be brought into England, without our ſinnes deſert? As for his intermixing of our *janglings*, as a poſſible cauſe, it is not worth any jangling.

Concerning the ſecond Commandement.

10. One Argument is yet to be handled, eyther omitted, or (as the Rejoynder ſayth) *put off unto another place*, by the Defendant. The Argument ſtandeth thus: The ſecond Commandement forbiddeth to make unto our ſelves, the *likeneſſe* of any thinge whatſoever, for

for religious uſe : as Bucer, Iuel, Fulke, Andrews and Bilſon doe interpret it. Therfore to make, appoint, or uſe ſignificant Ceremonies, of mans devizing, is unlawfull.

The Rejoynder anſwereth, in general, that *Religious uſe, by theſe fore-named Authors, is taken.* 1. *For Worſhip to the Image* : 2. *Worſhip to God, by the Image : and not ſimply, that whiche may any Ways conferre to the furtherance of Religion.* Wherin, he ſayth nothing but trueth, and yet no trueth at all to the purpoſe : except he underſtandeth in the *that* which he affirmeth, *onely*, i. e. that they meant no more, but *Worſhiping to, and by* : and in that he denieth, by *ſimply*, no difference, betwixt any of thoſe thinges that help forthor further Religion: as if civill circumſtances, and inſtituted religious Ceremonies, were all one. And if this be his meaning, it requireth more then his ſimple teſtimonie, to confirme it.

11. For the backing of this Argument, it was firſt obſerved by the *Replier*, that the word *likeneſſe*, uſed in the ſecond Commandement, is generall, and comprehendeth under it, all *religious ſimilitudes* : becauſe they are *homogeneall* to *Images*, there expreſly forbidden. To this the *Rejoynder* anſwereth nothing : but onely ſayth, that *our Ceremonies are not religious ſimilitudes in ſuche a ſenſe as the Commandement intendeth, and Divines underſtand. And that the Replier ſpeaketh ignorantly : becauſe the Commandement doeth as expreſly forbid ſuche ſimilitudes, as any graven Images.*

Now the firſt of theſe ſayinges, we cannot underſtand, untill the *Rejoynder* explaineth him ſelf, what *that*

ſenſe is, in which the Commandement intendeth to forbid *all religious ſimilitudes*? As for the ſecond, to leave the Repliers *ignorance* unto the readers judgemēt, more in it is granted, then was demanded: viz: that all religious ſimilitudes are *expreſly* forbidden in the ſecond Commandement.

12. It was ſecondly added by the Replier, that ſignificant Ceremonies are externall actes of religious worſhip, even as they are uſed to further devotion. Suarez, in 3. q.65. ar.4. Bell. de Eff. Sacr. lib.2. cap.29. and 31. and therfore being invented by man, of the ſame nature with Images, by which, and at which, God is worſhiped. The Rejoynder here (for want of a better anſwer) flieth to his olde Sanctuarie, of *meritorious, neceſſarie, and immediat worſhip groſly held by Papiſts of their Ceremonies, whether they be ſignificant, or not ſignificant.* But he hath in the former part of this writing, been ſo beaten out of this *burrow*, that we need not againe ſpend time in digging about it. Let any man looke upon the places quoted, and he ſhall finde, that *(merit neceſſitie, and immediatneſſe* ſet a part) ſignificant Ceremonies are externall acts of religious worſhip: which was all that this argument required. And I dare leave it (though not to the Rejoynder yet) to *D. Burgeſſes* judgement, *if merit, neceſſitie*, be thinges eyther cheifly, or at all, forbidden in the ſecond Commandement, more then in any other? Certainly, *meritorious* conceites are generally forbidden: but in no one Commandement ſpecially: and *neceſſarie* binding of Conſcience by man, belongeth to the firſt. The Replier looking for an anſwer

ſwer ſomething like this, of *eſſentiall and accidentall worſhip*, for præventing of it, ſayd that ſuche a diſtinction would help no more heer, then that of the Papiſts, betwixt δουλεία, and λατρεία.

For this the Rejoynder accuſeth him of an *uncharitable heart*, and an *unlearned* head. But I ſee no cauſe: as hath been fully ſhewed in the confutation of that diſtinction, both in the firſt part of this writing, and alſo in the ſecond Argument, or Chapter, of this part. Yet becauſe the Rejoynder is ſo impatient, of hearing his diſtinction of *eſſentiall and accidentall* worſhip, compared with the Papiſts vaine diſtinctions: let any man conſider a litle the Popiſh diſtinctions, which *Rivetus* hath well noted and expreſſed in his *Caſes*, on the ſecond Commandement: Worſhip religious is *either of it ſelfe, or by accident proper or improper of it ſelfe, or ſome other thing, for it ſelfe, or in regard of another. Primarie or ſecondarie, proper or Analogicall. Abſolute or reſpective, ſimple or according to ſome reſpect. Direct, or reductive, perfect or imperfect.* And compare with them the Rej. his diſtinctions of *Ceremonies, and worſhip*, in the firſt part examined. I doubt not, but he will ſay, they come neerer together, in the very termes, then one would have exſpected.

Per ſe aut per accidens, proprius aut improprius: per ſe, aut per aliud, propter ſe, aut ratione alterius, primarius, aut ſecundarius, proprius, aut analogicus: abſolutus, aut reſpectivus: ſimplex, aut ſecundum quid: directus, aut reductivus: perfectus, aut imperfectus.

13. The Replier in the next place, argued from the affirmative part of the ſecond Commandement, unto the negative, thus: This Commandement injoigneth obedience to all the worſhip appointed by God, all which was ſignificative, Heb. 8.5. and 10.1. therfor it forbiddeth any ſignificative Ceremonies to be brought

in to the worſhip of God, devized by man: &c. The Rejoynder heer 1. anſwereth out of Mr. Cartwright, that *the Affirmative part injoineth us, to uſe ſuche as himſelf doeth approve in his word.* Now though in that edition of Mr. Cartw. his Catechiſme printed an. 1611. the affirmative part is thus expreſſed: *Doe that which I command thee, and doe no more*; Yet that which he quoteth, out of another edition, is enough to caſhier all humane ſignificant Ceremonies. For what can be more plainely ſpoken againſt them, then that *onely ſuche outward meanes muſt bee uſed in Gods worſhip as himſelf hath allowed*? But (ſayth the Rejoynder) Mr. Cartw. reckoneth *the reverend geſtures of the body, amonge thoſe outward meanes.* What then? *Then bodily geſtures in religious actions are eyther determined by God, or may be lawfully appointed for ſignification, by man.* A ſtrange conſequence: as if, when God allowed for an offering eyther *a payre of Pigeons, or two Turtle doves*, without particular determination, the Prieſts might have appointed for ſignification, that onely *two Turtle doves* ſhould be offered!

His ſecond anſwere is, that *all worſhip of God among the Iewes, was not ſignificant in his ſence of ſignificant.* What *his ſence* is, I know not: but the ſence and words of the Replier his argument, was of worſhip *appointed*, or inſtituted, beyond that which is naturaall, or neceſſarie, without any inſtitution, except the law written in every mans heart, be an *inſtitution*; which hee ſeemeth not to haue conceiued.

14 The laſt conſideration by the Replier propounded was, that ſignificant Ceremonies, which are by inſtitution,

ſtitution, muſt needs belong vnto the ſecond Commandement; as he that maketh an accurate diſtinction of the Commandements, will preſently ſee: but to man the ſecond Commandement is (in regard of making) wholly negatiue. Ergo. The Rej. anſwereth firſt, that ſignificant Ceremonies may belong rather to the third Commandement, as *D. Ames* referreth them; or *accidentally* to the fourth. Now as for *accidentall* belonging to this or that Commandement, it is not in queſtion. To the third Commandement they cannot be directly referred, according to that diſtinction of the Commandements, which the Rej. himſelfe produceth, in the next words as *accurate*. As for D. Ames, let any man looke vpon his *Medulla, lib. 2. cap. 13. th. 34. 35. 36.* and he ſhall ſee how the Rej. miſtook him.

His ſecond anſwere conſiſteth in diſtinguiſhing the Commandements of the firſt Table: Wherein (to let other things paſſe) he maketh *the ſecond to prouide, that from God* wee take the preſcription of all that, by uſe of which we may really worſhip him, and eſteeme him to be truely and properly honoured of vs: and the Third to prouide, that in all acts of his worſhip, we carry our ſelues *ſyncerely and reuerently*, from this hee concludeth, that *the right uſe of Ceremonies, belong rather to the third Commandement, then to the ſecond, as touching their end.* Of this I know not well what to make: 1. The argument was of ſignificant Ceremonies, in regard of their *inſtitution and making*, the Rej. anſwereth, *touching their end.* 2. Touching their *end*, I cannot vnderſtand (nor I thinke any man elſe) how the proper end of the

Croſſe in Baptiſme, ſhould be *ſyncerity and reverence*; except *mixture* of humane inventions with Gods ordinances be *ſyncerity*; and preſumption of doing ſo, be *reverence*. 3. If the ſecond Commandement doeth provide that we take from God the præſcription of all *reall* worſhip; then alſo of ſignificant Ceremonies, except they be *phantaſticall* worſhip: and yet euen *figmenta cerebri, cordiſve humani*, the very *phantaſies*, or *images* of the minde, not preſcribed by God, are (by the moſt interpreters) held as well forbiddcn, as outward reall images. If the ſame Commandement docth binde us to Gods preſcription, in *all true* worſhip; then humane ſignificant Ceremonies, being not preſcribed by God, are *falſe* worſhip. If alſo in *proper* true worſhip; then they are onely *metaphoricall* worſhip, like unto true worſhip, or at leaſt *tropicall*; which hath beene ſufficiently confuted in the firſt part, and in the ſecond Chapter of this.

The third anſwere given by the *Rej.* is, that in the ſecond Commandemēt, nothing is forbidden, as touching *making*, but the *inſtituting*, or fancying of our owne meere *deviſes*, as an immediate meanes of *worſhipping God thereby*. The force lieth in thoſe two termes, *meer* deviſes, and *immediate* meanes of worſhip. Now for the diſtinction betwixt *immediate* and mediate worſhip, it hath beene ſufficiently canvized in the firſt part. The other evaſion, of *meer humane deviſes*, is the cōmon refuge of Ieſuites, when they are preſſed with this argument. So Bellarmine (*de effectu Sacram. lib. 2. cap. 32.*) to Calvin, alleging that all humane will-worſhip is condemned in Scripture, anſwereth: *That is called humane*

Vocatur cultus humanus &

ad

and will-worſhip which is meerely humane, &c. but what the Church teacheth is of another nature. Beſide, lay theſe two termes togerher, and then this is *Pes computi:* mans deviſes may be euen immediate meanes of worſhip, if they be not *meerely* mans.

voluntarius, qui eſt meré humanus &c. Quæ autem ab Eccleſia docentur non ſunt meré humana.

15 In vie of thoſe grounds, laid by the *Repl.* againſt humane ſignificant Ceremonies, out of the ſecond Commandement, the *Rej.* by way of *Reconvention* faineth two grounds to the contrary: the firſt whereof is taken from *ſuppoſed true worſhip, & meanes neceſſarily inducing thereto,* as *onely* forbidden in the ſecond Commandement: and the ſecond, from our placing the worſhip of God, in *forbearing* theſe Ceremonies, which he hath not commanded us to forbear. Now to both theſe earthy dead grounds (or *Capita mortua*) anſwer hath been given in the firſt part; partly in the chapter of *Superſtition*, and partly in that of *Difference* betwixt our and Popiſh Ceremonies. So that nothing need heer be added. Yet in few wordes, 1. He forgetteth himſelf muche, in diſtinguiſhing ſignificant Ceremonies (which he confeſſeth to be ſome kinde of worſhip) from *true* worſhip; except he will confeſſe them to be *falſe* worſhip. 2. He conſidered not what he writte, when he ſpeaketh of *meanes neceſſarily inducing to true worſhip.* For no Papiſt ever conceyted, that their Ceremonies, were eyther neceſſarie to true worſhip, as if no true worſhip could be without them: or neceſſarily inferring true worſhip, as if he that uſed them, howſoever he did it, muſt needes performe true worſhip: and yet one of theſe ſenſes muſt needes be the meaning of that phraze, if it hath any

meaninge

meaning at all. 3. He taketh the wholle quæſtion for wonne, or granted, when he ſpeaketh of our *forbearance of that, which God hath not commanded us to forbear:* and therupon concludeth thus: God hath not commanded us to forbear humane ſignificant Ceremonies. Ergo.

SECT. 7.

Concerning the Oath-geſture of Abrahams Servant.

1. IN this ſection, the Def. beginneth a confutation of the fore-proved Propoſition: *All humane Ceremonies, being appropriated to Gods ſervice, if they be ordeyned to teache any ſpirituall dutie, by their myſticall ſignification, are unlawfull.* His Scripture confutation (for want of rule or præcept) is onely by Examples.

Now to omit wordes of no weyght, his firſt example is Abrahams directing his ſervant, to put his hand under his thigh, when he did ſwear. Gen. 24.2. Againſt this, the Replier firſt excepted, that in probabilitie, Abraham was not the appointer of this Ceremonie. The Rej. anſwereth, that *this is not materiall to the poynt, what man appointed it, ſo that it was not of Divine appointment.* So that their firſt proof of Ceremonie appointed by man, is from an example appointed they know not by whome: onely begging of us to grant, that it was not appointed by God, whiche they ought to have proved. Yet the

Repl.

Replier for citing *Calvin and Iunius*, as leaving it moſt probable, that is, was an ancient cuſtome before Abraham (which any man looking upon their interpretations, may ſee to be true) is called by the Rej. *a falſe man in all his allegations*. But let that goe.

2. Becauſe the Def. for magnifying of this example, ſayd, that *ther is not a more Divine ſervice* of God, then the taking of an oath; the Replier denied this: affirming the *proper*, *and principall* ende of ſwearing is (not to worſhip God, but) to confirme a trueth. To this the Rejoynder anſwereth 1. that *ſo the proper ende of Preaching, Sacraments, Petitioning, is edification of men, confirmation of faith*, *and obteyning of mercies*. Where if he had repeated the Repliers other terme, proper and *principall* ende, his exception had been at an ende: becauſe the principall ende of theſe meanes, is to honor God. Beſide thoſe very endes which he mentioneth, *edification, confirmation of faith, and obteyning of mercie*, are illfavoredly diſtinguiſhed from *Gods worſhip*, as no more appertayning to it, then the fidelitie which a Vaſſall, or Copi-houlder, doeth by oath confirme ordinarily unto his Lord. The Rejoynder his ſecond anſwer is, *the Replier before placed worſhip in the nature of the action it ſelfe: and yet now placeth it in the ende of the action*. As if the *nature* of an action, may not be gathered from the proper or naturall *ende* of it! Nay the Replier before declared, that the ende of an inſtituted meanes, is part of the nature therof, and hath a place in the definition of it.

D. Iackſon (in his *Originall of unbelief*, pag. 327. and 328.) by the difference given of the Replier, doeth well

anſwer the Popiſh Proctors for Images, who allege as like, the Ceremonie uſed in an oath: *Particular oaths, given onely for ſatisfaction of men, are not ſuche proper acts of Gods ſervice, as ſupplications, thankſgivings, and ſolemne vowes are. The honor of God would be no whit leſſe, if the uſe or neceſſitie of oaths among men, were neare. In ſupplications, and thanſgivings, it is far otherwiſe, the more often & ſolemnely we prayſe God, or pray unto him, the more we honor him; becauſe theſe are direct and immediat acts of his ſervice, &c.*

3. Becauſe the Def. proved nothing to the purpoſe, about this Geſture, he was required to prove it ſignificative of ſome ſpirituall dutie: For it was in probabilitie onely a common ſigne of ſubjection, as well out of an oath, as in it, without any reſpect unto Chriſt. The Rejoynder in ſtead of a proof, ſayth, that ſome *Ancient and Later Writers doe ſo conceit.* And if the Def. and he alſo doe conceit it ſo, we doe not ſtrive with them, about that: but mens *conceits* are no great proofs. He addeth 2. that if it were a ſigne of ſubjection yet *might it be* ſignificant of a ſpirituall dutie. But *may* be, and *might* be, is no proof.

He ſubjoigneth 3. that it was a common ſigne uſed in ſolemnitie of *that kinde*, as well out of an oath, as in it; this (ſayth he) *is barely and boldly affirmed, & implieth a contradiction, as importing other ſolemnities without an oath, of the ſame kinde with this, wherin was an oath.* Now for *bareneſſe*, or *boldneſſe*, of a probable conjecture, by way of anſwer, it ſhould not be objected by him that bringeth meer *conceits and might bees*, for proving Arguments.

ments. -And as for contradiction, if he had repeated the word *ſubjection*, then he might have diſcerned ſignes of that kinde, as well without, as with an oath. By the noting of this alſo he may ſee how the Replier herin agreed with *Calvin*. For no Geſture of ſubjection to a ſuperior man, is wonte to be proper unto ſubjection ſignified in time of ſwearing.

Neyther is the Repliers obſervation (that as impoſition of hands, in theſe parts, did allways ſignifie ſome ſuperioritie: ſo this underpoſition of hands was, by proportion, fit to ſignifie inferioritie, or ſubjection) this I ſay was not a meer *fiction*, as the Rejoynder would have it. For, beſide that the meaning was, of the uſuall impoſing of hands in bleſſing, wher *the leſſer is bleſſed of the greater*, as Scripture teacheth: the *Rejoynder* hath brought but two examples, to infringe the generalitie of it Act. 13.2. Lev. 1.4. and in both of theſe it houldeth. For they that layd hands on *Paul and Silas*, did it not onely in the name of the wholle ſocietie, which in ſuche caſes hath ſome diſpenſative ſuperioritie over particular members; but allſo by Commiſſion from God, which gave them in that buiſineſſe ſuperioritie. And he that brought a beaſt to be ſacrifized, Lev. 1. had certainly power over it. If the *Rejoynder* could have ſhewed us, where, and when, a ſervant impoſed his hand upon his Maiſters head, or a ſonne upon his fathers, that had been to the purpoſe. Wee on the contrary ſay with *Toſtatus* on Gen. 47. that the putting under of the hand, was never uſed, but by an *inferior, to his ſuperior*.

4. Yet the Rej. hath more to ſay: namely, that *the*

ſigne of a ſervants dutie to which hee is bound by oath, is a myſticall ſigne of ſome ſpirituall dutie: becauſe all the law is ſpirituall; and obedience to maiſters, for conſcience ſake, is a ſervice of God. Whereto I anſwere, that I never heard the *Hang-mans* office, which is ſervile, called a *ſpirituall* dutie; no though he bee bound to it by oath. 2. The oath maketh the thing ſworne to, no more ſpirituall, then a carnall obligation unto it (which may concurre with the obligation of an oath) maketh it carnall. 3. The *Law* is all ſpirituall, in the manner; but yet all the workes required by it are not ſpirituall, nor ſo eſteemed. The Apoſtle (1. Cor. 6.) diſtinguiſheth τὰ βιωτικὰ *things pertaining to this life*, from ſpirituall things. All Divines uſually diſtinguiſh the common *morall* duties practiſed by light of nature, from ſuch as are *ſpirituall*. 4. Obedience to maiſters for conſcience ſake, is a *ſervice*, or obedience to God, as it commeth from conſcience toward God: but every ſigne of ſubjection, is not a ſigne of it as it commeth from conſcience toward God.

5. In the laſt place, the Replier, ſuppoſing all true that hitherto the Def. and Rej. have ſtriven for, yet denieth that any thing could bee concluded from thence, for our *Convocation-power* in appointiong ſuch Ceremonies: becauſe ſuch Prophets as Abraham might doe more then our Convocation.

The Rej. heere, would have us *ſhew* that this was done *by Propheticall inſpiration*: and becauſe this is not done, he calleth this anſwere *a boulting hole, fit for a diſtreſſed and wilfull diſputer, whoſe cauſe cannot bee defended and yet his ſtomach will not yeild.* But if he had well con-

ſidered,

ſidered, that it belongeth not properly to the anſwere, but to the Opponent, to produce reaſons; and how vnreaſonable it is, for to require a reaſon proving a thing to be done, of him that iudgeth it falſe, and onely for diſputation ſake granteth his adverſarie to ſuppoſe and take it as true, hee would never have abuſed ſo many words by miſplacing of them. All theſe things conſidered, I doubt not (as the Replier ſaid) but Abrahams ſervant, if he were heere preſent, and need required, would ſweare, that his example maketh nothing for our Ceremonies.

SECT. 10.

Concerning Suarez the Jeſuite, his ſtating of the Controverſie, betwixt Proteſtants, and Papiſts.

1. IN this ſection an obiection of ours is brought in, without ranke or file, in the midle of Examples, *forgotten* (as the Rej. ſaith) *in the proper place*. But nothing of moment is anſwered thereto, either by the Def. or Rej. which is not ſufficiently cleared in the firſt part of this Writing, *Chapter the ſixt*; except the ſtate which Suarez maketh of the queſtion betwixt us and Papiſts. This therefore (as being very obſervable) remaineth heere to be declared.

2. The place quoted is in 3. tom. 3. Diſp. 15. Sect. 2. The words (as the Replier hath them) are theſe: *The firſt*

errour is, that onely thoſe ſignes which are written, ought to be retained and vſed in the Church. The ſecond, that no outward worſhip of God is lawfull, but onely that which is appointed by God. The third, that the Church hath not power of commanding, and ordeyning thoſe things, (he meaneth myſticall Ceremonies) which are neceſſary for convenient celebration of the Sacraments. Of which three poynts, there is none, wherein Suarez and the Def. doe not jumpe. To this the Rej. firſt anſwereth, that Suarez doeth not propounded theſe three points, as three errours of the Proteſtants: becauſe hee mentioneth not Proteſtants, but Heretickes, which reaſon is not worth the anſwering: becauſe hee mentioneth *Heretickes of this time*, which phraze is oftner in the Ieſuites writings, underſtood of Proteſtants, then of any other, as all know that have looked vpon them. By the ſame reaſon, one may argue, that he underſtood no ſpeciall Sect, or perſons: becauſe hee mentioneth not any by name. But it ſhall appeare, that his meaning could be of no other then Proteſtants.

3. He addeth in the ſecond place, the wordes going before thoſe quoted, he ſpake of Suenkfeldians. And this is true: but nothing to the purpoſe. For hee leaving them as deſperate phantaſticks, paſſeth on to *others*, that is, Proteſtants, as by and by ſhall appeare.

4. In the next place (ſaith the Rej.) *Suarez ſpeaketh of ſuch as allow ſome externall worſhip of God, but refuſe all Eccleſiaſticall Ceremonies in his worſhip, as the inventions of men; and hold nothing to be lawfull in Gods ſervice, but what is commanded in holy Scriptures; which is the ground of thoſe three errours mentioned by the Replier.* This may be called trueth:

trueth: but it is not all the trueth, which belongeth to our preſent purpoſe. For Suarez his words are theſe: *Others reproove Eccleſiaſticall Ceremonies as humane inventions without authority or precept in Scripture: For they thinke it unlawfull to worſhip God with any other worſhip then is in Scripture enjoyned. In which ground three errours are conteined.* Here may a great difference be obſerved betwixt the Rej. his tranſlation, and Suarez his wordes; eſpecially in that for thoſe words: *They think it unlawfull to worſhip God with any other worſhip then is in Scripture preſcribed,* the Rej. giveth theſe: *they hold nothing to be lawfull in Gods ſervice, but what is commanded in Scripture.* For many things are lawfull in Gods ſervice, which are not worſhip: as civill circumſtances, &c.

Alij Eccleſiaſticas Ceremonias reprehendunt, eo quod ſint humana inventa, abſque Divino præcepto, vel authoritate in Scripturis contenta. Putant enim iſti, non licere Deum colere alio cultu, niſi illo qui in Scripturis nobis præceptus eſt. In quo fundamento tres iſti errores continentur &c. Putant iſti, non licere Deum colere alio cultu, niſi illo qui in Scripturis nobis præceptus eſt.

5. After thoſe three errours, the *Rej.* abſerveth Suarez to ſpeake of *ſome that diſſalow not Ceremonies in generall, but impugne the Ceremonies of the Church of Rome, as vaine and ſuperſtitious.* Theſe no doubt (addeth the *Rej*) *are the Proteſtants: to whom he imputeth there no other errour, but their oppoſition againſt Romiſh Ceremonies, as vaine and ſuperſtitious, as the Defender doeth.* Concerning this, 1. This therefore was not mentioned by the *Replier*, becauſe Suarez himſelfe teſtifieih, that it is concluded in the former: *Which errour cannot be founded, but vpon one of the three above rejected errours.* 2. Suarez alſo addeth that theſe men of whom he in theſe wordes ſpeaketh, ſay nothing againſt all their Ceremonies, but onely, *that they are uſed with intention of worſhip, as pertaining to the vertue of Religion: that they are done by us with intention of worſhip and as pertaining to the vertue of Religion.*

Qui error non poteſt niſi aliquo ex ſupra rejectis (tribus ſcil. illis) fundari.

quod à nobis fiunt intentione cultus, & tanquam pertinentes ad virtutem Religionis.

This

This they hold Superſtitious: For though in the Sacraments we are to obſerve a meaſure and due circumſtances, yet this they will onely have as a certeine humane politie, not out of intention of worſhip and religion: for this they ſay is Superſtitious.

Hoc ſuperſtitioſum eſſe dicunt: quia licet in Sacramentis, oporteat ſervare modum, & debitas circumſtantias, tamen hoc ſolum eſſe volunt propter quandam humanam politiam, non vero ex intentione cultus & religionis: nam hoc dicunt eſſe ſuperſtitioſum.

Out of theſe two obſervations, I make theſe two concluſions: 1. If this error be neceſſarily founded on thoſe three mentioned, (as Suarez ſayth, and ſheweth) then ſuche Proteſtants as hold this (among whome the Rejoynder profeſſeth the Defend. and his owne name) holde alſo thoſe. 2. If Proteſtants holde this tenet, that it is *Superſtition*, for to intend worſhip in humane Ceremonies (as Suarez ſayth) then our Defender and Rejoynder in this point are by Proteſtants found guiltie of Superſtition. For they place *ſpeciall immediat*, though *improper*, *accidentall*, *and ſecondarie* worſhip in humane Ceremonies; as is to be ſeen in this Rejoynder pag. 125. 127. &c.

Heer they cannot eſcape, by alleging (as they uſe to doe) that the Papiſts place *proper eſſentiall* worſhip in all their Ceremonies. For Suarez in the ſame place expoundeth the Popiſh tenet, concerning worſhip, juſt as they doe theirs: *Sacramental Ceremonies belong to ſecondarie worſhip: not onely becauſe they conteine External worſhip, but alſo in the very Externall worſhip it ſelfe, they are as it were accidents of other more noble actions.*

Ceremonia ſacramentales pertinent ad cultum ſecundarium: non ſolum quia continent cultum externum: ſed etiam quia in ipſomet externo cultu, ſunt veluti accidentia aliarum actionum nobiliorum.

6. Hitherto we have had noting directly anſwered, concerning the three errors, which the Replier ſayd Suarez imputed to Proteſtants, about Ceremonies in generall. Nor is any other given but this: that *Suarez chargeth*

chargeth thoſe errors, not on Proteſtants, but on Anabaptiſts: whoe hold this negative argument: Whatſoever is not commanded in the Word, is unlawfull. This the Anabaptiſtes, and not the Proteſtants, houlde, fanatically even about rites, and formalities, &c. To which I replie 1. that if Suarez his wordes be taken as before they were recited, & not as the Rejoynder doeth ill-tranſlate them, then no man is converſant in the Proteſtant writings, or have read over that which is formerly cited out of them in theſe three generall Arguments, but muſt needs confeſſe, the very ſame ſenſe is to be found in moſt of our principall Divines: and the ſame words in many: *It is not lawfull to worſhip God with other external worſhip ſave with that which is in Scripture præſcribed us. And humane inventions without warrant from God in Script. are to be reprehended.*

Non licere Deum colere, alio externo cultu, niſi illo, qui in Scripturis nobis præceptus eſt: Inventa humana, quæ abſque Divino præcepto, vel authoritate in Scripturis contenta, eſſe reprehendenda.

2. If all things be *Ceremonies*, which are circumſtances of order, and decencie (as the Defender and Rejoynder doe not onely affirme, but make their cheif Anchor) then (whatſoever *Gui de Eres* diſcourſeth of one furious companie of them) muche injurie is doen to the Anabaptiſts, in making them to holde, *that all Ceremonies are unlawfull, whiche are not conteyned in the Word.*

For it is well knowen, that they have certain *times, & places* of meeting for worſhip; certain *order* of preaching & praying; nay in Baptizing of men-growne more *formalities* then many Proteſtant Churches; and even *Biſhops* over divers Congregations, for order ſake (as they ſay.) D. B. having lived in Holland, can ſcarce be ignorant of theſe thinges.

3. To put it out of doubt, that Suarez, under the name

of *Heretickes*, in this place, meant *Proteſtants*, let any man look upon his book *de Religione*, Volume 1. treatiſe 3. lib. 2. cap. 1. and there he ſhall finde theſe wordes, to the ſame purpoſe: *The Heretiques of theſe times ſay every ceremonie, and all worſhip not præſcribed of God, or not conteined in the Goſpel is Superſtition, yea and Idolatrie. They ſtand much upon Deut. 12.* Now 1. this cannot be underſtood of the *Anabaptiſts*: becauſe they make no ſuche account of Deutronomie, or the olde Teſtament, as that they found any doctrine cheifly on that. 2. Suarez himſelf, in the ſame Chapter, ſheweth plainely that he there meant *Proteſtants*. For he ſendeth the Reader, for confutation of theſe Heretickes, to *Gregorius de Valentia*, tom. 3. diſp. 6. q. 11. p. 1. where he diſputeth againſt *Herbrandus*, a Proteſtant, not an Anabaptiſt: & to *Leſſius de juſt. & jure*, l. 2. cap. 43. dub. 4. where he diſputeth about this quæſtion, againſt *Calvin*. And (leſt any man ſhould thinke, he meant one kinde of Heretickes there, and another in this place quæſtioned, he there referreth his reader, for further ſatisfaction about that quæſtion, unto this very place, in 3. tom. 3. diſp. 15. What can be more clear? When as therfore the Rejoynder upon ſuche ſandie groundes, concludeth, that we are *ſomewhat encamped in the Trenches of Anabaptiſts*; becauſe we doe not *jumpe with Suarez*, in condemning theſe three Errors; we may better conclude, that he and the Def. by raſh undermining of us have, unawares, broken into the workes *of Papiſts*; becauſe they doe condemne with *Suarez*, thoſe three Proteſtant trueths. And withall (ſeing ſo great a School-Papiſt as *Suarez*, in ſtating of the

Hæretici huius temporis, dicunt omnem Ceremoniam, & omnem cultum, a Deo ipſo non præceptum, ſeu in Euangelio non contentum, Superſtitionem eſſe, imo & Idololatriam vocant. Fundantur præcipue in Deut. 12.

the controverſie, maketh no mention of *merit, neceſſitie, efficacie, number, or holineſſe, eyther inhærent or adhærent*) it is but an evaſion of the Defend. and Rejoynder upon every occaſion, to flie unto theſe, as onely differences betwixt us and Papiſts, about Ceremonies. And ſo we have more cleared, then that, for which Suarez his teſtimonie was produced by the Replier: namely, that *learned Papiſts have no opinion of all their ſignificant Ceremonies, which the Defender and Rejoynder doe not maintayne.*

SECT. II.

Concerning the Feaſt of Purim. Eſter. 9.

1. THis example was, ſeven hundered yeer ſince, objected by Papiſts, unto the *Waldenſes*, for humane Ceremonies: & ſince, by all Papiſts that have written againſt Proteſtants about Ceremonies; as *Gregorius de Valentia, Bellarmine, Suarez*, in the places before noted. And we need not ſeeke for new anſwers about it, ſeing that which our Divines have anſwered is ſufficient. Our firſt anſwer is that of *Iunius* to Bellarmine, de Cultu Sanct. lib. 3. cap. 10. *Præceptum fuit politicum:* whiche words becauſe they were tranſlated, *a præcept of order*, the Rejoynd. catcheth occaſion to conclude from thence, that *order doeth require inſtitution of new thinges.* But therin he miſſeth, except he can

prove ſom new religious thing inſtituted, beſide a circumſtance of *time*, which the Replier (whome he ſeeketh to involve in a contradiction) doeth expreſly diſtinguiſh from *thinges*. His anſwer is, that though this præcept were *Politicall*, yet by Iunius himſelf, annot. 17. it was alſo *ſignificant*. Wherin he miſtaketh Iunius his meaning, which is expounded *annot.* 28. *It ſignifieth no dayes, nor repræſents myſteries, but is a commemoration that day inſtituted.*

Non dies ſignificat, aut repræſentat myſteria, ſed commemoratio in die illo inſtituta.

2. It was added by the Replier that ſome of our owne writers at home, ſay that it was appointed for a civill rejoycing day. Heer the Rejoynder (naming M. Iacob for ſuche a writer) accuſeth him of making it a *Guttide*: As if no Civill day of rejoycing could be without *Gutting*. Yet ther bee men reverend for learning, and pietie, which ſay ſome ſuche thing as the Rejoynd. detorteth M. Iacobs wordes to. For *Pellicanus* upon that place of Eſter, ſayth thus: *The Hebrewes ſolaced themſelves with feaſts. We read of a feſtival Solemnity inſtituted, and that for two dayes, wherein they pleaſe themſelves with meates and drinks, &c. But the Iewes took up that rite voluntarily as being more prone to the Contentments of the belly, then to the Confidence of the Spirit toward God, whereof in thoſe times they ſeeme to have ben little Careful.* And for this ſentence, it ſeemeth to make, that the Iews are ſayd to have made ſuche feaſts, before and without any publick inſtitution: and that nothing is mentioned in the text: Whiche two obſervations doe not agree to the Feaſt of *Tabernacles*, Neh. 8. which the Rejoynd. would make like unto this. Adde heerunto, that, if *Ioſephus* may be

Hebræi convivio ſe conſolati ſunt. Solemnitas ad epulas legitur inſtituta, eaque biduana, in qua ſeſe cibis oblectent & potibus, &c. Eam autem ritum ſponte ſuſceperunt Iudæi, proclives ad gaudia ventris, quam ad fiduciam ſpiritus in Deum: de quo illis temporibus videntur parum curaſſe.

be credited) the heathen King, *Artaxerxes*, was the inſtituter of this Feaſt, amonge the Heathen, and, the Iews at Suſan following his order, it came to be propagated by Mordecay, and Heſter, unto all other Iews. *Ioſephus, lib.* 11. *cap.* 6.

3. Another anſwer is, (upon ſuppoſition of a religious Ceremonie inſtituted by Mordecai) that it was by *Divine direction*. The Rejoynder to this returneth, 1. that *no man ever ſo defined before*. But he might (when he was a Student in Cambrige) have heard *D. Whitakers* thus defining. For in his printed Lectures, de Sacramentis, pag. 206. it ſtandeth ſo: *I anſwer that both Mordecai did this, God inſpiring him, and peradventure by order from ſome Prophet. And however we do not read that eyther God, or any Prophet did require this, yet for as much as it ſtāds approved in Scripture there is no doubt but it was done by Divine authority.* As for the ſeveral *Holy-days* inſtituted 2. Chr. 30. caſt in heer by the way of the Rejoynder as a *Preſident* for the Feaſt of Purim; they agree not. For they were not yeerly Holy-days; nor *Holy-days* at all, of inſtitution properly ſo called: but an occaſionall continuation of free-will offeringes, (whiche might be offered any day in the yeear, without new Holy-days) for that one time. If it had been by men appointed, that every yeer, 14. days ſhould be obſerved for the Paſſover Feaſt, it had fitted to the purpoſe. But that had been no leſſe præſumption, then if they ſhould have decreed, that every yeer after, the Paſſover ſhould be celebrated in the ſecond moneth, as it was then, by occaſion.

Reſpondeo: & hoc Mardochæum feciſſe, Deo inſpirante & forſan Prophetæ cujuſpiā monitu & authoritate. Etſi vero non legimus, aut Deum ipſum, aut aliquem Prophetam, hoc Mardochæo mandaſſe, tamē quia in libro Canonico, hoc factum reperitur, and commendatur, non dubium eſt, quin divina authoritate nitatur.

SECT. 12.

Concerning the Feaſt of Dedication. John. 10.22.23.

1. A Feaſt of *Dedication* is brought-in as an inſtance of a humane Ceremonie appropriated unto Gods ſervice, out of Iohn 10. Now what Feaſt of Dedication this was, & whether it were meerly of humane inſtitution; this hath allways been, and is ſtill in great quæſtion. *Nonnius* taketh it for that which Salomon appointed: *Chryſoſtome, Theophilact, Euthymius, Cajetan, Calvin, &c.* interpret it of that which beganne in the time of *Ezra*: Others of that inſtituted by the *Macchabees* 1. Mac.4. This laſt the Defender tooke for granted, and therupon buildeth his Argument: and yet neyther the former, nor this can eaſily be ſo evidently proved meerly humane, as it may be made a foundation for humane Ceremonies now. *Iunius de cultu Sanct.* lib.3.cap.5. thus anſwereth Bellarmine, affirming that God did not appoint this Ceremonie: *It is falſe: Solomon, Ezras, the Machabees, followed the Analogie of that place Ex.4. Lev.8. the right of which law if it had not been, yet we muſt needs ſay that as Prophets they were led by extraordinarie & ſingular revelation, not to be Exemplarie therein to us.*

Falſum eſt: Salomon, Ezras, Macchabæi ſequuti ſunt præceptum, Exod.4. Lev.8 ex juris legalis analogia. Quod jus ſi non extitiſſet, tamen dicendum eſſet, fecisſe eos ut Prophetas, revelatione extraordinaria, & ſingulari, quæ in exemplum non poteſt trahi.

2. The Replier firſt obſerved, that this example is much alleged by Papiſts, againſt Proteſtants for their Ceremo-

Ceremonies: and ſo indeed it hath beene alwayes, from the time of *Waldenſes*, as was noted, in the 2. Chapter. of our firſt part. Bellarmine hath it twice: once, *de Rom. Pont. l. 4. c. 17.* and againe, *de Cultu Sanct. l. 3. c. 5.* To this the Rej. anſwereth, that *this example ſerved not Bellarmines turne, for impoſition of Ceremonies upon the conſcience as of neceſsity to be obſerved, as Gods lawes; but it ſerveth the Defender his turne: becauſe as Iunius ſaith, Cont. 3. l. 4. c. 17. an. 5.) it was not injoyned by way of authority, but taken vp by conſent.* He would make us (as it ſeemeth) beleeve, that our Ceremonies are not *injoyned by way of authority*: and if he can doe this, he may alſo perſwade us, that we are for refuſing them, *excluded, ſuſpended, deprived, excommunicated, fined, & impriſoned*, without any way (lawfull or vnlawfull) of *authority*. Concerning *neceſsity in conſcience*, ſee the firſt part, chap. 6.

Another anſwere of the Rejoynders is *notorious: Bellarmine* (ſaith he) *allegeth this feaſt of Dedication, to proove the Dedication, or Conſecration of Churches: which is nothing to our queſtion of ſignificant Rites.* Now ſurely if Dedication and Conſecration of Churches bee *nothing* to our queſtion of ſignificant Rites; the Def. and Rej. ſay *nothing* to the purpoſe, when they prove this queſtion of ſignifying Rites, by the Maccabees Feaſt of Dedication. And if that *Feaſt of Dedication*, doeth not proove humane *Dedications* lawfull; much leſſe doeth it prove the lawfulneſſe of other ſignificant Ceremonies, ſuch as ours are.

3. The Defendant for backing of this inſtance, added, that our Saviour ſeemeth to approve that humane Feaſt

Feaſt, by his preſence, *Ioh.* 10. To which it was replied, that he *ſeemeth onely*: becauſe we onely read, that he walked in *Solomons Porch*, at that Feaſt: which he might doe, without obſerving or approoving of it. This is *Iunius* his anſwer to Bellarmine, alleging that Chriſt by his preſence honoured that Feaſt: *Chriſt did not properly honour the Feaſt, but the Congregation of the faithfull at the Feaſt: For Chriſt tooke all ſuch occaſions then, to wit, before thoſe ſolemnities were aboliſhed, of ſowing the ſeed of his Goſpel: Nor did Chriſt ought that wee read at thoſe times, but preach in the Temple.* And ſure I am, that neither *walking* in the Porch, nor *declaring that he was that Chriſt*, belonged properly vnto the ſolemnity of that Feaſt. If he had preached of *Dedications and Conſecrations*, with allowance, that had beene ſomething.

Non feſtum proprie honoravit Chriſtus, ſed cœtum piorum convenientium feſto: nam omnes ejuſmodi occaſiones ſeminandi Evangelij ſui, obſervabat, & capiebat Chriſtus Con. 3. l. 4. c. 17 an. 6. So Peliſanus in Mac. 1. cap. 4. Nec aliud in his Encœnijs) Chriſtus egiſſe legitur, quam prædicaſſe in Templo.

The Rej. objecteth 1. *That we plead Chriſts approbation of marriage, by his preſence.* This indeed added vnto evident grounds, addeth ſome honour unto that ſtate eſpecially, in that a miracle was wrought to the furtherance of a marriage feaſt: if wee had no other plea for lawfulneſſe of marriage, but that meere preſence; I, for my part, would as ſoone ſeparate from my wife, as the rejoynder ſaith he would from the Church of England, if he were of our minde, about Ceremonies; that is, *to day, before to morrow.* His 2. objection is, that *Chriſt whipped the buyers and ſellers out of the Temple, Ioh. 2. Ergo.* Which maketh directly to the clearing of this cauſe: For there were two whippings of theſe Merchants out of the Temple; the firſt whereof was this Ioh. 2. in the beginning of his preaching; the other toward the end of it, a

little

little before his paſſion; ſo that it appeareth plainely, they were not ſo driven out, but they came in againe, and continued their merchandiſe there: and yet in the meane ſpace, our Saviour was often preſent in the Temple, without allowance of that their practiſe. So had he often condemned the traditions of men, in Gods worſhip; and yet was preſent ſome time, where they were obſerved. Beſide, becauſe the Def. and *Rej.* are wonte to accuſe the Iewes for placing *holineſſe, neceſsity, efficacy, and proper eſſentiall worſhip* in humane traditions, whereby they would avoid the dint of that generall cenſure which our Saviour giveth of them, Mat. 15. Mar. 7. &c. *I* would faine learne of them, how it appeareth, or may be conjectured, that they placed not as much *holineſſe, neceſsity, efficacy, &c.* in this and ſuch like humane Feaſts, as in *waſhing of hands before meat. If* they did (as any man will thinke) then how can they ſay, that our Saviour condemned the one, and allowed the other?

The following 13. and 14. Sections are ſpent about ſome objections taken out of *Mr. Cartwrite.* But becauſe the ſliteneſſe of this Inſtance is already ſufficiently diſcovered, I will not cloy, nor deteyne the Reader about them, at this time; but paſſe on to the next Inſtance.

SECT. 15. *and* 16.

Concerning the Altar of Iordan. Joſh. 22.

1. IT is the Def. and Rej. their faſhion, to produce Inſtances, without proof of their fitneſſe, and ſo exſpect from us that they ſhould be diſproved: whiche is all one, as if *Iohn a Stiles* ſhould in a great *traverſe*, bringe forth againſt *Iohn a Nokes*, ſome inſtrumens, for evidence of his cauſe, which few, or none, beſide himſelf, can read, (at leaſt ſo as to diſcerne any thing in it making for him) and plead that in them was evidence enough, except *Iohn a Nokes* could prove the contrarie. So it is heer, about the *Altar of Iordan*: no demonſtration is firſt made, how it agreeth to the purpoſe: but we are chalenged to ſhew how it diſagreeth. Yet yeelding them this libertie, we have enough to oppoſe.

2. And firſt of all, we anſwer, that this Altar of the two Tribes, was not in the ſtate, or uſe, religious, as the Croſſe is, by the confeſſion of an Engliſh *Biſhop, Babington on the* 2. *Commandement.*

The Rejoynder 1. oppoſeth out of Mr. Parker, par. 1. ſect. 34. and 36. that *religious in uſe* is that which hath a *religious ende*: and *religious in ſtate*, which is *Eccleſiaſticall*, belonging to Gods ſervice. Ergo. But Mr. Parker in thoſe ſect. tould him, that *religious in a ſenſe common, or mixtly, all thinges are, that are doen to an holy ende: and religious*

ligious in ſenſe ſpeciall, or in ſtate, all thoſe thinges are, that have Order, Obligation, and a kinde of Immobilitie, in Gods ſervice. Now the quæſtion is not of the former *common mixt ſenſe*: but of the later *ſpeciall ſtate*: according to which, no man can ſay the Altar of Iordan to have been religious, upon ground of Scripture or reaſon. Let any man judge then, whether *partialitie did put out Mr. Parkers eyes* (as the Rej. ſpeaketh) or blear theirs, that ſee not the vanitie of this allegation?

3. B. Babingtons words on the 2. Commandement are theſe: *They erected that Altar, not for religion, but in deed for a civil uſe, as you may ſee, Ioſh. 22.* The Rejoynd. anſwereth, that he calleth the Altar *civill Analogically, becauſe it was ordeyned by conſent of fellow-Citizens*, which is as meer a ſhift, as any yet invented by the Rejoynder. For 1. he calleth not the Altar, but the *uſe, civill.* 2. He oppoſeth this *civilitie* not unto *Divine Inſtitution*, as the Rejoynder would have him, but unto the ſame fellow-Citizens erecting of an Altar *for Religion.* 3. What he meaneth, appeareth plainly, by his third Propoſition, there ſet downe in theſe termes: *It is lawfull to make pictures of thinges which we have ſeen, to a civill uſe, but not to uſe them in the Churche, and for Religion.*

4. To paſſe over circumſtantiall paſſages, the Def. (*proving this Altar to be appointed unto Gods ſervice, becauſe it was a patterne of the Lords Altar, as our Croſſe is a reſemblance of Chriſts Croſſe*) was 1. reproved by the Replier: becauſe the Croſſe, wheron Chriſt did ſuffer, was no more holy then Iudas: and ſo not to be compared unto the Lords Altar. To this the Rejoynder in

many wordes, maketh ſhew of ſaying ſomething, but I leave it to the *Reader*, if he ſayth any thinge. I (for my part) cannot diſcerne what it is.

5. The *Replier* alſo in the ſecond place alleged, that every reſemblance of a holy thing, is not therfor holy: becauſe then every Ale-houſe picture taken from holy thinges mentioned in Scripture, ſhould be holy; and a modell of the Temple, caried by a Tyrian workman, into his countrie for newes, ſhould have been holy.

To this the *Rejoynder* (after a few wordes of courſe) anſwereth, that *this is to ſeparat the reſemblance of a thing, from the uſe of it.* As if the Def. had not argued ſimply, & meerly, from the *reſemblance*, making, as yet, no mention of the uſe! If ther be any *Sophiſtrie* in this argument (as the *Rejoynder* ſayth ther is) it is firſt found in the Defender his uncouth reaſon.

6. The Defender went about to prove, firſt, that this Altar did myſtically ſignifie a ſpirituall dutie, in reſpect of the Gileadites then living; viz: *to teache that the Lord was God.*

To this it was replied, that it doeth not appear out of the text, that ther was intended any uſe for the præſent age, that then lived: nay the contrarie may be gathered out of the 24. and 25. verſes: *We have doen it for fear of this thing, ſaying: In time to come, your children might ſpeak unto our children, &c. So ſhall your children make our children ceaſe from fearing the Lord.* The *Rejoynder* oppoſeth, that ther is afterward mention made of *us, and you.* But that is nothing: becauſe it noteth onely, that the generations to come, may denie *us*, on this ſide Iordan, not to have

to have been joint Tribes with *you* on the other ſide of that *River*. Vpon this, the *Repl.* concluded, that this Altar was no direct helpe unto devotion. To which is rejoyned, that *it was not a direct (that is immediat) help unto devotion; but immediatly ſignificative, & collaterally for devotion it was.* Suche diſtinctions I never heard, nor read. Any man may ſee, that a Ceremonie directly and immediatly ſignifying a ſpirituall dutie, is a direct & immediat help to devotion. To what other help, this help was *collaterall*, I would fain know.

A further reaſon of this concluſion was added: viz: then moſt of the other Tribes ſhould have had uſe of it, and alſo reaſon, to have ſet up Altars of devotion at every three-way-leet, as Croſſes ſtand. The *Rejoynder* is *1. that the other Tribes (no doubt) had uſe of it, as of a witneſſe that the Lord is God.* Now let any man conſider, whether they which ordinarily reſorted to the *Tabernacle, and Altar of God*, had need of a *humane Altar*, farre remooved from their ſight, to put them in minde, that the LORD was God? And whether the two Tribes and a halfe, without the conſent, or knowledge of the chiefe Prieſts, the chiefe Magiſtrates, the farre greater part of people, and power to appoint vnto all Iſrael a ſolemne ſignificant Ceremonie, for their common uſe? The Rej. addeth in the 2. place, that *all are not bound to the ſame helpes to devotion, and the other tribes needed no ſuch monument, or patterne, having the Altar it ſelfe in poſſeſſion.* Where 1. except he holdeth the two Tribes, and a halfe *bound* to ſet up this Altar, hee maketh in that no difference: if hee ſo holdeth, then it is no inſtance of a

meere *Arbitrarie* Ceremonie. 2. The two tribes had the Lords Altar in preſent poſſeſſion, as well as divers of the other: ſo that by this reaſon, they alſo for the preſent need no ſuch monument and patterne: which is the very point in this place queſtioned.

7. The Replier affirmed, that (*in regard of poſterity*) the immediate ende of this Altar was, to teſtifie, that thoſe Tribes beyond Iordan, belonged to the ſame people, and ſo had right to the ſame worſhip, with thoſe of this ſide Iordan: which is nothing to a Ceremony of ſtate and immediate uſe, in the ſpeciall ſolemne worſhip of God. The Rejoynder asketh *if this were not a holy religious ende?* I anſwere, It was ſo holy and religious, as every *Land-marke* of a Parſons Glebe-land, or every *ſigne of a Pariſh-bound* is holy and religious: but not ſo as myſticall Ceremonies. B. Andrewes (againſt *Perone*, p. 18.) giveth ſome light to this, by the ancient uſe of *Lights, and incenſe: There were lights (ſaith he) there was incenſe, uſed by the Primitive Church, in their ſervice; not for any myſticall meaning, but (as it is thought) for this cauſe, that where the Chriſtians in time of perſecution, had their meetings moſt commonly in places darke, and ſo needing lights, and dampiſh, and ſo needing good ſavours, they provided lights againſt one, and incenſe againſt the other. After the Churches retained theſe things, to ſhew themſelues the ſucceſſours of thoſe ancient Chriſtians, &c. the After-ages devized meanings and ſignifications of their owne, which from the beginning were not ſo.* If this be ſo (as it is thought) then there may be ſignes of ſucceſſion unto religious fore-fathers, *without any myſticall meaning*: which is all that by us is pleaded

pleaded about this Altar of Iordan.

And for further manifeſting, that it was ſo in this Altar, let it be well conſidered: what *Ioſephus*, one of the learnedeſt, and moſt ancient Iewes now exſtant, faith, Antiq. lib. 5. cap. 4. *They placed an Altar on the banke of the river as a memorable ſigne of the neereneſſe and affinity of them that dwelt beyond Iordan, viz. with them within Canaan: Againe, it was not placed for worſhip, but ſymbolically and as a memorandum of their relation to you.*

8. The Rejoynder as having ſufficiently confuted all other anſwers, bringeth in one made to himſelfe in conference, *(though he hath not found it in print)* as a grand abſurdity: namely, *that the Gileadites did ill, in erecting this Altar; and the reſt alſo in allowing of it.* Now as for *allowance* by the High Prieſt, Princes, and all the Congregation of *Iſrael*, which he ſpeaketh of, *I* finde it not evident in the Text. About the other, I finde this: 1. that D. Fulke, no abſurd Divine, (againſt Sanders, of Images, pag. 649.) writeth thus *in print: The two Tribes and a half, Ioſh. 22. made not an Image, but an Altar for a memoriall: and yet their fact was not commendable, though it was, in ſome ſort excuſable.* 2. I finde alſo that Calvin, before him, upon Ioſh. 22. ſayth thus: *Duæ tribus, cum dimidia, non leviter peccarunt, &c. The two tribes and a half did very ill:* Which is the great abſurditie that the Rejoynder had heard in conference, but not ſeen in print, before now.

Μνημεῖον καὶ σύμβολον τῆς πρὸς τὰς πέραν κάτοι κεκομένους· (ὃ κατὰ θρησκείαν) οἰκειότητος. σύμβολον δὲ ὅπως εἴη καὶ μνημεῖον τῆς πρὸς ὑμᾶς οἰκειότητος.

SECT.

SECT. 17. 18. 19. 20. 21.

Concerning the Brazen Altar, built by Salomon. 1. *King* 8.64.

1. THe Defender bringeth for inſtance, a *Brazen Altar, built* by Salomon. It was replied, that in the Text, ther is no mention eyther of *Altar, or Braſſe, or Building*, but onely of *Sanctifying the inner part of the Court.* The Rejoyner anſwereth, that the word *Brazen* ſlipt in by overſight; the Court may well be called an *Altar*, in reſpect of præſent uſe. The Rej. before, upon farr leſſe occaſion, talked of *ſlipper trickes*, &c. but I leave this ſlipping in, and out, unto the Readers cenſure, ſo that no advantage be made of it, in proſecution of this Inſtance.

2. Yet becauſe not onely the Defender named an *Altar*, but the Rejoynder alſo mainteyneth it for good, let us ſee, what may be anſwered unto the Replier his collection therfrom; namely, that if man may on his owne head appoint an Altar (as they ſay) then man may appoint not onely accidentall worſhip, but alſo ſuche as is greater then ſome eſſentiall worſhip; becauſe *the Altar which ſanctifieth the Offering is greater, then the Offering* *Mat.* 23.19? The Rejoynder heer accuſeth the Replier for *want of Iudgement*, in this allegation: becauſe that which our Saviour ſayth, *is proper to that one onely Altar in the*

in the Temple, by reaſon of the ſpeciall command of God to uſe them, and their ſuperadded myſticall ſignification: whereas other Altars were onely permitted, and ſo helpes to the Offerings, but not ſanctifiers of them; nay they were ſanctified by the Offeringes; as alſo the Altars of Gods appointment, in the time of Moſes, Salomon, Ezra, and Machabeus, were firſt ſanctified by the gift that was offered on them, and ſo inſtalled in their peculiar privilege, of ſanctifying the Gifts which were afterwards offered upon them. For all this, no conſent is ſhewed of any Divine: Onely we are bidden to ſee Zanchie, de Redem. lib. 1. cap. 16. theſ. 2. 3. Now 1. Zanchie hath nothing to the Rejoynder his purpoſe: he doeth not diſtinguiſh betwixt Altars *commanded* and Altars *permitted*: but ſayth of the *commanded Altars*, that they were annexed unto the *acts of worſhip*. And ſo he doeth of the *Arke* it ſelfe, and all the principall & moſt eſſentiall meanes appointed by God. What can the Rejoynder make of this? 2. The *ſpeciall command* of God was as well for the Offeringes, as for the Altar: ſo that cannot be the reaſon, why the Altar did ſanctifie the Offering, more then the Offering the Altar.

And the ſame æqualitie is in the *ſuperadded myſticall, and typicall ſignification*. 3. I am ſory to hear from D.B. that the Altars built by Abraham, Iacob, &c. before Moſes, were *onely permitted*. He may as well ſay, that all the Sacrifices before Moſes, were *onely permitted*. Bellarmine himſelf, de Eff. Sacr. lib. 2. cap. 31. confeſſeth, that they were *by inſpiration, and impulſion Divine*: and all our Divines, diſputing againſt Papiſts about will-worſhip, make that *Divine inſtinct*, for ſubſtance, a Di-

vine command. 4. How could Altars be ſanctified by Offeringes, when the Offerings themſelfs were not in ſtate of ſanctification actually, and properly, before they came to the Altars? He that *left his gift at the Altar*, that is ready to lay it theron, and then went to be reconciled with his brother, had not yet actually ſanctified the ſame. 5. The Altars of Moſes, and Salomon, were not *firſt Sanctified* by Offeringes upon them, but by Moſes his *Annoynting*: the manifeſtation of Gods *glorious* præſence in a *Cloude*, filling the Tabernacle, and Temple: and by *that fire* which came downe from heaven to conſume the Sacrifice, Ex.40. Lev.8. & 9, 1.King.8. 2.Chr.7. 6. If Salomons ſanctified Court, did not ſanctifie the Sacrifices offered theron, then eyther thoſe Sacrifices were leſſe holy, then thoſe which were offered on the Altar, and ſanctified therby: or elſe they had more ſanctifying vertue in them, then the other, which did not ſanctifie their Altar, as thoſe did their Court. The like may be ſayd, and more alſo, of Abrahams Altars, &c. but this is enough.

3. Our firſt anſwer is the ſame that D. Whitakers, D. Sutlife, &c. giveth to Bellarmine (whoe de Pont. lib, 4.cap.19. hath the ſame objection againſt Calvin) *Quicquid Salomon fecit, id Dei authoritate & Spiritus Sancti nutu fecit* (ſayth D. Whitakers) that is, *Salomon did this by Divine authoritie, and inſtinct of the H. Ghoſt.* The Rej. excepteth 1. that Bellarmine would prove by this example, *proper, eſſentiall worſhip, by man ordeyned.* But if he had looked upon the chapter quoted, he might have ſeen, that the onely quæſtion there, is, *whether it was*

ſinne,

ſinne, for men, by their owne authoritie, to erect a new Altar in the Temple? And this the Def. and Rej. with Bellarmine denie, againſt Calvin. 2. He addeth, that *all our Divines doe not give this anſwer alone.* As if we alſo did not follow them, in adding other anſwers to this!

4. Our ſecond anſwer (for I will not dwell on wordes) is, that Salomon did this from æquitie of the Law. This is *Iunius* his anſwer to Bellarmine, Cont. 3. lib. 4. cap. 19. *It was done extraordinarily and by ſingular occaſion and according to the Analogie of the commune ground, whereby they did other things, and it may be by ſpeciall revelation.* To this the Defend. anſwered, that this interpretation overthroweth the former. Nothing leſſe (ſayth the Replier) becauſe Salomon might be directed, to ſee, and authorized, to follow that æquitie. The Rej. heer, having litle reaſon to oppoſe, putteth down, in ſtead of it, great wordes: as *this is to confound Ordinarie, and Extraordinarie; Speciall, and Common; Scripture-light, and immediat Revelation; and ſo hath no ſence in it.* And what ſhew of *wool* for this great *crie?* May not one be extraordinarilie, ſpecially, and immediatly directed, to ſee that Scripture-light which in it ſelf hath ordinarie, & common ſhining? Surely, the Apoſtles had extraordinarie, ſpeciall, immediat direction, to ſee the meaning of divers paſſages in the ould Teſtament (as the allegoricall meaning of Sara and Hagar, Sinay and Sion, &c.) which was before conteyned in the Scripture.

Hoc factum eſt extrà ordinem, & occaſione ſingulari, ex neceſſitate præſenti, cui per analogiam communis juris, proſpectum eſt a Salomone, Rege: fortè etiam particularis revelatione.

Yet (addeth the Rejoynder) *Salomon* (by this reaſon) *needed no ſpeciall Authoritie.* Whiche I grant, if he be conſidered as a perfect man; but if he be conceived as

Peter, who after hee was sent unto all *Nations*, needed after a Vision from Heauen, to send him vnto the *Gentiles*, then this consequence is nothing worth.

Licitum fuit quod fecit Solomon: quia, licet prohibitum esset, offerri sacrificia alibi, quam in Altari Holocaustorum, tamen nunc ex necessitate, licuit, cum non possint capi sacrificia super Altare. Etiam non videbatur agi contra legem: quia nunc eremebantur sacrificia apud Altare, & simul in Altari, & sic videbatur totum Atrium Sacerdotum esse tanquam unum Altare. Intentio autem Legis erat, ut non offerrentur sacrificia in diversis locis.

4. Passing over the third answer (in pitie) the fourth is, that this sanctification of the Court by Solomon, was no addition of a divers kinde. This is *Danæus* his answer to Bellarmine, Cont. lib. 1. cap. 19. To this the Defender answered nothing, which either the Replier thought worthy any answer, or Rejoynder of improving. So that *I* need not adde any thing to it, but onely a fitting explication which *I* finde in *Tostatus* (in 3. Reg. cap. 8.) thus expressed: *It was lawfull to doe what Solomon did, because though it were forbid to offer sacrifice elsewhere then at the Altar of whole burnt-offerings; yet now upon necessity it might be, when the Altar was not sufficient to hold all. Nor did Solomon against the Law, because now sacrifices were burnt at the Altar, and on the Altar together, and so the whole Court of the Priests was in a manner but as one Altar, and the intent of the Law was no other, then that they should not offer in divers places, but heere was but one continued place.*

SECT. 22.

Concerning Synogogues.

TO this simple instance, the *Replier* answered, 1. that Synagogues were no significant Ceremonies. 2. That it is most likely, they were first

firſt founded by thoſe Prophets, which brought in Schooles of the Prophets. 3. That in them, there was (of olde) no ſignificant humane Ceremonie uſed. To the firſt is rejoyned, that *the Synagogues bare ſome repreſentation of the Sanctuary*. But *I* aske, How? Was this repreſentation in matter, or forme, or uſe? He ſeemeth to referre it unto uſe, in *reſorting to ſolemne worſhip*. Now let any man conſider, whether every place apppointed for ſolemne worſhip, be a ſignificant Ceremonie? *If* ſo, then no *Anabaptiſts* ever denied ſignificant Ceremonies of mans appointing, which yet the *Re*joynder accuſed them for. But this fonde conceyt is ſufficiently confuted in the firſt part of this writing, Chap. 4. and 5. Yet ſuppoſe the Synagogues had been a repræſentation of the Sanctuarie, which was a Ceremonie; is every repræſentation of a Ceremonie, a new Ceremonie? then any man may make more Ceremonies, then ther are men in his Pariſh. The ſecond (about the founding of Synagogues by Prophets) which the Repl. ſayd, is moſt likely, the Rejoynder maketh a *bolde affirmation*, *without proofe*. But what boldneſſe is, in conjecturing that to be *likely*, which no man can give any likely reaſon againſt? The third (of no humane ſignificant Ceremonies uſed in Synagogues) is abſolutely pronounced *falſe*. But no reaſon of this ſentence is given out of the Scriptures, but onely that they uſed there *reverend geſtures*: as if all reverend geſtures were ſignificant Ceremonies of mans invention! The reſt that he quoteth out of *Purchas his Pilgrimage*, are wandring Pilgrimes, without houſe or home, and therfore worthy no other anſwer,

but that which our law hath provided for *Vagabondes*

SECT. 23. 24. 25. 26.

Concerning Love-Feaſts.

1. THe Inſtances out of the ould Teſtament were ſuche, as we have now ſhewed them to be. Out of the new Teſtament firſt are brought in the *Feaſts of love, or charitie.* Now concerning theſe Feaſts, no man can certainly informe us, whoe did appoint them! *I mervayl* (ſayth the Apoſtle, according to Eraſmus his Paraphraſe, on 1. Cor. 11.) *Quis ritus iſtos in vos invexerit*: *whoe brought-in theſe Love-Feaſts?* No man can tell us, what religious ſignification was by inſtitution annexed unto them? Nay it cannot be ſhewed, where they are ſpoken of, without reproof? Yet the Defend. and Rejoynd. will needs have them ſignificant humane Ceremonies, *ordeyned, and uſed by the Apoſtles.*

2. To this, it was 1. anſwered by Mr. Nic. that if they were of Apoſtolicall, then they were of Divine inſtitution. Then whiche (ſayth the Defender) *he could not have uttered a more unlearned poſition.* Nay ſoft (it was replied) this cenſure is *too too Magiſteriall*: becauſe to ſay that that which came from the Apoſtles, as Apoſtles, came from the Spirit of God, is no unlearned Poſition. O yes (anſwereth the Rejoynder) becauſe

the

he Apoſtles ordeyned ſome thinges, not as Apoſtles, not by immediat revelation, but by the direction and authoritie of Gods Word. In which kinde of rejoyning, I ſee no more learning then needs muſt. 1. The quæſtion was of *Apoſtolicall inſtitutions*: the anſwer is of that which the Apoſtles did, but *not as Apoſtles*, that is *not properly Apoſtolicall*. 2. *That which is manifeſted by the Holy Ghoſt ſhining in the Word* (they are the Rejoynder his wordes) is denied to be *Divine*. 3. No example is, or can be brought, of a new ſignificant Ceremonie inſtituted by the Apoſtles, without immediat revelation. The allegations oppoſed, may fill up paper, but not ſatisfie any reaſonable Reader.

3. For removing of that Magiſteriall cenſure of the *great unlearnednesſe* of the fore-ſayd Poſition, it was noted that ſome learned men, were authors of it, or partakers in it. *Iunius* is one: who (Cont.1. lib.4.cap.2.an.6) ſayth, that this diſtinction betwixt Divine and Apoſtolicall traditions, is *almoſt imaginarie and ſuperfluous*. Wher the Rejoynder hath nothing to catch at, but onely that particle *almoſt*. Take therfore another place of the ſame Iunius (in his Hidelberg Theſes de Traditionibus, th.24) where without *almoſt*, he ſayth fully thus: *The diſtinction of traditions into Divine and Apoſtolicall is a falſe diſtinction, becauſe ſuch traditions are of one ſort, for there be no Apoſtolicall traditions but ſuch as are delivered from God.*

Falſo divina traditiones ab Apoſtolicis diſtinguuntur, qua unum re-ipſa ſunt: nam Apoſtolica nulla ſunt, niſi a Deo tradita.

4. It was added alſo by the Replier that *Danæus* (upon the ſame place) calleth it *a childiſh diſtribution*. True (ſayth the Rejoynd.) but *he meaneth by Apoſtolicall, thinges determined by the Apoſtles, by their ordinarie facultie, as*

Paſtors

Paſtors, and yet having the ſame authoritie with their Writings: Now let the Reader mark, that the Defender his charge of *unlearned* rudeneſſe, depended on this, if *Apoſtolicall traditions may be called Divine, as being commanded of God.* To talke heere of *faculty, ordinary, paſtors, authority equall to Scripture, &c.* it is nothing elſe, but to bring him unto loſſe. Neither is, or can this limitation be juſtified by any other proofe then the Rej. his owne teſtimonie.

5. When the *Repl.* ſpake of more learned men allowing of the foreſaid poſition, and rejecting the diſtinction made betwixt Divine and *Apoſtolicall* traditions; the *Rejoynder* ſtayeth him, and confeſſeth that the diſtinction is ridiculous, in the Papiſts ſenſe: *yet* (ſaith he) *in another ſenſe* (not telling what) *it may ſtand.* And is the great charge of *a moſt unlearned Poſition* come now to this: the contrarie words *in ſome ſenſe may ſtand*? Be ſparing (my maſters) in crying down your poore neighbours, for ſuch extreame want of learning, when your oppoſite learning can ſcarce ſtand in any ſenſe.

6. After theſe teſtimonies, the *Replier* inquired into the Logicke of this diſtinction betweene *Divine and Apoſtolicall* traditions. But the *Rejoynder* correcteth his interpretation, and ſaith this diſtinction is taken chiefely from the different Authors, *Chriſt*, and the *Apoſtles.* Be it ſo: yet it were not extreame rudeneſſe, to ſay that whatſoever the Apoſtles as the Apoſtles of Chriſt appointed, that Chriſt himſelfe appointed. But ſaith the *Rejoynder*, ſome things were appointed by Chriſt himſelfe *immediately*, and others by the Apoſtles *occaſi-*

onally,

onally. Which is true: yet 1. this overthroweth that which was even now alleaged, that this diſtinction is chiefely taken from *different Authors:* becauſe this is onely a *difference of manner,* as Polanus (Syntag. lib. 1. cap. 47.) doeth clearely manifeſt, in his large confutation of this ſelfe ſame diſtinction. 2. By the ſame or ſomewhat like reaſon, a diſtinction may be made, betwixt the word of God, and the word of the Prophets, 3. It were worth the knowing, upon what *occaſion* theſe Feaſtes were ordained by the Apoſtles?

7. It is brought in by the Def. as a ſecond anſwere of M^r. Nic. That theſe Love-feaſts, were abrogated by the Apoſtles. From which he gathereth, that *then they were not of divine inſtitution.* No ſay we, nor yet *Apoſtolicall.* For it was onely ſaid before, that *if they were of one, they were alſo of the other:* but not poſitively that they were of either. So that the Defender forgot, when he inferred: *So this ſecond anſwer confuteth the firſt.*

8. The third anſwer of the ſame M^r. Nic. was (as it is reported) that theſe Love-feaſts were not of *myſticall ſignification, nor yet meerely Eccleſiaſticall.* And this the Replier undertooke to maintayne: becauſe no ſignification was added unto their nature by any inſtitution, ſo farre as by any certeine evidence can be declared.

The Rejoynder oppoſeth, that *the appropriating of their naturall ſignification, to the ſignifying of Chriſtian love, might be in that uſe, by Ordination.* Where, Firſt *might be,* is not a proofe: and we require in an inſtance objected for an Argument, that it ſhould be prooved fitting. Secondly, Every *Ordination* doeth not inferre *myſticall ſignification.*

If it be ordained (as it is) that Collection of Almes, for the poore, bee uſed in the Church, hath it therefore a new myſticall ſignification put upon it, above that which it would have out of the Church?

9. *Eccleſiaſticall* the Replier denied theſe Feaſts to have beene, or *Religious*, becauſe they were uſed in the ſame manner, or to the ſame ende, out of the aſſemblies, that is, to the reliefe of the poore, and maintenance of brotherly love. The Rejoynder, Firſt, oppoſeth *appropriation:* as if all things uſed in the Church, were appropriated to it! So common ſalutations uſed at Church ſhould be appropriations. He ſecondly concludeth from thence, that (by this reaſon) *Eating of things offered to Idols, in the Idols Temple, ſhould not be religious.* But this doeth not agree; except the *meat uſed in Love-feaſts*, were firſt ſacrificed to God: which yet hath not beene prooved: nor then, except the eating of things offered to Idols, were *meerely religious*; which the Chriſtians of Corinth (ep. 1. cap. 8.) did not thinke, nor the Apoſtle teach. Yet might thoſe Eatings have ſuch a relation vnto the Idols, as might make them *ſuperſtitious* (even without that ſuperſtitious opinion which the Defender and Rejo. require unto ſuperſtition) though ſuch a relation unto the true God, and his religion, doe not make feaſts by man invented, truely and *meerly religious.*

10. It was finally replied, that the Ordination of theſe feaſts cannot be ſhewed, to have beene Apoſtolicall: and to that purpoſe P. Martyr was alleged in 1. Cor. 11. 22. The Rejoynder oppoſeth 1. that *the Argument*

is

ſo much the ſtronger: becauſe then they were meerely of humane inſtitution, and yet had Apoſtolicall approbation. Secondly, *that P. Martyr confeſſeth the ſame feaſts to be mentioned every where in the fathers, as a thing deſcended to them, from the Apoſtles, as their Spring-head.*

Videmus hoc loco quam ſit periculoſum, Divinis inſtitutis addere. Quod factum eſt à Corinthiis, qui ſine Verbo Dei, convivia hæc admiſcuerunt &c.

To the firſt, I anſwer, Frſt, that the Def. his Argument which was taken from the *ordination of the Apoſtles*, cannot poſſibly be ſtrong at all, if theſe Feaſts were not of Apoſtolicall ordination. Secondly, Apoſtolicall *Approbation* of them, hath not yet beene prooved. As for *P. Martyr*, his teſtimonie is cleare. *Wee ſee heere how dangerous it is to adde to divine inſtitutions, which the Corinthians did, ſetting up theſe feaſts without warrant from the word.* To P. Mattyr, adde *Calvin*, upon the ſame place: *We may ſee hence, that their manner of feaſting wholly aiſpleaſed the Apoſtles, allbeit the forementioned abuſe were away. It is not well to turne a holy meeting into ſtrange cuſtomes.* As for the after-continuation of like feaſts, which the Rejoynder maketh ſo much of; *Hoſpinian* (Hiſtor. Sacram. lib. 1. cap. 6.) anſwereth fully: *This was firſt to be found fault with in their love feaſts, that they did not in ſimplicity keepe the inſtitution of Chriſt, but added ſomewhat thereto. The Apoſtle recalled them to the firſt inſtitution. But it ſeemes his authority was not ſuch with them that came after, but that as the Corinthians had done, ſo alſo they would appoint many things in great zeale, I confeſſe: but very unadviſedly, which alſo in time brought in moſt peſtilent ſuperſtitions.*

Hinc videmus, in totum diſplicuiſſe Apoſtolo convivandi morem, etiamſi abeſſet ille ſuperior abuſus. Vitioſum eſt convertere in alienos uſus ſacrum conventum &c.

In Agapis, hoc primum reprehendendum fuit quod Chriſti D. inſtitutum non ſimpliciter obſervarunt, ſed ei aliquid addiderunt. Apoſtolos eo ad primam inſtitutionem revocabat. Sed non tanta ejus fuit apud poſteros authoritas, quo minus, ad Corinthiorum exemplum multo quidem ſcelere pares, at eodem tamen inſtituerint, quæ tandem in ineptiſſimas ſuperſtitiones paſſim coaluerunt.

Paſtors, and yet having the ſame authoritie with their Writings: Now let the Reader marke, how the Defender his charge of *unlearned* rudeneſſe, depended on this, if *Apoſtolicall traditions may be called Divine, as being commanded of God.* To talke heere of *faculty, ordinary, paſtors, authority equall to Scripture, &c.* it is nothing elſe, but to bring him unto loſſe. Neither is, or can this limitation be juſtified by any other proofe then the Rej. his owne teſtimonie.

5. When the Repl. ſpake of more learned men allowing of the foreſaid poſition, and rejecting the diſtinction made betwixt Divine and Apoſtolicall traditions; the Rejoynder ſtayeth him, and confeſſeth that the diſtinction is ridiculous, in the Papiſts ſenſe: *yet* (ſaith he) *in another ſenſe* (not telling what) *it may ſtand.* And is the great charge of *a moſt unlearned Poſition* come now to this: the contrarie words *in ſome ſenſe may ſtand*? Be ſparing (my maſters) in crying down your poore neighbours, for ſuch extreame want of learning, when your oppoſite learning can ſcarce ſtand in any ſenſe.

6. After theſe teſtimonies, the Replier inquired into the Logicke of this diſtinction betweene *Divine and Apoſtolicall* traditions. But the Rejoynder correcteth his interpretation, and ſaith this diſtinction is taken chiefely from the different Authors, *Chriſt*, and the *Apoſtles*. Be it ſo: yet it were not extreame rudeneſſe, to ſay, that whatſoever the Apoſtles as the Apoſtles of Chriſt appointed, that Chriſt himſelfe appointed. But ſaith the Rejoynder, ſome things were appointed by Chriſt himſelfe *immediately*, and others by the Apoſtles *occaſionally*.

ends. Which is true: yet 1. this overthroweth that which was even now alleaged, that this distinction is chiefely taken from *different Authors*: because this is only a *difference of manner*, as Polanus (Syntag. lib. 1. cap. 47.) doeth clearely manifest, in his large confutation of this selfe same distinction. 2. By the same or somewhat like reason, a distinction may be made, betwixt the word of God, and the word of the Prophets, 3. It were worth the knowing, upon what *occasion* these Feastes were ordained by the Apostles?

7. It is brought in by the Def. as a second answere of M. Nic. That these Love-feasts, were abrogated by the Apostles. From which he gathereth, that *then they were not of divine institution.* No say we, nor yet *Apostolicall.* For it was onely said before, that *if they were of one, they were also of the other*: but not positively that they were of either. So that the Defender forgot, when he inferred: *So this second answer confuteth the first.*

8. The third answer of the same Mr. Nic. was (as it is reported) that these Love-feasts were not of *mysticall signification, nor yet meerely Ecclesiasticall.* And this the Replier undertooke to maintayne: because no signification was added unto their nature by any institution, so farre as by any certeine evidence can be declared.

The Rejoynder opposeth, that *the appropriating of their naturall signification, to the signifying of Christian love, might be in that use, by Ordination.* Where, First *might be*, is not a proofe: and we require in an instance objected for an Argument, that it should be prooved fitting. Secondly, Every *Ordination* doeth not inferre *mysticall signification.*

If it be ordained (as it is) that Collection of Almes, for the poore, bee uſed in the Church, hath it therefore a new myſticall ſignification put upon it, above that which it would have out of the Church?

9. *Eccleſiaſticall* the Replier denied theſe Feaſts to have beene, or *Religious*, becauſe they were uſed in the ſame manner, or to the ſame ende, out of the aſſemblies, that is, to the reliefe of the poore, and maintenance of brotherly love. The Rejoynder, Firſt, oppoſeth *appropriation:* as if all things uſed in the Church, were appropriated to it! So common ſalutations uſed at Church ſhould be appropriations. He ſecondly concludeth from thence, that (by this reaſon) *Eating of things offered to Idols, in the Idols Temple, ſhould not be religious.* But this doeth not agree; except the *meat uſed in Love-feaſts*, were firſt ſacrificed to God: which yet hath not beene prooved: nor then, except the eating of things offered to Idols, were *meerely religious*; which tho Chriſtians of Corinth (ep. 1. cap. 8.) did not thinke, nor the Apoſtle teach. Yet might thoſe Eatings have ſuch a relation vnto the Idols, as might make them *ſuperſtitious* (even without that ſuperſtitious opinion which the Defender and Rejo. require unto ſuperſtition) though ſuch a relation unto the true God, and his religion, doe not make feaſts by man invented, truely and *meerely religious.*

10. It was finally replied, that the Ordination of theſe feaſts cannot be ſhewed, to have beene Apoſtolicall: and to that purpoſe P. Martyr was alleged, in 1. Cor. 11. 22. The Rejoynder oppoſeth 1. that *the Argument* is

so much the stronger: because then they were meerely of humane institution, and yet had Apostolicall approbation. Secondly, *that P. Martyr confesseth the same feasts to be mentioned every where in the fathers, as a thing descended to them, from the Apostles, as their Spring-head.*

To the first, I answer, Frst, that the Def. his Argument which was taken from the *ordination of the Apostles*, cannot possibly be strong at all, if these Feasts were not of Apostolicall ordination. Secondly, Apostolicall *Approbation* of them, hath not yet beene prooved. As for *P. Martyr*, his testimonie is cleare. *Wee see here how dangerous it is to adde to divine institutions, which the Corinthians did, setting up these feasts without warrant from the word.* To P. Mattyr, adde *Calvin*, upon the same place: *We may see hence, that their manner of feasting wholly displeased the Apostles, albeit the forementioned abuse were away. It is not well to turne a holy meeting into strange customes.* As for the after-continuation of like feasts, which the Rejoynder maketh so much of; *Hospinian* (Histor. Sacram. lib. 1. cap. 6.) answereth fully: *This was first to be found fault within their love feasts, that they did not in simplicity keepe the institution of Christ, but added somewhat thereto. The Apostle recalled them to the first institution. But it seemes his authority was not such with them that came after, but that as the Corinthians had done, so also they would appoint many things in great zeale, I confesse: but very unadvisedly, which also in time brought in most pestilent superstitions.*

Videmus hoc loco quam sit periculosum, Divinis institutis addere. Quod factum est à Corinthiis, qui sine Verbo Dei, convivia haec administrarunt &c.

Hinc videmus, in totum displicuisse Apostolo convivandi morem, etiamsi abesset ille superior abusus. Vitiosum est convertere in alienos usus sacrum conventum &c.

In Agapis, hoc primum reprehendendum fuit quod Christi D. institutum non simpliciter observarunt, sed ei aliquid addiderunt.

Apostolus eos ad primam institutionem revocabat. Sed non tanta ejus fuit apud posteros authoritas, quo minus, ad Corinthiorum exemplum multo quidem zelo pio, at bono, inconsulto tamen instituerint, qua tandem nocentissimas superstitiones pepererunt.

SECT. 27.

Concerning the kiſſe of Charity.

1. THis inſtance is like the former, in that neither the inſtitution, nor the myſticall ſignification of it can bee ſhewed out of Scripture. Our anſwer alſo is the ſame with that before: *It is a naturall indicant ſigne of peace and reconciliation*; uſed in thoſe parts, as imbracing, and ſhaking of hands, with vs. For this Mr. Nic. is accuſed, as *more civill, or rather uncivill, then ſpirituall.* But with whom the civility or uncivility about this matter reſteth, neither the Def. nor Rej. are fit Iudges. It may proove this charge hath as little ground, as the other of an extreame *unlearned* Poſition.

2. The Replier paſſed over allegations mentioned by the Def. as *Oratoriall Phraſes*: but the Rejoynder will have them *Explicatorie*; & ſetteth them downe againe, at large. I will therfor take the ſayd Allegations into a ſummarie conſideration. He citeth *Iuſtin, Origen, Tertullian, Cyrill, Clemens Al.* not noting the places where their wordes are to be found. But *Baronius* had An. 45. (out of whome he ſeemeth to have borrowed theſe quotations) affordeth us ſome light that way. Where this is by the way to be marked, that *Cardinall Baronius* himſelf concludeth no more out of them then this: *The kiſſes of the Gentils being tokens of peace and love are not*

Gentilium oſcula, pacis & amoris ſymbola,

to

to be quite taken away but with a kind of moderation to be uſed among Chriſtians; as the Apoſtles provided when they ſo often put them in mind of Saluting one another with a holy kiſſe. Out of the two firſt, nothing is alleged, but that *when Prayers were ended, Chriſtians were wont to ſalute one another with a kiſſe*: which proveth nothing more then we grant.

non tollenda, ſed moderanda inter Chriſtianos, curarunt Apoſtoli, dum eos ſe invicem ſalutare debere oſculo ſancto, ſæpe admonuerunt.

Tertullian calleth it *Signaculum Orationis*, *the Seal of Prayer*; the words of prayer therin uſed being *Peace be unto thee.* Now though Tertullian maketh no words of this forme of Prayer to be uſed; yet ſuppoſe all: 1. this is manifeſtly an *Oratoriall* phraze (which the Rejoynder denied) not *Explicatorie*, but needing explication; which yet I will not ſpend time about. 2. Tertullian according to his hyperbolicall faſhion, aſcribeth ſo muche to this *kiſſe*, as ſmelleth of Superſtition: *What prayer is there perfect which is ſeparated from a holy kiſſe?* He ſheweth notwithſtanding that it was uſed in privat houſes as well as in the Congregation: *At home perhaps you may put of till another time the Salutation of peace.* 4. He diſcovereth a cuſtome ſomething contradictorie to his former aſſertion: *At Eaſter we do well to lay aſide the Kiſſe.* 5. Ther were even in Tertullians time, divers ſuperſtitions creeping in among Chriſtians, about prayer, as he in that his treatiſe of Prayer ſheweth: *Waſhing, doffing of cloakes, ſitting upon beds.* What then can be made of this teſtimonie?

Qua oratio cum divortio ſancti oſculi integra?

Potest domi forſan differre pacem.

Die Paſchæ, meritò depenimus oſculum.

Cyrill is the next, whoe calleth it *Signaculum reconciliationis, quo in ſacris utimur*: *the Seal of reconciliation uſed in Divine Service.* But 1. we may well quæſtion the Au-

ther of that Catechisme; whether Cyrill was he (as D. Andrues sayth, in his answer to the 18. chap. of Perron, pag. 3.) 2. Whosoever was the Author, he was so prodigall of dealing significations, according to his pleasure, that we may say of him, as Ierom of Origen, *His braines were the Churches Sacraments*: so that he hath no credit left about suche thinges. 3. How doe Tertullian and Cyrill agree in their testimonie? One sayth, the *Kisse* was *a Seal of Prayer*; the other, that it was *a Seal of Reconciliation*. 4. The same Cyrill, in the same place, *Cat. 5.* giveth another mysterie of *Kissing*: *Because Christs body goes thorough our mouth. Iust so therefore we kisse the mouth as we do the dores we enter into the Churche by.* How doeth he agree then with him-self?

Ingenium suum Ecclesia fecit Sacramenta.

Quia per os nostrum ingreditur corpus Christi: illud ergo osculamur, perinde ac januas osculamur, per quas in Ecclesiam ingrediamur.

Clemens is the last: whoe calleth this gesture *Mysticall*, (*Paedag. lib. 3.*) But this was a Rhetoricall phraze. For it signifieth nothing else (as the fore-goeing words shew) but that they should not use it, *qui non habent intus amicitiam*; but as a true signe of good will. In the words also next following that common salutations (*dilectorum in via salutationes*) should be with mysticall grace, *mysticè, intus, amanter & benignè alloqui*. Now let the Def. and Rejoynd. cast up their accounts, and tell, what they have gained by these Testimonies more then before was given them?

3. But yet (sayth the Defend.) this gesture is called *Holy*, and the object of it is *Peace*: Tis true: But all out civill actions ought to be suche as becommeth *Saints*, i.e. so farr *Holy* for manner, that they be *free from sinne*; and to the Glorie of God: many also have *Peace* for their direct

direct object.

Furthermore, if this Kiſſe was holy in the nature of it, I aſke whether a repræſentation of it may not be made alſo for a holy uſe, as the *Altar of Iordan*, and the *Synogogues* were in the Def. and Rejoynders opinion? And if ſo, whie have we not a *Pax* to kiſſe at the Communion? I ſee not (by theſe tenets) what ſhould keep out *Paxes*, more then *Altars*, with bowing to them, but onely the meer pleaſure of our *Prelats Regent*.

Now we have thus diſpached the Defender we need not trouble our ſelves with his *Second*, the Rejoynder proceeding another way, againſt the Replier. Yet I will note what new weapons he uſeth.

4. The Rejoynder thinketh it *ſtrange*, that conſtant *Application* by direction, or cuſtome, ſhould not be *Inſtitution*. But it is no more *ſtrange*, then that the common uſing of one way from *Lichefild*, to *Coventrie*, or from thence to *Coldfeild*, may be without Inſtitution; or that the ſame *word* which ſtould ſignified *Love*, is now among Chriſtians commonly applied unto *Chriſtian Love*, without any new inſtitution.

5. He ſayth, that *naturall fitneſſe for ſignification, doeth hinder Inſtitution*. True: but fitneſſe, with actuall uſe for ſignifying of true love, doeth prævent an inſtitution of the ſame ſignification: as the former ſignification of the word *Love*, doeth ſo hinder a new inſtitution of the ſame word to ſignifie *Chriſtian love*, that it would make the Authors of ſuche an inſtitution, ridiculous, & idle.

6. He affirmeth, that the ordeyned *ſeating of a Miniſter in an higher place, in way of Reverence to his Function, is*

as My-

as Myſticall a Ceremonie, as the Croſſe in Baptiſme. Then (ſay I) a Mothers kiſſing of her froward childe, in the Churche to ſtill it, in reverence to Preaching or Praying; is as Myſticall a Ceremonie, as the Kiſſe of Peace. And what need any other *inſtitution*, then conſtant *application* of ſuche geſtures, by the Rejoynder his rule?

7. He quoteth *Calvin*, upon the place, as for him, whome every man that will, may ſee to be againſt him. So *Beza*, and *Pareus*. Onely he hath a litle ſhew (but no ſubſtance) out of P. Martyr his words, upon 1. Cor. 16. 20. Whoe yet upon Rom. 16. 16. in few words, ſheweth his meaning all one with ours: and his judgement of humane ſignificant Ceremonies hath been before declared.

8. Notwithſtanding all this weakneſſe of his præmiſſes, he concludeth ſtrongly, that thoſe which doe not yeeld unto his proofs, *have themſelves, above all other men, in eſtimation for ſoundneſſe of judgement.* To which I will onely ſay this, we have (by Gods grace) more judment, then either to accuſe others ſo vainely, or to make any account of this accuſaſion, as if it would prejudice us with any man of judgement.

SECT.

SECT. 28

Concerning Womens Vailes. 1. Cor. 11.

5. THe last example of Apostolicall Humane, Significant Ceremonies by Institution, and Appropriated unto Gods worship, is a Womans *Vaile*, such as a *Huik* is, in the Low-Countries, or a *french Hood*, with a *Bon-grace*, was wont to bee in England. Now at this it was answered, that the *Vaile* was neither Apostolicall, nor meerely of humane institution, nor of instituted signification, nor yet *appropriated* unto Gods worship: but a civill order of decencie, used as well out of Gods worship as in it. And the Rejoynder granteth, that *it was a civill custome:* but addeth, that it is as *absurd, from thence to conclude, that it was in religious worship civill, and not religious, as to affirme this of blowing of Trumpets in the new Moones, &c.* Where first, hee should have remembred, that we are heere in answering, not in prooving, and *concluding*, which is the Def. his part. Secondly, The Replier said it was *a civill order of decencie*, expressing the immediate end, which it had as well in, as out of worship, which will well beare this conclusion: that it was no more religious, then Womens proper apparell, long garments, &c. (to which Chrisostome upon 1. Cor. 11.) compareth the *Vaile*, as one part to another, or their *shooes, or slippers are*. 3. Concerning *Trum-*

pets, in ſome uſe of them, wee have their inſtituted ſignification, expreſly ſet downe in the Word, Numb.10. ſhew the like, for going to Church in *ſhooes*, or *Vailes*; and then we will confeſſe a paritie of reaſon.

2. The Def. proceeding by interrogatories, maketh this the firſt: whether the Vaile was not ſignificant of ſome good thing? To which the Repl. anſwered, *yes*, it did declare, or argue a good thing, as indeed all civill apparrell of modeſt faſhion doeth. For this hee is checked, and bidden to *ſtand by, with his anſwer while his elders ſpeake*. As if we were now in the *High-Commiſsion*; and hee as Commiſſioner, might preſcribe us when, and how much we may ſpeake for our ſelves, though much without ground be ſpoken againſt us, and interrogatories propounded to the prejudice of our cauſe!

3. He asked ſecondly, what it did ſignifie? Anſwer was made, that it ſignified *ſubjection to ſuperior power. Then a morall dutie was profeſſed by it*, ſayth the Rej. juſt ſo, as modeſty, and ſhamefaſtneſſe, gravity, and care of not offending, are profeſſed by all apparell of modeſt honeſt faſhion. And yet I never heard all modeſt apparell called a myſticall religious Ceremonie. Theophilact (in Cor. 11.) maketh a mans *beard* like and equall unto his uncovering in *ſignification*. And will the Def. and Rej. ſay, that *Beards* are religious myſticall *Ceremonies*?

4. The Def. added, that it had ſome relation unto God. To which it was anſwered, that ſo there is in an upper Seat, of an Heathen Magiſtrate, ſitting in judgement: which yet is no myſticall Ceremonie of religion. The Rej. (altering firſt the caſe, into *a throne ſet up to*

that end, to repreſent the Soveraignty of God, for religious cogniſance, and document) affirmeth the Seat of a Heathen Iudge, to be a *myſticall Ceremonie of Religion.* Now ſet aſide his changing of the queſtion, and take him as anſwering, that everry Seat, of judgement among all Heathen, is ſuch a Ceremonie; and then, let any man conſider, if hee hath not brought his pigges to a faire market? Seats of Iuſtice, are religious Ceremonies, even among thoſe that know not what religion meaneth: what is become of *intended immediate, though improper worſhip*, which he is wont to require as neceſſarie unto a religious Ceremonie of myſticall ſignification? Hee may as well ſay, that ſuch vailes as Tamars was wherewith ſhe deceived Iuda, even unto inceſt, was religious Ceremonies among the Heathen; becauſe a Vaile *(in the nature of it)* declareth a morall duty. For many of thoſe Seates *(in their nature tending to juſtice)* are but vailes of injuſtice, as Tamars was of uncleanneſſe. If thoſe High-ſeates bee religious Ceremonies, then the bowing of inferiours unto them, kiſſing of their feet, or foot-ſtooles, muſt be ſuch alſo. Why then did the Def. ſeeke *(as with a candle and lant-horne)* in every darke corner for inſtances or examples of religious ſignificant Ceremonies of mans appointing? every civill meeting, every Company of Soldiers, every Schoole of Children can afford examples enough, and more then enough.

5. It was added, by the Repl. that the Def. allegeth nothing out of Divines, which may not as well bee applied to the *Iudges Bench*, as to the *Vaile of Women*. Yes,

this (ſayth the Rej.) that the one uſed in civill actions, is religious *in uſe onely*, not in ſtate: the other uſed in religious actions, is religious, both in *ſtate and uſe*; which is (ſaith he) Mr. Parkers diſtinction. Now 1. there was no ſuch diſtinction as this, alleged by the Def. out of our Divines: ſo that this contradicteth not that which the Repl. affirmed. 2. This diſtinction as it is heere explained, was never uſed by Mr Parker, or (as I thinke) by any reaſonable man, before now: A circumſtance uſed in civill actions, is religious in *uſe*: the like uſed in religious actions is religious in *uſe and ſtate*. Is the Criers *Owize Religious in uſe*, becauſe, or as it is uſed *in civill* actions? And is the *Paraters* citation *religious in ſtate*, becauſe, or as it was uſed in *Spirituall Courts*? 3. What if Iudges have a peculiar *Seat* in the Church, as in divers places, they have? Is that Seat therefore religious in *ſtate*, as an *Altar*, *a Croſſe*, *the Chaire of Peter*, *&c*?

6. The Repl. alſo obſerved, that the *Vaile* was of the ſame nature with *long haire*, ſuch as becommeth women; and therefore, no religious myſticall Ceremonie. No (ſaith the Rej.) becauſe *long haire* is of *nature*; and the *Vaile* of *inſtitution*, which to a Ceremonie is *eſſentiall*. To which I oppoſe 1. the true obſervation of P. Martyr, the Def. his chiefe witneſſe, about this inſtance: *A woman ought ſeeing her haire is given her of God, to follow this his inſtitution, and to imitate her Maker, and cover her head: which if ſhe will not doe, as much as is in her, ſhe throwes off the naturall vaile.* where he ſheweth that it is ſo naturall, that it cannot be imitated without ſome violation of nature, by any woman, though no new inſtitution impoſe it

Debet mulier, cum data ſit ipſi coma à Deo, hoc illius inſtitutum ſequi, & imitari factorem ſuum, ut caput contegat: quod ſi facere nolit, quantum in ipſa eſt, naturale tegmen eneruit, &c.

it upon her. 2. Chriſoſtome (upon the ſame place) hath this: *That is from nature it ſelfe, that we women ſhould cover our heads, and we men ſhould uncover our heads. Nature would that women ſhould bee covered: ſhe is taught to be covered even from thence.* 3. Paul himſelfe ſaith not only that *nature* it ſelfe hath taught women to uſe a vaile; but alſo, that the diſguiſing of it is *all one*, with ſhaving: ſo that *long haire*, and a vaile, according to the Apoſtle, is *all one*, for the ground of it. If therefore ſpeciall *inſtitution*, above nature, be eſſentiall to a Ceremonie, then certainely vailing of women is no Ceremonie; much leſſe religious, and myſticall ſignificant, by inſtitution humane.

Illud à natura inſtitutum eſt, quod ſcilicet velaremus caput (mulieres) & non velaremus (viri) Natura ut mulier tegeretur, voluit, ut inde doctа tegeretur.

7. The Def. his third demand was, whether theſe Ceremonies of covering, and uncovering, were not inſtituted to bee obſerved in Gods publike worſhip? Anſwer was given (by the Repl.) that this indeed was required, in every grave meeting of men and women: but not primarily, and principally inſtituted for Gods worſhip. Paul ſurely did not inſtitute them for new Ceremonies, but onely urged the Corinthians, not to neglect them, as being naturall. The Rej. oppoſeth 1. that *requiring is an inſtitution.* As if the Kings requiring his ſubjects to obſerve Chriſts inſtitutions, did therefore inſtitute the Sacraments, &c. 2. His ſecond anſwer is, that *application, by injunction, was (as it were) an inſtitution.* So that by and (*as it were*) the Lords Sacraments have beene ſo often inſtituted, as they have beene applied, and injoyned, that is an hundred thouſand times, and more. But if any man will needs uſe the terme *inſtitution* in ſuch a ſenſe, that is nothing to our queſtion;

which is of Ceremonies, whoſe firſt author and appointer, in ſpeciall, was man. Otherwiſe, all Divine Ceremonies will proove humane inſtitutions; and ſo the Rej. hath diſputed all this while, about nothing. The reſt of the Rej. his wordes, in this Section, are either meere repetitions of confuted fictions, or ſuch as need no confutation, I may well againe repeat (as juſtified) the Repl. concluſion: Seeing the Def. could finde but *three examples* of humane Ceremonies, in all the new Teſtament; and none of thoſe there can be ſhewed, to be of myſticall ſignification, or appropriated onely to Gods worſhip, or of humane inſtitution; the Prelates may be aſhamed in ſuch domineering faſhion, to urge humane Ceremonies vpon the conſciences of Miniſters and People of the new Teſtament.

SECT. 29.

Concerning the Ancient Cuſtome of Significant Ceremonies among Chriſtians.

1. AS the Def. was paſſing over from Scriptures, to humane writings, and cuſtomes, he was told by the Replier, that heere hee may finde more fiſh for his net, in the troubled waters of mans infirmitie, then were to bee looked for in the Scripture fountaines. This the Rej. thought *not worthy of any anſwer*. Let the Reader yet take knowledge, that we eſteeme

eſteeme not any thing like of a thouſand objections fetched from teſtimonie ſubject to errour, as we would have done of one plaine teſtimonie Divine, if it could have beene produced.

2. The oldeſt Records we have (ſaith the *Rej.*) doe mention humane miſticall Ceremonies in Gods worſhip, as *Apoſtolicall traditions*. Which 1. is not true: becauſe thoſe which call them *Apoſtolicall*, uſe not to call, or eſteeme them *humane*. 2 The Records of the firſt age, which we have, are ſo imperfect, and uncertaine, that God (in ſo diſpoſing of them by his Providence) doeth in a manner warne us, not to depend on them, but onely on his written Word. 3. The great varietie that was found, in the firſt ages, about the obſervation of *Lent*, and *Eaſter*, doeth manifeſtly proove, they were not Apoſtolicall: as *Chamier* ſheweth (*De jejunio, cap. 7.*) *Not out of any certaine law, but out of private devotions, and conſequently Superſtition.* In the next place, for a maine ground of this aſſertion (that the univerſall Church obſerving humane Rites, tooke them to have beene of Apoſtolicall allowance) the *Rej.* bringeth in the common text of Papiſts, out of Auguſtine, ep. 118. *Such univerſall obſervations, not being written in Scripture, muſt be underſtood to be commanded by generall Councels, or from the Apoſtles.* Where 1. he faulteth twice in the tranſlation, in turning *dantur intelligi*, into *muſt be underſtood*, when D. Morton himſelfe (Pr. Ap. lib. 2. cap. 28. §. 3.) maketh a *ſtrong probabilitie onely*; and in turning *commendata*, by *into commanded*. 2. This being but a probable rule, and And Auguſtines conjecture of that probability, being

Nec ex ulla lege certa, ſed ex privatis religionibus, atque adeo ſuperſtitionibus.

alſo

5. The Rej. calleth it, *a ſpirit of ſingular ſingularity*, to thinke, the whole Church, in the dayes of pureſt zeale, and frequent martyrdome, *did not duely examine their Ceremonies.* And yet the ſame Rej. (without any ſpirit of ſingular ſingularity) acknowledgeth, that *in the two firſt ages, after the Apoſtles, there was either want of clearenesſe, or a manifeſt touch of error, about ſome ſixteene points of doctrine, very important: pag. 458.* Which if he will reconcile with this affected accuſation, he muſt ſay, that Chriſtians in thoſe times, more attended to certain humane Ceremonies, then to divers points of divine doctrine, though in the maine power of Godlineſſe they went beyond thoſe which are purer both in Ceremonies and doctrine. But the trueth is, he ſpake there for exceſſive commendation of our Engliſh-Church-doctrine, and ſo, in compariſon, depreſſed the Primitive; and heere he ſeeketh to defend our Ceremonies, by theirs, and ſo extolleth their judgement of Ceremonies; in both places (according to occaſion) exceeding the juſt meaſure, as it uſually falleth out to thoſe, who diſpute out of *affection*, more then out of *judgement*.

6. The Rej. taketh it ill, that the Repl. ſhould ſay, that the bringing in of humane Ceremonies, made any way for Antichriſtian ſuperſtition. But ſeeing that the Antichriſtian Papiſts, argue ſo ſtrongly from thoſe firſt humane Ceremonies, to divers of thoſe which they uſe, and by us are rejected, that they cannot bee fully confuted, but by rejecting of both, I ſee no reaſon for his indignation. *Gideons Ephod*, in the argument of the eight chapter of Iudges (according to our new tranſlation) was

cauſe of Idolatrie. And was not the old croſſing, *at every ſtep, at every comming to and going out, at the apparrelling themſelves, at waſhing, at eating, at lighting candles, at ſitting, &c.* as *a great cauſe* of that Idolatry which hath been, and is uſed, about the croſſe? *D. Fulke* (in his Rej. to Briſtow, cap. 3.) mainteyneth, that *many abuſes and corruptions, entred into the Church, immediately after the Apoſtles time, which the Divell planted, as a preparative for Antichriſt.* The ſame Doctor alſo (ibid. ſect. 4.) proveth many Ceremonies of the Primitive times, to have been *unprofitable; becauſe they are abrogated.* And (cap. 9.) hee ſayth plainely, that *the error of conceiving and uſing ſome ſuperſtitions, or ſuperfluous Ceremonies, is common to the Fathers, with Papiſts.*

Ad omnem progreſſum, atque promotum, ad omnem aditum, & exitum, ad veſtitum & calceatum, ad lavacra, ad menſas, ad lumina, ad cubilia, ad ſedilia (Tert. de Corona.

6. A great matter is made of that which the Replier ſaid, concerning 1500. yeares experience of humane ſignificant Ceremonies. For about this the Rej. ſayth, that *it is wonderfull raſhneſſe, anſwering the ſpirit of montanus, to challenge the whole Church of error, in this matter, for 1500. yeares.* But 1. it is raſhneſſe in the Rej. to accuſe one of challenging *the whole Church*, who mentioned not, in his challenge, either *Church* or *whole*. 2. *The whole Church* cannot be underſtood, except the *Waldenſes* and all like unto them, that is the purer part, bee excluded out of the *whole Church*. 3. *Doctor Morton* himſelfe (Prot. Apol. cap. 25. ſect. 9.) maintaineth this ſentence of Mr. *Calfhill*: *the Fathers declined all from the ſimplicity of the Goſpel, in Ceremonies; if by ſimplicity be underſtood a vertue, oppoſite, either unto ſuperfluitie, or ſuperſtition.* And And are not ſuperfluity and ſuperſtition, errors? 4. From

the primitive times by the ſpace of *ſixe hundred* yeares, the Church generally erred, in giving the Lords Supper unto infants, as *D. Morton* ſheweth (Prot. Apol. l. 2. cap. 25. ſect. 10.) and after that for many hundred yeares, it mended (for the common courſe of errors) as ſoure ale doth in Sommer. 5. The Rej. cannot name any Church in all that time free from errors: neither can he denie, but the Church that erreth in doctrine, may erre in Ceremonies. Ergo. 6. Hee was unhappie in mentioning *Montanus* his ſpirit, which breathed, and broached ſo many humane Ceremonies, that the Church hath ever ſince beene more wronged thereby, in Ceremonies, then in any other reſpect, or by any other ſpirit of that time, as all men know, that have read thoſe writings of Tertullian, which were dictated by a piece of *Montanus his ſpirit*. *Montanus* would have *three Lents*, in ſtead of *one*: *Montanus* advanced the Croſſe unto more honour, then ever it had before: *Montanus* (in one word) was of *a ceremoniall ſpirit*.

SECT. 30.

IN this ſection, foure or five Proteſtant Divines are named, as allowing of ſome ſignificant Ceremonies. But there is not any one of them, whoſe judgement to the contrary, hath not beene manifeſtly declared. I will not therefore ſo much diſtruſt the Readers attention,

on, and underſtanding, as to weary him with needleſſe repetitions.

SECT. 31.

HEere the Defend. urgeth upon us, the ordinary forme, of *ſwearing upon a booke*. To which if the Replier hath not ſayd enough, I leave it to the Readers judgement, after hee hath compared the Rej. oppoſed: which ſpeaketh 1. of *Gamballing*; 2. of *Bucklers and Quarrelling*; 3. of a *proofe* neceſſary to an anſwere; 4. of ſwearing *by a booke*; 5. of *Sophiſtication*, in confounding our Churches *eſteeme*, and the *trueth* about this forme of ſwearing; 6. of equalitie betwixt *ſpeciall ſolemne worſhip of God, and occaſionall* ſwearing, in civill Aſſemblies. I will onely adde, as an explication of the Repliers anſwere, that which D. Iackſon anſwereth the Papiſts, about this faſhion (Orig. of unbel. ſect. 4. cap. 35.) *We uſe the booke, onely as a complement of the civill act, whereby we give ſatisfaction unto men; or as a viſible reſemblance partly, to by ſtanders, or ſpectators, whoſe eyes by this meanes may become as true witneſſes as their eares, that ſuch proteſtations have beene made; partly unto him that makes them, who will be more wary and circumſpect what he avoucheth and proteſteth, when he perceiveth his ſpeeches muſt be ſealed with ſuch remarkeable circumſtances, as they cannot be often recalled to his owne and others memorie. To the ſame ende, men of honourable place and calling, uſe to lay their*

hands upon their hearts, when they take a ſolemne oath.

SECT. 32.

Concerning the Lords-Day, Temples, and ceremoniall Feſtivals.

1. THe Def. having ſpoken of his *much ſayling in the maine, and narrow Seas*, commeth to object the obſervation of the Lords Day, as a fit example of a *humane Ceremonie:* whereupon, the Replier continuing his ſimilitude, ſayth, that he was at this time, eyther *ſea ſicke, or ſleepy*, with his much ſayling. This the Rej. calleth *a ſcurrilous jeſt, and ſcoffe*: ſo liberall is he of termes, when reaſonable anſwers are not at hand. But if he had thought of the ordinarie ſayings, *Quandoque bonus dormitat Homerus; animi perturbatio eſt quædam ejus agritudo*; he would have ſpared an innocent uſuall phraze of ſpeech, and not markt it with ſo foule *pich* or *tarre* as *Scurrilitie.*

2. Now let us heare, how hee can excuſe the Def. his allegation, from all ſickneſſe, and drowſineſſe! *The obſervation (ſaith he) of the Lords Day, in place of the Iewes Sabbath, is not a humane inſtitution: but the analogicall and allegoricall inſtructions, lawfully raiſed from that Day, are of humane inſtitution, not divine.* I ſay againe, as the Repl. ſayd, (without feare of the Rej. his *Spitte* of *ſcurrility*) this is a *ſicke or drowſie anſwer.* For 1. it maketh all *analogicall inſtructions*, inſtituted Ceremonies: as if nothing could be gathered from any fact, or text, in the Scripture,

by

by *analogie*, or *proportion*, but it muſt bee ſtraight a ceremoniall inſtitution! 2. Theſe analogicall inſtructions, are, (as the Def. expreſſeth them) *meditation of Chriſts reſurrection, and of our eternall reſt to come.* And who ever heard or read, that theſe were *humane inſtitutiõ*? what mã inſtituted them? when? by what authority? upon what neceſſity? Are they *ambulatorie, or moveable* Ceremonies, which our Convocation may change at their pleaſure? Awake, awake, both Def. and Rej. and ſee the vanity and ſcandall of this allegation.

3. As a *Parallel* of the former example, *Temples* were added by the Defend. And to make it agree, the Rej. is driven to this iſſue, that *if it be lawfull by accommodation, to put men in minde of heavenly things by earthly; then it is lawfull to inſtitute things to that uſe.* Which is as if hee ſhould argue thus: if it bee lawfull, by accommodation, to put men in minde of Gods faithfulneſſe in keeping his Covenant of Grace, by the conſtant courſe of nature which he hath ſet in heaven and earth, or by the faithfulneſſe and conſtancy of men morally honeſt; then it is lawfull for men to inſtitute ſacred ſignes for confirmation of the Covenant of Grace, and ſo new Sacraments properly ſo called.

4. Concerning Ceremoniall Feſtivals, of mans making, our practiſe cannot bee objected: becauſe wee obſerve none. We take occaſion of hearing, and praying upon any day, when occaſion is offered. Wee ſay (with *Hoſpinian* de Orig. Feſt. Chriſt. cap. 2.) *Not the day, but the Word of God, &c. puts us in minde of the nativity, reſurrection, and aſcenſion of Chriſt.* And this might be the

Non dies, ſed Verbum Dei, ad cujus auditum convenimus, nos de nativitate, reſurrectione, & aſcenſione Chriſti monet.

the reaſon, why the Repl. paſſed over this example, as of no moment. For we doe not feare (as the Rej. imagineth) leſt *all the Churches of God will condemne us herein.* Thoſe that conſent with Geneva, nor thoſe of Scotland; (except ſome of the *new edition*) no nor any that follow Bucers judgement (in Mat. 12.) *I would to God that every Holy-day whatſoever beſide the Lords Day, were aboliſhed. That zeale which brought them firſt in, was without all warrant of the Word, and meerely followed corrupt reaſon, forſooth to drive out the Holy dayes of the Pagans, as one naile drives out another. Thoſe Holy dayes, have beene ſo teinted with ſuperſtitions that I wonder wee tremble not at their very names.* See the place. *Oecolampadius* (in Iſaiam, cap. 1. v. 4.) thinketh that no wiſe Chriſtian will condemne us. *I never heard wiſe man yet, who did not judge that a great part at leaſt of other feaſts beſide the Lords Day ſhould be aboliſhed.* He inſinuateth manifeſtly more then hee ſpeaketh. *Zanchius* (how favourable ſoever hee ſpeaketh of ſome feſtivals) cannot condemne us by that ſentence of his, (in 4. præc) *It is moſt agreeable to the firſt inſtitution and Apoſtolicall writings, that onely one day in the weeke be kept holy.*

Ferias alias (præter diem Dominicum) ſive Chriſti, & optarim abrogatas univerſas. Zelus ille quo introducta fuere, omni verbo & exemplo Scriptura caruit, meroque rationem ſecutus eſt, ut ferias Ethnicorum, ſeu clavum clavo truderet. Tantùm ſuperſtitionibus contaminata illa feſta fuerunt, ut miror, ſi quiſquam Chriſtianus ſit, qui ad nomina eorum non exhorreſcat, &c. Dominicum diem, reſurrectionis Chriſti gaudium, feſtivierem nobis reddidit, &c. Nullum prudentem virum audivi, qui non cenſeat magnam partem aliorum feſtorum abolendam. Maximè conſentaneum eſt cum prima inſtitutione, & cum ſcriptis Apoſtolicis, ut unus tantum dies in ſeptimana, ſanctificetur.

SECT.

SECT. 33.

IN this Section (which the Repl. thought to require no answer) the summe is, that *we are crosse and contrarie to the Authors of our Service-booke, who thought our Ceremonies to be the better for being significant.* Now if this be understood so, as if we disliked the significancy of them, because those Reverend men did like it; then weare uncharitably wronged by rash judgement. If so, that though such excellent men did thinke so, yet wee thinke otherwise; then our answere is they were *men*; and though they saw much evill in Popish Ceremonies, yet not all; and therefore judged some tolerable for a time, which were free from some faults, that others were guiltie of; though they banished divers, which were as free from *darkenesse and dumbnesse*, as those they reteyned. Why they removed those, we see good reason: why they retayned, or rather tolerated these, more then them, we see none, that experience hath not confuted.

SECT. 34.

1. IN this last section, this reason is brought (according to the Rej. his construction) *If all Ceremonies (properly so called) must some way be significant; then*

either all Ceremonies are unlawfull, or ſome ſignificant Ceremonies are lawfull. To which I anſwer 1. that all *outward actions deſigned or purpoſely obſerved, and done in reference to ſome other thing, beſide the cauſe or part thereof,* which is the Rej. his definition of a Ceremony, Manuduct. p. 29. 30. are not myſtically ſignificant, by the Rejoynder his owne doctrine, ibid. pag. 32. 33. *Myſticall ſignification, or the want of it, doth not make a Ceremonie, or no Ceremonie. A character of ſignificancie, maketh a double or treble Ceremony; Relation without ſignification, maketh a ſingle Ceremonie.* So, pag. 39. *Simple Ceremonies are thoſe, whoſe uſe is onely for order and decencie: Double are thoſe, which ſerve alſo to edification, 1. by ſome profitable ſignification.* 2. If all Ceremonies were ſignificant, yet it doeth not follow, that they all *teach a ſpirituall dutie, by their inſtituted myſticall ſignification:* of which kinde of ſignification, all the queſtion is in this chapter, as is to be ſeene in the firſt ſection. 3. If all Ceremonies be ſignificant, then there is no ſenſe in expoſing *double* Ceremonies to *ſignificant*: becauſe none are, or can be *dumbe*. And yet this oppoſition is made uſe of by the Def. and Rej. as other where, ſo in theſe two laſt ſections.

2. The *Repl.* taking from the Def. this propoſition: *Nothing is properly called a Ceremony, if it bee altogether deſtitute of ſignification;* ſayth that this convinceth not us at all: becauſe, if this be true, then our tenet is, that all ceremonies properly ſo called, *of mans invention,* ſhould be packed out of the Church. *What?* (ſayth the *Rej.*) *even Sitting at the Communion, and a communion-Table?* Yea, ſay we, even theſe if they can be prooved to bee Ceremonies

monies of *mans invention.*

3. From the former conſideration, the Defen. was challenged, for having gone about to deceive us, often times before, by confounding all circumſtances of order and decency, with properly called Ceremonies; whereas now, in the winding up of all, he confeſſeth, that they cannot be properly called Ceremonies, except they be ſignificant. The *Rejoynder* his anſwere is, that all ſuch circumſtances are *ſome way* ſignificant, though not *ſymbolically*: becauſe they ſignifie *ſome way what is to be done*, or where, or when, or why, or how. Now though every circumſtance doeth ſome way argue that whereof it is a circumſtance, and ſo in a large ſenſe may bee called a ſigne of it, yet 1. every circumſtance is not a ſigne of *what is to be done*: becauſe ſome have no place, untill the thing be done. 2. Both the Def. and Rej. have hitherto confounded *indicant and ſymbolicall* ſignes, except onely one place, where (for a ſhift) the Rej. ſayth, *Beza, differing in phraze from other Divines, meaneth by Symbolicall, Sacramentall ſignes, pag. 264. 265.* Heere therefore to diſtinguiſh them, is to confeſſe their former dealing not faire.

4. *If all circumſtances belonging to time, place, perſon, inſtruments or manner of actions ſacred, be ſacred ſignificant Ceremonies*, then not the Clocke onely, but the leaden weights of it, not the ground onely upon which men ſtand in worſhip, but the *Ruſhes* alſo ſtrowed by occaſion upon it, or the *Beſome* wherewith it is ſwept; not the Preachers *voyce* onely, but his black *Cap*, his comely *beard*, not the Communion *Table-clothe* onely, but the

colour of it; not diſtinct ſpeaking onely, but every Preachers proper *Tone*, are *ſacred, ſignificant, ceremoniall Weights, Ruſhes, Bezomes, Caps, Beards, Colours, Tones, &c.*

See what an argument the Def. made againſt us, according to the Rej. his explication: If Signes *Indicant* that is, ſuch as by the nature of the things themſelves, without any religious ſignification put upon them by inſtitution, are lawfull; then *Symbolicall* ſignes, that is, thoſe which teach a ſpirituall duty, by their myſticall inſtituted ſignification, cannot be unlawfull. In ſtriving to helpe the Def. out of the water, hee hath ſunke, and followed him deeper in, then before he ſeemed to bee plunged.

5. Calvin (ſaid the Def.) and ſome other, doe accuſe ſome Popiſh Ceremonies, becauſe they are *dumbe*. They accuſe them alſo (anſwereth the Repl.) for ſpeaking: as the Scripture doth condemne images, both for being dumbe, and alſo for teaching lies.

Well ſaid, (ſaith the Rej.) *When the Ceremonies are altogether dumbe, they condemne them for not ſpeaking: when they ſpeake idly, or falſely, they condemne them for ſpeaking amiſſe. But you condemne them ſimply for not being dumbe.* But heer is a great miſtaking of the Rejoynders. For we condemne humane Ceremonies for ſpeaking *idely*, that which Gods Ordinances doe ſufficiently ſpeak; and *falſely* alſo for their manner of ſpeaking, as if they had juſt commiſſion to ſpeake in Gods name, when they have not. When an image of the bleſſed Virgine, ſpake in the Church, to Bernard *good morrow Bernard, good morrow*, Bernard anſwered, *oh Madam, you forget your*

Sexe: it is not lawfull for a woman to ſpeake in the Church.

The Scriptures alſo condemned the ſame image for ſtanding (at other times) *dumbe* in the Church. Even ſo we condemne humane Ceremonies, both for ſtanding in the Church *dumbe* and unprofitable; and alſo for *ſpeaking* in ſuch a place, *idely*, and above that which beſeeme their Sexe or degree. I repeat therefore againe, not as a meere *jeſt*, in which name the Rejoynder putteth it off, but as a ſad and ſerious trueth, that which the Replier concluded this Argument withall: *Lay all together which our Divines ſay, and you ſhall finde, that in their judgements, Humane Ceremonies in Gods worſhip, are like a foole in a place of honor, who whether he ſpeaketh, or holdeth his peace, ſtill ſheweth himſelfe unworthy of that place.*

CHAP. 4.

Concerning Idolatrous Ceremonies.

SECT. 1.

About the forming of this argument, and the generall anſwer given thereto.

IN the former Argument as being moſt eſſentiall, I ſuffered my pen to run a larger courſe, then in the beginning I intended. Heere I purpoſe to hold it ſhorter. Paſſing over therefore by-matters,

1. The Argument was thus propounded in the Abridgement: *It is contrary to Gods word, to uſe (much more to command the uſe of) ſuch Ceremonies in the worſhip of God as man hath devized, if they bee notoriouſly knowne, to have beene of olde, and ſtill to be abuſed unto Idolatrie, and Superſtition, by the Papiſts, eſpecially, if the ſame be now of no neceſſary uſe in the Church. But our Ceremonies are ſuch. Ergo.*

The Def. his anſwer was ſo ſet downe, that (by the Rej. his owne confeſſion) no ſenſe could be diſcerned in it. But the ſaid Rej. (after three patchings of the words, and the diſtinctions, about *aboliſhing*, *abuſed*, and *neceſſary*) bringeth, for account, this anſwer, out of all: If by

abolition,

abolition, be meant, *Abſciſſion*, and not *Cure*, the Propoſition being meant of things *indifferent*, is falſe. But if in the exception, of things, *neceſſary*, be meant not an *abſolute*, but a *convenient neceſſitie*, the Aſſumption is falſe, which ſayth: that our Ceremonies are of no *neceſſary* uſe in the Church. Heere we have three diſtinctions, betwixt 1. *abſciſſion*, or cutting off, and *curing*; 2. things *evill* in their nature, and *indifferent*: 3. neceſſity *abſolute*, and *convenient*. Now 1. ſee how they agree among themſelves: In the firſt, the Ceremonies are conſidered as *members* of our Religion, or worſhip, which muſt be eyther *cut off or cured* (for ſo the Def. explaineth it of *cutting off the members by the joynts*) whereas they were never members joynted to our religion, or worſhip, but to the Harlot of Rome. In the ſecond, they are conſidered as no members, but things *indifferent*; and in the third (at the beſt) onely *convenient*. 2. For the firſt, it is well knowne that they are *clowtes*, which have lien vpon the plague-ſoares of Idolaters, many hundreds of yeares: and what wiſe Phyſition, or Surgeon, was ever knowne, to goe about the curing of ſuch clouts? 3. For the ſecond, it is a meere affectation of caſting a myſt before the Readers eyes. For both the Def. and *Rej.* knew well, that the Authors of this Argument, holde our Ceremonies not indifferent, but *unlawfull* in their nature, and yet upon ſuppoſed *indifferency*, undertake to make good their Propoſition; as having all ſenſe on their ſide, namely, that things otherwiſe meerely indifferent, receive ſome difference, by their notorious abuſe to Idolatry. 4. For the laſt, The Ceremonies are heere,

onely in a blinde diſtinction, (as it were in a *parentheſis*) affirmed to be of *conuenient uſe in our Church.* Now let any man conſider of this dealing, whether it be not more neceſſary for the Def. and Rei. then convenient for the Reader. In the Abridgement, pag. 42. and 43. &c. it is largely prooved, that theſe Ceremonies in controverſie, are *not convenient.* The Def. (profeſſing a full anſwer to all that is objected) giveth no anſwere to any thing there alleged to that purpoſe. When he was challenged by the Repl. for not *ſhewing them convenient*, the *Rej.* pag. 167. accuſeth him of more *impudencie*, then hee would have expected from any *Friar*, and yet directeth us not to the place, where he hath gone about any ſuch matter. The *Rej.* himſelfe, undertaking to manifeſt their *conveniencie* by the *Rules* of Gods Word, ſuddenly breaketh off, pag. 74. and referreth that demonſtration *to a fitter place*: which place hitherto he could not finde, nor ever will. Beſide, the *Rej.* confeſſeth,, a multitude of *godly learned men*, (among whom were) *Calvin, Beza, Martyr, Bucer, Hooper, Iewel, Fulke, Rainolds, Whitakers, Humphrie, Perkins, &c.*) to have held our Ceremonies *inexpedient*, or *inconvenient*, at the leaſt. Nay he himſelfe hath beene in the ſame hæreſie. All this notwithſtanding, he thinketh it not ſignificent, in one word, to ſay (for a ſhift) without any proofe or declaration, that they are *convenient* for our Church. *Conveniency* is eſteemed when as a thing after the conſideration of all circumſtances, is found to bring more good (at the leaſt) then evill with it. And I dare appeale to the *Rej.* his owne conſcience, whether our Ceremonies have beene cauſes

ſet, or occaſions of more good then evill? *They may doe hurt* (ſaith Beza) *but they can doe no good. God knoweth* (ſayth Mr. Foxe) *they bee the cauſe of much blindeneſſe and ſtrife among men.*

Let this (by the way) be well obſerved out of this generall anſwer, that the particular anſwers following, in this argument, are nothing worth, but onely upon this ſuppoſition, that *our Ceremonies are not onely curable and indifferent, but alſo convenient for our Church:* which neyther Def. nor Rej. nor any for them, will ever bee able with any ſhew of reaſon, and honeſtie, to demonſtrate, while the world ſtandeth. So that this whole fourth Argument is heere in the firſt ſection, ſufficiently yeelded, For all that we deſire, is plainely granted, concerning the unlawfulneſſe of all ſuch human Ceremonies in Gods worſhip, as are notoriouſly knowne to have beene and be abuſed unto Idolatry and Superſtition, if they bee now of no *convenient neceſſary uſe in the Church.*

SECT. 2.

*Concerning the ſecond Commandement. Lev.*18.3. *and* 19.19.27.28. *Exod.* 23.24. *Deut.*14 1. *and* 12.4. *and* 30.32. 2. *Cor.*6.14.18. *Rev.*18.4.

1. THe ſecond Commandement was heer alleged, in the Abridgement, as forbidding all provocation unto ſpirituall fornication, as the ſe-

venth doeth unto that which is carnall. This the Def. paſſed by in ſilence; and therein is defended by the Rej. becauſe, according to his method, in one particular argument, he taketh knowledge of it, par. 2. c. 2. ſ. 2. As if *Iohn a-Stiles* his plea, for 3. akers of ground, were ſufficiently anſwered by *Iohn a-Noxe*, if he cold with any ſhew ward it off from 1. aker. His owne anſwer is, that *as the ſeventh Commandement doeth not forbid the uſe of all ſuch things, as accidentally doe, or may provoke ſome men to baſe uncleanneſſe; but onely ſuch, as in and of themſelves, are working incitements thereto; ſo neither doeth the ſecond Commandement forbid the uſe of all ſuch things, as the luſt of ſome Idolaters may turne to ſpirituall fornication; but onely of ſuch, as have in themſelves, or in ſuch uſe of them, an habitude, or aptneſſe, to provoke thereto.* But 1. Our Divines generally teach (as Zanchy de Red. lib. 1. cap. 14. briefely expreſſeth their meaning) *The ſumme of the ſecond Commandement is, that in the worſhip of God, or Ceremonies thereabout, wee are to deviſe nothing of our owne braine, or borrow ought of Heatheniſh idolatrous rites.* 2. Let this be ſo: the queſtion yet remaineth; whether our Ceremonies, the Croſſe (for example) hath not ſome *habitude, and aptneſſe*, to provoke towards Idolatry? I thinke it will not be denied, but the Croſſe is an Idol, at *Paris*, at *Calis*, and among the Papiſts, in England. Now ſuppoſe a knowne harlot to be brought out of the Stues at *Paris*, or *Calis*, unto *Dover*, and lodged there in an honeſt mans bed, or bed-chamber (as the Croſſe is in the bed of our Religion, the holy Sacrament) would any man ſay, that there were no *habitude* nor *aptneſſe*, in ſuch a harlot, and her

Summa eſt ſecundi præcepti, in externo cultu, qui Deo debetur, ſeu in Cæremoniis, nihil nobis eſſe ex noſtro capite comminiſcendum, neque ex ritibus gentium Idololatrarum adhibendum, &c.

her lodging, to provoke, even an honeſt man, and much more, a diſſolute companion, unto filthy folly? Difference I know none; but onely that the ſpirituall folly may be more ſecretly, and myſtically provoked, and exerciſed, then carnall can. The Rej. ſhould have done well, if hee had given us a certaine rule, whereby wee might have diſtinguiſhed, betwixt thoſe monuments, or reliques of Idolatry, which have an *habitude or aptneſſe* in them to provoke unto Idolatry, and thoſe which have not. For then more might have beene ſaid therefrom, eyther for, or againſt our Ceremonies. Now we cannot tell where to take holde, ſaving onely in this; that *habitude and aptneſſe of provoking*, towards Idolatry, is in every conſenting relation that any Ceremony (otherwiſe unneceſſary) hath to any Idol: and all ſuch relation of our Ceremonies to Idols cannot be denied: neither can their neceſſity to true Religion be with any ſhew of reaſon, or honeſty, mainteyned. Beſide, what jealous or wiſe husband, if his wife ſhould receive any thing from a knowne adulterer, who hath alſo gone about to undermyne her honeſty, and keepe it alwayes in her boſome, would take this for a ſufficient excuſe; that ſuch a thing hath not in it ſelfe any *habitude* or *aptneſſe* of prouoking unto Adultery? And doeth not God tell us, that hee is in like ſort, *a jealous God*? From hence it is, that *Mr. Perkins*, with divers others, in writing on the ſecond Commandement, doctrinally, without ſpeciall medling with controverſies, making one head of things therein forbidden, *the monuments and reliques of Idolatrie*.

2. To Lev. 18. 3. 4. and 19. 19. 27. the Def. his anſwer

was (according to the Rejoynder his extraction) that *theſe places doe not proove the aboliſhing of things indifferent in nature, meerely for the abuſe of them to Idolatry, which was (ſaith he) the point to be prooved: becauſe cutting off the fleſh for the dead was evill in it ſelfe; and ſowing with divers ſeeds in one field, was forbidden for a typicall document of that ſyncerity which God required in his people.* Where 2. he miſtaketh, or perverteth the queſtion: which was not of things *indifferent*, but *not neceſſary*, nor of all things not neceſſary, but of *Ceremonies*. 2. Cutting off the fleſh for the dead, with a good meaning, nor was, nor is more evill in it ſelfe, then *Circumciſion*, which both the Def. and Rej. allow as lawfull, under *Preſter Iohn*. pag. 285. 3. That typicall doctrine of ſyncerity, forbiddeth plainely all mixing of Idolaters reliques, with Gods holy ordinances.

3. The Repl. alleged, that the words Lev. 18. 3. 4. are generall: *after their doings ye ſhall not doe: neither ſhall ye walke in their ordinances.* To this the Rej anſwereth, that *theſe generall words are to be reſtrained unto the matter ſpoken of, that is, inceſt, and ſuch mad doings of the Egyptians, and Canaanites.* But 1. why are theſe words more to be reſtrained unto the matter ſpoken of in the ſame chapter, then thoſe, 1. Cor. 14. 40. *Let all things bee done decently and in order*, which the Def. and Rej. extend as farre as it pleaſeth our Convocation to call things decent, and orderly. 2. That they cannot be ſo reſtrained, is manifeſt out of the context; where the ordinances of Idolaters are oppoſed to all thoſe *Ordinances, Statutes, and Iudgements* of God, to the doing whereof is promiſed

life.

liſe. 3. *Iunius* a judicious Interpreter, in his Analyſis of the place, maketh the four firſt verſes of this 18. chap. to perteyne unto divers chapters following, and not, to the 15 onely: *ne alienis exemplis, aut legibus vivant.* Pelican alſo upon the place, ſpeaketh home, in this manner: *God, by this one law, would have them caſt away and abhorre, whatſoever had (in worſhip) pleaſed the Gentils. Muche more care ought Chriſtians to have of this; whoe being taught to worſhip God in ſpirit and truth, ought, firſt and laſt, to have abhorred the idle, unreaſonable, and deceitfull formes and rites of Idolaters. Whiche if the ancient Biſhops had wel conſidered, the Churche had never been peſtered with ſo many profane rites, and baſe Ceremonies; by which it came to paſſe, that ſome Chriſtians differ litle from Gentils, ſave in the names of their Idols.* *Lyra* alſo (a Papiſt) on Lev. 18. ſayth plainlie: *He intended to exclude from the children of Iſrael every rite of the Gentils.* And on Lev. 19.19. *This is commanded, for deteſtation of Idolatrie: becauſe Idolaters did ſo, the Iſraelites may not doe ſo.*

Voluit Deus unâ lege, abominari, & abjici voluit quicquid iſtis populis placuiſſet. Idipſum fuerit longè ſtudioſius cavendum Chriſtianis, quos ut in ſpiritu & veritate Deum colere edocti, à ceremoniis otioſis, & irrationabilibus, deceptionumque multiplicium formis, & ritibus Idolatraiũ, oportuit imprimis, & deinceps maximè abhorruiſſe. Id ſi olim Epiſcopi conſideraſſent, non tot ſcatuiſſet Eccleſia profaniis ritibus, non prolapſa eſſet in tam ſordidas, & a pietate vera abhorrentes ceremonias, ut fere nihil immutatum cernamus a priſtinis Gentium ritibus, præter idolorũ

4. Exod 23.24. (ſayth the Rej.) *Speaketh of ſuperſtition, or vitious worſhip.* And this (ſay we) is the point by us intended: viz: that Ceremonies borrowed from Idolaters, are *vitious and ſuperſtitious worſhip.*

5. To Deut. 12.4. (*Thou ſhalt not doe ſo to the Lord thy God*) the Rej. after many words, anſwereth (with the Def.) that *not unlawfulneſſe, or abuſe, but another reaſon produced this Law.* To which it ſhall ſuffize to anſwer, that the *other reaſon* was, as *Pelecan* upon the place no-

ceremonias, & imagines, quibus ſuccesſerunt (proh dolor) nova.
Intendit excludere a filiis Iſrael, omnem Gentilem ritum.
Principalis hujus literæ ratio eſt deteſtatio Idololatriæ: quia Idololatræ faciebant, propterea alia prohibentur.

Ceremoniandũ juxta verbum Dei, ne quid excederetur, multitudine, aut forma, si ad humanas traditiones standum fuisset.

teth; *In Ceremonies, we must holde us strictly to the Word of God; leaſt we ſhould tranſgreſſe eyther in number, or in forme, if mens traditions were to be followed.*

6. Deut.30.32. was (as it ſeemeth) miſprinted, for Deut.16.22. and ſo commeth after to be handled in the next Section.

7 As for 2.Corint. 6.14. (ſayth the Rej.) that place condemneth *onely mariage* or familiar ſocietie *with infidels, and* v. 17. *partnerſhip with men in uncleanneſſe, by conſenting therto.* But he ſhould have remembred 1. that the generall condemnation of *Fellowſhip*, implieth more then mariage, or familiar ſocietie. 2. That uſing of Idolaters Ceremonies, is more religious fellowſhip with them, then *falimiar ſocietie civill.* 3. That Idolaters Ceremonies cannot be wittingly and willingly uſed, without implicit *conſent* unto them, hitherto, that their Ceremonies are lawfull.

8. To Rev. 18 4. the Rej. anſwereth in many words; but to the purpoſe thus: *As concerning Ceremonies onely ſeparating from thoſe of Babylons Ceremonies is injoyned, which cannot be ſeparated from ſinne.* Which if it be underſtood of ſinne in the religious uſe of them about Gods ſolemne worſhip, is as muche as we deſire: we onely adde (which is our defenſe) that ſuche an uſe of them is ſinne in it ſelf.

9. Calvins grave collection, on Lev.19.27. was by the Replier alleged, which thus ſoundeth, according to the Rej. his owne emendation of the tranſlation: *Although rounding, or cutting the hair, was in it ſelf indifferent, yet God would not have it indifferent to his people that they as*

litle

litle children, might learne by ſmall rudiments, that they could not have his favour, unleſſe they ſhould be unlike to the Gentiles, and uncircumcised, & be altogether and farr different from their examples, eſpecially in thoſe Rites wherin religion was ſhewed. The Rej. anſwereth 1. that *the cauſe of this reſtraint, was the Iews childlike eſtate, by Calvins owne words.* But Calvins meaning is removed from the right center. For that he meant not to exclude our age, he ſheweth in the next words: *Experientia docet, &c. Experience doeth* (not did) *teache.* And this *childlike* eſtate was the cauſe (according to him and truth) not of the doctrine taught, concerning unlikeneſſe unto Idolaters, but of the manner, or meanes, wherin it was taught, namely, by abſteyning from that faſhion of hair, and beards, which Idolaters uſed. God teacheth us to teache our *children*, agreeable to their age, not that afterward they ſhould forget that which was taught them, but that they may remember what they were then taught, and *not depart from it, when they are olde. Prov.22.6.* And did he give us a contrarie example? The præcepts given in the Churches minoritie, are her direction (by proportion) in her ripeſt years. And what direction is in theſe præcepts, for us, the Rej. doeth not ſhew. Surely, I ſhould thinke, if the common ſort of Gods people might not faſhion themſelves then to Idolaters, then neyther now our Miniſters: if not then in a matter of paſſion, muche leſſe now in actions pertayning to Gods worſhip: if not then in a tuft of hayr, much leſſe now in a Miniſtring garment, a Ceremonie conſecrating us and our children to Chriſt, and a ſolemne manner of receyving him in

his

his myſteries. The difference of child-hood, from perfect age, may teache us, that we ſhould not look for ſuche particular warnings now what thinges of Idolaters we are to ſhunne, as were given in the Churches infancie, but make uſe of them; being now alſo generally warned to flie from all Idolatrie, & that in the ſame formes of ſpeache which then were uſed. 2. He anſwereth, that *It pleaſed God to ſet up a partition-wall betwixt Iews and Gentiles, in thinges otherwiſe lawfull.* Whiche is very true: but among thoſe thinges, otherwiſe *lawfull* (as Calvin clearly inſinuateth) *Rites of human invention, wherin religion was ſhewed,* had no place. 3. The Rej. addeth, that neyther *Calvin*, ever affirmed, nor any *learned and adviſed man,* dare affirme, that *no conformitie with Idolaters in any Rites, abuſed by them to Idolatrous ſuperſtition, is lawfull to be uſed of Gods people in his ſervice.* To which I anſwer 1. that if he taketh *any Rites* ſo largely, that among them he reckoneth Gods ordinances, then he ſayth nothing but truth, and yet nothing to the purpoſe. For the quæſtion is, of *Rites devized by man, not neceſſarie in the Churche:* as may be ſeen in the termes of our Argument, expreſſed in the Abrigement, though in part omitted by the Def. which omiſſion was ſo approved by the Rej. that he accuſeth the Repl. of wrong-doeing for mending it. Pag. 404. We ſee now for what advantage. 2. If we may have leave to put in that part of the quæſtion, as it ſtandeth in our Argument (*Rites devized by man, not neceſſarie*) then hear Calvins and ſome other learned and advized mans judgement. Calv. Reſp. ad Verſipellem: *It is more right and ſound, to ſay, that the inſtitutions*

Rectius ac ſanius dicitur: quæ Deus ipſe inſtituit,

stitutions of God may not be abolished for any abuse: but humane institutions, being defiled, and so proving hurtfull, and offensive to our brethren, are to be abstayned from. The superstitions against which true Worshipers of God doe fight, came (for a great part of them) from unknowne pudles: and all of them are soiled with ungodly errors, which never can be removed, but by utter abolishing of their use. Why then doe we not simply acknowledge that which is trueth, namely, that this remedy (of abolishing their use) is a necessary remedie, for taking of drosse from the Church? Mr. Farrel Calvins fellow-minister, and in some sort, Father, Epist. Calv. 49. disputing against a popish fellow, whose name was *Carolus*, saith thus: *When Carolus would obtrude his significations, in garments, and other magick-like signes; We opposed, that Christ hath taught us a purer manner of worshipping the Father, in spirit and trueth, without shadows. And Princes may learne by Hezechias his abolishing of the brazen serpent, what they are to do in those Rites which idle men have erected, and added significations unto, according to their owne pleasure.*

nullo abusu aut vitio posse aboleri: quæ autem humanitus tradita sunt, postquam errore sunt vitiata, si eorum usu nocent, & pariat offendiculum fratribus, esse abstinendum. Magna pars superstitionum, quibuscum hodie bellum gerunt veri Dei cultores, è lacunis nescio quibus manavit: omnes impiæ erroribus delibutæ sunt, qui nunquam elui possunt, nisi abrogato illarum usu. Cur ergo non simpliciter quod verum est agnoscimus, necessarium hoc esse purganda à sordibus Ecclesia? Cum vellet suas significationes, in vestibus, & suis à magicis nihil verentibus signis obtrudere: nos contra proponebamus, Christum, purius docuisse Patrem (nempe spiritu & veritate) esse adorandum, sublatis umbris. Evangelio sanctus Rex Hezechias non censuit tantum incumbendum, ut tolleretur superstitio, quod ego sciebat se impetraturum, sed protinus serpentem ignominiosè iussit comminuendum, quid Christianis Ducibus & Magistratibus nunc sit faciendum, in iis quorum superstitio & cultus omnem Idololatriam Iudæorum superet? in iis quo homines male feriati erexerunt, quibus significationes ex arbitrio addiderunt?

Beza, their sonne, Disp. Genev. 66. *The trifles which had proceeded unto manifest superstition, we have abolished as will-worship. We also affirme, that they which reteyne the reliques of unprofitable Ceremonies, and (out of preposterous judgement) correct them rather then abolish them, deserve ill of the Churches.*

Additicias illas innumerabiles ungas quamvis in manifestam superstitionem abierunt, ut ἀθλο θρησκειαν abolevimus. D. 84.

Malo Ecclesiis suis consulere affirmamus, qui in suis ditionibus, inutilium Ceremoniarum reliquias vel retinuerunt, vel aliquot annis corrigere (præposturo quidem judicio) quam semel abolere maluerunt.

Idem de Cana, adv. Harchium, pag. 4. ante finem. Non deſunt qui Paſtores vellent, in illis, ſi non origine, at certa uſu, vere Baaliticis veſtibus apparere.

ches. Yet ſome there are, who would have Paſtors put on garments, which if not by their firſt bringing in, yet by their abuſe, are Baals garments. You Papiſts have ſo abuſed theſe Ceremonies, that without violating of religion, we cannot retein them.

Iewel. Def. cap. 2. div. 9. His Ceremonijs vos tam ellis abuſ, ut iſ maximè nos religione nos obligare malimus, retinere iſta amplius nequeamus.

D. Morton, *our Defend. Appeal. lib. 1. cap. 2. Sect. 25. Pope Stephen preſcribed in ſuch like caſes of humane inventions: If our Anceſtors have done any thing which is afterward turned into ſuperſtition, it is to be aboliſhed without delay. Which was alſo the onely remedie which the ancient Councell of Eliberis propounded againſt Idolatrie.* To omit particulars; it hath hitherto beene received for a ruled caſe among our Divines, as *Rivetus* (one of our laſt writers) ſheweth, on the fourth Commandement: *It is a rule, that things indifferent, not being neceſſary, if they be polluted with horrible Idolatry, are to be aboliſhed.* The Rejoynder his confidence therefore in this point, did exceed all comely meaſure. The oppoſite aſſertion may be better maintained: viz. that no learned and adviſed Divine, can be named, free from manifeſt prejudice, ariſing from the uſe and urging of ſuch Ceremonies in that Church where he lived that doeth not condemne all conformity with Idolaters, in their religious unneceſſary Ceremonies.

Regula eſt illa, Adiaphora non neceſſaria, horrenda Idolomania polluta, eſſe abolenda.

SECT.

SECT. 3.

Concerning Pillars, Lev. 26. 1. and the name Baal, Hos. 2. 16. 17.

1. IT was said by the Repl. that for preventing of an evasion, or stopping of a muse, the Abrigers added; that even such things are to bee cast away, which had a good originall, and use, (if they be not still necessary and commanded of God) when once they are found to be defiled by Idolatry, as Lev. 26. 1. &c. To this the Rej. (abounding as it seemeth with leisure, and words) sayth divers things in generall, not worth much refutation. 1. He objecteth *Tinkers-lucke, because then all our Churches must downe.* But this Ting-tong shall not have the *lucke* to stay us: because we hold our *Churches* commanded, in generall, though not for their particular places and formes; which *particularity* was neither mentioned, nor meant in the Argument. 2. Hee seeketh more then one knot in that rush (necessary *or* commanded) as if in either sentence that particle *or* must needs be *disiunctive*, and not the same with *and*; which hee himselfe will not affirme in his second thoughts. 3. He affirmeth some *distinction to be betwixt things originally evill, and those that are successively evill:* which we deny not; but only say, that distinctiō doth not make such a difference, as that therefore one should be

rejected, and the other received. 4. He denieth the aſſertion plainely: which he might have done with fewer words, to as good purpoſe.

2. Concerning Lev. 26. it was alleged by the Repl. that thoſe (at leſt ſome of thoſe) titular pillars were firſt onely ſet up for civill uſe. To which the Rej. anſwereth, that *this was not the firſt beginning of their religious uſe*: which is nothing to the purpoſe, except no uſe be *good* but *religious*. 2. that *though many ſtatues which afterward onely for worſhip, were at the firſt, for civill reſpects, and had ſtill a civill uſe*, (for this antecedent onely is the Repliers) *yet it doeth not follow, they were civill at the firſt*: which anſwer is by it ſelfe confuted.

3. Calvins collection or conjecture, was objected: that theſe ſtatues were erected, to repreſent God: and this was anſwered, that according to Calvins phraſe, there is a repreſentation of God, in all pictures that corrupt Gods ſpirituall worſhip. The Rej. oppoſeth, that *Calvin on Deut. 12. 3. ſheweth his meaning to be onely of ſuch repreſentation as was in the golden Calfe, and Michas Seraphim, not ſuch as Iacob ſet up for a monument*. Which may be Calvins Conjecture of that place in Deut. though not of this in Lev. Yet to ſuch a monument as Iacobs was, being groſſely abuſed unto Idolatry, *Hezechias* would have ſhowne no more courteſie, then he did to the Brazen Serpent. So Pelicanus, upon the place, collecteth: *We muſt ceremonize according to Gods Word onely*. as upon Lev. 26. 1. *Even triumphall ſtatues were forbidden*. And Lyra, *The memory of Idolatry is totally to be wiped out*.

Ceremoniandum eſt ſecundũ Verbum Dei ſolum.

Statuam erigi prohibet, etiam triumphalem.

Memoria Idololatriæ totaliter delenda.

4. The Def. objected *Iacobs* pillar, Gen. 28. 18. So (ſayth

(sayth the Replier) he did offer sacrifices, in other manner, and place, then after the Law, was lawfull. To this the Rejoynder answereth, 1. that *that which Iacob did, was not unlawfull by the morall Law.* But he is mistaken; not distinguishing betwixt the morall Law forbidding religious Ceremenies of meere human appointment, and allowing the same derived from Divine inspiration. So *Tertullian* (de Idol. cap. 5.) answereth him that defended *Images* by the brazen Serpent: *Idem Deus, qui lege vetuit similitudinem fieri, extraordinario præcepto, serpentis similitudinem indixit. Si eundem Deum observas, habes legem ejus. Imitare tu Mosem, ne facias adversus legem, simulachrum aliquid, nisi & tibi Deus jusserit.* 1. e. *The same God which in his Law forbad images, did extraordinarily command the image of a Serpent. If thou wilt obey that God, thou hast his law. Imitate thou Moses, not making any image (contrarie to the Law) except God commande thee.* So all our Divines in answer of Papists, objecting this & such like examples for will-worship) referre these doeings to Divine revelation or instinct. Among these (for this cause) I reckon D. Iackson: whose in his *Originall*, pag. 332. giveth us this Catholick remedie and rule, seriously to be considered. *Such actions as have been menaged by Gods Spirit, suggested by secret instinct, or extracted by extraordinary and speciall occasions, are then onely lawfull in others, when they are begotten by like occasions, or brought forth by like impulsions.*

5. To Hos. 2. 16. 17. (where the very name of *Baal* seemeth to be forbidden, because it had been given unto Idols) the Defend. answered (sayth the Rej.) *implicitly,*

cithy, i. e. so as I have now answered to all that he hath brought about this fourth Argument. But he undertaketh, by *a little change of words*, to make that answer *satisfactorie*. For this end, he allegeth first, that the word *Baal*, in *religious* use and application, was originaly, or from the first use of it, *evill*: because *before Moses was borne, the great and common Idoll of the Gentiles was marked out by it, as by a proper name*. But 1. If the *civill* use of this word was originaly good, that is sufficient to our purpose. For our Argument speaketh onely generaly of *good originals and beginnings*. 2. If this word *Baal* did originaly signifie *Lord, Master, Husband*, (as it is generaly taken) then by the Rej. his interpretation, it did originaly signifie a *religious relation*. For he holdeth *every figure of a servants duetie for conscience sake, to be a mystical figure of a spirituall duetie*: pag. 319. And is not every figure of a Lords, Masters, or Husbands duetie, or state, for conscience sake, of the same nature? 3. There is some question among the learned, whether *Baal* was derived from King *Bel*, or King *Bel* named from *Baal*? The most probable opinion is the latter: as *Sir Walter Raughly* sheweth Hist. c. 10. sect. 6. Howsoever *Bel, Belus, or Baal*, was as much as *Jupiter* or *God*. And *Calvin Junius*, in Hos. 2. upon it [illegible] or the chief sovereign power, whose [illegible] this, without reference to idols or false Gods. Now if this be so, what reason will warrant us to the first use of the name *Baal*, than of *God*?

4. In the next place, the Rej. endeavoureth to prove, that all religious use of this word *Baal*, in application to God, is only forbidden, but simply in it self not [illegible]

di

the practiſe, or bear the appearance of groſſe Idolatrie. In which anſwer, if he doeth not diſtinguiſh *groſſe* Idolatrie from *light*; nor hath any mental reſervation, about *appearance*, nor yet taketh *might further*, otherwiſe then the wordes ſound, he ſayth nothing but that which we not onely grant, but alſo make our plea. To this end he allegeth the uſe of it in Iſ. 54. 5. Ier. 31. 33. Nah. 1. 2. To which I anſwer 1. The Lord, in this place of Hoſ. did not ſpeak of every time, but of *that day*. 2. He did not forbid himſelf to uſe this or that terme, at his pleaſure, but men. 3. The word *Baal* Iſ. 54. Ier. 31. ſeemeth to be uſed in an alluſion onely reproving, and upbraiding the Idolatrie of the people, which had followed *Baal*; as ſhewing that what they had ſought for in *Baal*, was to be found onely in *Iehovah*. Otherwiſe it may be anſwered, that the word appellative is uſed, without any reflexion unto the proper. And Nah. 1. it is no more given to Iehovah, then the name *Idol* is given to men, which unworthy teachers are called Idol-ſhepheards; or then the name *Iehovah* is given to dumbe creatures, when they are called *Iehovah Eloah* Gen. 22. *Iehovah Nſſi*, Exo. 17. *Iehovah ſammah*, Ezech. 48.

He [illegible] foure interpretations of the place: of which, the firſt onely (as he ſayth) may ſerve our turne [illegible] firſt, ſecond, third, and fourth, are in the [illegible] And thus is ſhewn my [illegible] which doeth not [illegible] [illegible] [illegible]

rejected, and the other received. 4. He denieth the aſſertion plainely: which he might have done with fewer words, to as good purpoſe.

2. Concerning Lev. 26. it was alleged by the Rep. that thoſe (at leſt ſome of thoſe) titular pillars were firſt onely ſet up for civill uſe. To which the Rej. anſwereth, that *this was not the firſt beginning of their religious uſe*: which is nothing to the purpoſe, except no uſe be *good* but *religious*. 2. that *though many ſtatues which afterward onely for worſhip, were at the firſt, for civill reſpects, and had ſtill a civill uſe*, (for this antecedent onely is the Repliers) *yet it doeth not follow, they were civill at the firſt*: which anſwer is by it ſelfe confuted.

3. Calvins collection or conjecture, was objected: that theſe ſtatues were erected, to repreſent God: and this was anſwered, that according to Calvins phraſe, there is a repreſentation of God, in all pictures that corrupt Gods ſpirituall worſhip. The Rej. oppoſeth, that *Calvin on Deut. 12. 3. ſheweth his meaning to be onely of ſuch repreſentation as was in the golden Calfe, and Michas Seraphim; not ſuch as Iacob ſet up for a monument*. Which may be Calvins Conjecture of that place in Deut. though not of this in Lev. Yet to ſuch a monument as Iacobs was, being groſſely abuſed unto Idolatry, *Hezechias* would have ſhowne no more courteſie, then he did to the Brazen Serpent. So Pelicanus, upon the place, collecteth: *We muſt ceremonize according to Gods Word onely*. as upon Lev. 26. 1. *Even triumphall ſtatues were forbidden*. And Lyra, *The memory of Idolatry is totally to be wiped out*.

Ceremoniandum eſt ſecundũ Verbum Dei ſolum.

Statuam erigi prohibet, etiam triumphalem.

Memoria Idololatria totaliter delenda.

4. The Def. objected *Iacobs* pillar, Gen. 28. 18. So (ſayth

(ſayth the Replier) he did offer ſacrifices, in other manner, and place, then after the Law, was lawfull. To this the Rejoynder answereth, 1. that *that which Iacob did, was not unlawfull by the morall Law.* But he is miſtaken; not diſtinguiſhing betwixt the morall Law forbidding religious Ceremonies of meere human appointment, and allowing the ſame derived from Divine inſpiration. So *Tertullian* (de Idol. cap. 5.) anſwereth him that defended *Images* by the brazen Serpent: *Idem Deus, qui lege vetuit ſimilitudinem fieri, extraordinario præcepto, ſerpentis ſimilitudinem indixit. Si eundem Deum obſervas, habes legem ejus. Imitare tu Moſem, ne facias adverſus legem, ſimulachrum aliquid, niſi & tibi Deus juſſerit.* 1. e. *The ſame God which in his Law forbad images, did extraordinarily command the image of a Serpent. If thou wilt obey that God, thou haſt his law. Imitate thou Moſes, not making any image (contrarie to the Law) except God commande thee.* So all our Divines in anſwer of Papiſts, objecting this & ſuch like examples for will-worſhip) referre theſe doeings to Divine revelation or inſtinct. Among theſe (for this cauſe) I reckon D. Iackſon: whoe in his *Originall*, pag. 332. giveth us this Catholick remedie and rule, ſeriouſly to be conſidered. *Such actions as have been menaged by Gods Spirit, ſuggeſted by ſecret inſtinct, or extracted by extraordinary and ſpeciall occaſions, are then onely lawfull in others, when they are begotten by like occaſions, or brought forth by like impulſions.*

5. To Hoſ. 2. 16. 17. (where the very name of *Baal* ſeemeth to be forbidden, becauſe it had been given unto Idols,) the Defend. anſwered (ſayth the Rej.) *implicitly,*

citly, i. e. ſo as I have now anſwered to all that he hath brought about this fourth Argument. But he undertaketh, by *a litle change of wordes*, to make that anſwer *ſatisfactorie*. For this end, he allegeth firſt, that the word *Baal*, in *religious* uſe and application, was originaly, or from the firſt uſe of it, *evill*: becauſe *before Moſes was borne, the great and common Idoll of the Gentiles was marked out by it, as by a proper name*. But 1. If the *civill* uſe of this word was originaly good, that is ſufficient to our purpoſe. For our Argument ſpeaketh onely generaly of *good originals and beginnings*. 2. If this word *Baal* did originaly ſignifie *Lord, Maiſter, Huſband*, (as it is generaly taken) then by the Rej. his interpretation, it did originaly ſignifie a *religious relation*. For he holdeth *every ſigne of a ſervants dutie for conſcience ſake, to be a myſticall ſigne of a ſpirituall dutie: pag. 314*. And is not every ſigne of a Lords, Maiſters, or Huſbands dutie, or ſtate, for conſcience ſake, of the ſame nature? 3. Ther is ſome quæſtion among the learned, whether *Baal* was derived from King *Bel*, or King *Bels* name from *Baal*? The moſt probable opinion is the later: as *Sir Walter Raughly* ſheweth lib. 1. c. 10. ſect. 6. becauſe *Bel, Beel, or Baal*, was *as much to ſay as God*. And *Arias Montanus*, in Hoſ. 2. ſayth it ſignifieth *Numen*, or the cheif ſoveraign power, whatſoever it be, without reſtraint to this or that Idol. Now if this be ſo, what more evill was ther in the firſt uſe of the name *Baal*, then of *God*?

6. In the next place, the Rej. undertaketh to prove, that all religious uſe of this word *Baal*, in application to God, is not forbidden; but onely as it might *further* the

he practiſe, or bear the appearance of groſſe Idolatrie. In
hich anſwer, if he doeth not diſtinguiſh *groſſe* Idola-
ie from *ſlight*; nor hath any mental reſervation, about
ppearance, nor yet taketh *might further*, otherwiſe then
he wordes ſound, he ſayth nothing but that which we
ot onely grant, but alſo make our plea. To this end
e allegeth the uſe of it in Iſ. 54. 5. Ier. 31. 33. Nah. 1. 2.
o which I anſwer 1. The Lord, in this place of Hoſ. did
ot ſpeak of every time, but of *that day*. 2. He did not
orbid himſelf to uſe this or that terme, at his pleaſure,
ut *men*. 3. The word *Baal* Iſ. 54. Ier. 31. ſeemeth to be
ſed in an alluſion onely reproving, and upbraiding the
dolatrie of the people, which had followed *Baal*; as
ewing that what they had ſought for in *Baal*, was to
e found onely in *Iehovah*. Otherwiſe it may be anſwe-
d, that the word appellative is uſed, without any re-
exion unto the proper. And Nah. 1. it is no more gi-
en to Iehovah, then the name *Idol* is given to men, whē
nworthy teachers are called Idol-ſhepheards; or then
he name *Iehovah* is given to dumbe creatures, when
ey are called *Iehovah Iireh Gen.* 22. *Iehovah Niſſi, Ex.* 17.
hovah ſhammah, Ezech. 48.

7. He bringeth four interpretations of the place: of
which, the firſt onely (as he ſayth) may ſerve our turne
n any part. But the firſt, third, and fourth, are in di-
ers Interpreters conjoined. And ther is ſcarce any
rave Interpreter, which doeth not gather ſo much
rom the context, as we require. See *Ierom, Arias Mon-
anus, Oecolampadius, Calvin, Zanchie, Tremelius, Iunius.*
Sir W. Raughly, himſelf, in the fore-noted place, obſer-
veth

veth the ſumme: *Although the name of Baal be juſtly to be uſed toward God; yet in reſpect that the ſame was given to Idols, God both hated it, and forbad it.* And it is not credible, that ſo many, and ſuch Divines, ſhould make collection, which hath no foundation in their intrepretation of the text.

SECT. 4.

Concerning the æquitie of the Commandements formerly mentioned; &c.

1. THe third proof (ſayth the Replier) in the Abrigement ſtandeth thus: The æquitie of theſe Commandemens is thus ſet downe in Scriptures: 1. The deteſtation which our jealous God beareth unto all inſtruments and tokens of Idolatrie, Exod. 20.5.6. Deut. 7.25.26. 2. That we cannot be ſayd ſincerly to have repented of Idolatrie, &c. except we be aſhamed of, and caſt away the inſtruments and monuments of it. 1.Chron. 33. 15. Iſ. 1.29. and 2.20. and 31. 22. 2.Cor.7.11. See Calvin in Deut. ſerm. 52. Eph. 5. 3. that we ſhall be in danger to be corrupted. Ex.34.12. 15. Deut.7.25.26. Iudg.2.13.Gal.2.5. 4. We ſhall harden Idolaters. Ezech.16.54. 1.Cor.6.10. 5. Ther is more danger in Popiſh Ceremonies, becauſe the Pope is Antichriſt, and we converſe more with Papiſts, then with other Idolaters. Now of all theſe reaſons, and allega-

tions,

tions, the Def. anſwereth directly to nothing, but onely to thoſe wordes: *See Calvin.* The Rej. doeth not denie, but the proofe was ſuche as hath been ſayd: neyther could he ſay, that the Def. had anſwered to any thing, but *See Calvin.*

Yet 1. he goeth about (by many words) to perſwade the Reader, that heer was no fault. To this end he ſpeaketh of *a Marke ſhot at, and hit* by the Def. of the Def. his *profeſſed method* (to profeſſe a full anſwer unto all objected, and anſwer what he pleaſed to object to himſelfe) of *perverſe and injurious dealing*, that he ſhould be told of this trueth; of *welts, guards*, and *gallant ſhewes, and garniſh* onely, in ſo many *reaſons*, and *Scriptures*: *What aile you?* (ſaith he) *What meane you?* To all this, I anſwer nothing. 2. He himſelfe undertaketh to anſwer all. To this therefore I will attend, according to the skill I have.

2. His generall anſwer is, that *theſe five reaſons of equity, doe not prove, that we are bound unto all and the very ſame wayes of repreſſing Idolatrie, &c. which the Iewes were bound to.* This we confeſſe, as the Rej. teſtifieth, neither could they, upon that ſuppoſition, be called *five reaſons of equity* onely, but of *rigor.* And what a kinde of anſwering is this; to ſay, reaſons doe not proove that which they were not brought to proove? The queſtion is, whether they do not proove, that *it is contrary to Gods Word to uſe (much more to command the uſe of) ſuch Ceremonies in the worſhip of God, as man hath devized, if they be notoriouſly knowne, to have beene of olde, and ſtill to be abuſed unto Idolatry, by the Papiſts, eſpecially if the ſame be now of no neceſſary uſe in the Church?* This was the opppſition,

for proofe whereof, theſe five reaſons of equity were brought. And for this we have all our Divines that confound Popiſh Images, out of the ſelfe-ſame places of Scripture, as *Vrſine* on the ſecond Commandement, *Polanus*, Syntag. lib. 9. cap. 26. and whom not?

His anſwer in particular, is firſt, to Exod. 20.5.6. Deut. 7.25.36. Iſai. 1. 29. and 30.32. that *theſe places ſpeake of Idols themſelves, or their garniſh, not of indifferent Ceremonies.* But *1.* theſe places were not alleged againſt *indifferent* Ceremonies; but againſt Ceremonious inſtruments and tokens of Idolatry, not neceſſary unto true worſhip. *2.* If they make againſt the uſe, or urging of thoſe things which are either *Idols*, or Idols *garniſh* (as is confeſſed) it is ſufficient. For the *Croſſe* is an *Idol*, and both Croſſe and Surplice, are the *Garniſh* of Idols.

4. *Some of theſe places* (ſayth the Rejoynder) *are groſſely miſtaken, miſalleged, and abuſed. as Iſai. 1. 29. and 2.20. where confuſion, and not Godly ſhame for ſinne is ſpoken of: Ezech. 16.54. not ſpeaking of hardening others: 1. Cor. 8. 10. ſpeaking of a thing in it ſelfe evill: Exod. 34. 12. and Deut. 7. 4. ſpeaking of marriage and league with Heathens: and Gal. 2.5. not reſpecting Ceremonies abuſed.* To the firſt I anſwer, 1. that the ſhame and confuſion judiciall which is brought upon Idolaters, is becauſe they are not aſhamed unto repentance. 2. All thoſe of whom the Prophet ſpeaketh, were not judicially confounded, but penitentially aſhamed. Ier. 31.19. Ezech. 16.54. ſhould have beene joyned to the former allegations, as ſpeaking of mens ſhame in themſelves, not of hardening others. 1. Cor. 8 10. condemneth emboldning others to ſin, by eating

ating things offered to Idols, though it were otherwiſe awfull, as appeareth, 1.Cor.10.29. And a queſtion may be made, whether it had beene more unlawfull, to eat ſuch things in the Idols Temple, then to take from hence things notoriouſly knowne to be ſuch, and eat them in Chriſtian Congregations, at Love-feaſts? Exo. 34.12. Deut.7.4. ſpeake not onely of a *civill*, but alſo of a *religious league*, ſuch as ſhould hinder them from breaking downe their Altars, Images, Groaues, &c. as *Iunius* (in his Anal.) noteth, and the words immediatly following ſhew. Gal.2.5. placing danger in conformity to Jewiſh Ceremonies, doeth inſinuate as much (at the leaſt) in conformity to Idolaters.

5. The Rejoynder addeth, that *Iſai.1.29. and Iude 23. confute our Aſſertion: becauſe men may pray in Gardens; and a garment ſpotted with the fleſh, being waſhed, might be uſed.* And ſuch confutations the Rejoynder aboundeth with. But wee can diſtinguiſh betwixt Gods good neceſſary creatures, and mans inventions of Idolatrous abuſe, and unneceſſary uſe.

Yet *Gardens* might not be uſed by the Iewes, for their ceremoniall ſolemne worſhip. Neither is every waſhing of polluted garment ſufficient to make it fitting for an honeſt man, that hath other clothes to put on. The waſhing of a *Croſſe*, is like the waſhing of a piece of *clay*, or of a *Leopards ſpots*.

6. *Now Sir* (ſayth the Rejoynd.) *You have your will. The third prooſe is examined, and found to be light, facing, to bee repented of, as having abuſed men. Bate an ace quoth Boulton*: The whole proofe is not examined. Nothing

is ſaid to the ſubſtance of the reaſons, but only to the teſtimonies, which yet are not found to be *leight, facing, abuſive, &c.* And nothing at all is ſaid to the fifth reaſon: *Seeing the Pope is revealed to be that great Antichriſt, 2. Theſ. 2. Apoc. 17. and his Idolatrie troubleth the Church, at this day, more then any other, and our people converſe more with Papiſts, then with any other Idolater, there is more danger, in retaining the Ceremonies and reliques of Popery, then of any other Idolatry whatſoever: Lev. 18. 3.*

See Calvin.

7. Calvin was alledged in his 52. Sermon on *Deut.* ſpeaking thus: *If we have any drop of good zeale in us, it muſt needs vexe and grieve us, to ſee the markes and ſignes of Idolatry*: aud that wee muſt to the utmoſt of our power, deface them. The Rejoynder anſwereth, that *hee ſpake this of proper inſtruments and monuments of Idolatry; and namely of Images.* Which we willingly grant except he meane by *proper* ſuch as never any beſide *Idolaters*, either before, ſince, or at the ſame time, did uſe. And we adde, that the Croſſe is more then a proper inſtrument of Idolatry: becauſe it is an Idol: Neither hath either the Defend. or Rejoynd. denied, as yet, that it is an Idol. We adde alſo, that myſticall Ceremonies, are (in Calvins phraze) *Images*, either *living*, ſuch as Gods inſtitutions, or *dead*, as mens inventions. Inſt. lib. 8. cap. 11. ſect. 13. Adde laſtly, that ſeeing the Def. and Rej. haue admitted *hiſtoricall Images*, as of the ſame nature with other myſticall Ceremonies (in the former Chapter) it is too late now to diſtinguiſh their natures.

8. A

8. A ſecond place of Calvin, is out of epiſt. 87. where he warneth the L. Protector of England, that nothing upon pretence muſt be tolerated in the Church, which came eyther from Satan, or from Antichriſt. To this the Rej. (calling for *all Calvin*) anſwereth, that Calvin in that Epiſtle, ſpeaketh againſt preciſe *extremities about Ceremonies: and that he profeſſedly intended rather to exempt our Ceremonies from thoſe hee condemneth: as appeareth by his judgement of the Service-booke in Q. Maries time, the heads whereof were ſent unto him from Franckfort, by M. Knox, and M. Whittingam, not one whit bettered (as the Rej. ſayth he dare ſay) & out of his Epiſt. to Bull. an. 1551. &c.* Now 1. becauſe he will have *all Calvin*, he ſhall have enough of Calvin.

Thus therfor he writeth unto the L. Protecteur, *I come to the other head about aboliſhing and plucking up by the very roots abuſes and corruptions, which the Devil in the ages paſt hath brought into Gods ordnance. It is evident that the Chriſtianity or religion of Poperie is baſtardly and falſe. Wherefore if we reſolve to bring the people out of that guiſe, we muſt follow the Apoſtles example 1. Cor. 11. From whence is generaly taught: that when men would reforme as they ought to do and acceptably to God, they muſt then betake themſelves to the pure Word of God. For look how many mixtures (which mans braine hath hatched) do remaine; ſo many pollutions are there which diſtract men from the right uſe of thoſe things which the Lord had appointed for their Salvation. Wherefore while ſuch a ſink as that, is but in part pumpt out, things cannot be ſaid to be as they ſhould be, ſpecialy when religion appeares rather maſked, then ſincere and with open face, which I therefore*

Venio ad caput alterum, de abolendis & evellendis radicitus abuſibus & corruptelis, quas invexit Satan ſuperioribus ſeculis in Dei ordinationem. Conſtat Chriſtianiſmus Papatus plane eſſe nothium & adulterinum. Quare ſi ab illa voragine plebē educere eſt animus, exemplo Apoſtoli utendum eſt, 1. Cor. 11. Inde colligenda generalis doctrina cum de legitima reformatione, & quē Deo accepta ſit, agitur.

note becauſe I perceive many new a-dayes of another judgmẽt; as if petty abuſes were to be let alone, as long as groſſer maters be remooved. Whereas contrari-weiſe experience it ſelfe ſheweth what a fertil ſoyle and fruitfull ſeed-plot of lyes, mans inventio is, that being but thin ſown (as it were) with leſſer graines, groweth to ſuch a heape as if his nature did intend nothing els. Now the Scripture is farr different from this. When David ſpeaks of Idols, he profeſſeth their names ſhould not go in or out at the dores of his lips, to ſhew extreme deteſtation. Let us remoove our foot as far as poſſibly we can from all the leaven of Satan. For what were all thoſe Ceremonies but ſo many whocriſh inticements to lead ſeely ſoules unto miſchef, yea even ſnares to catch them in? But if we talke that the people may be warned (forſooth) leſt they ſtumble, yet notwithſtanding who doeth not behold men hardned by them? So little doth that warning availe to any purpoſe. Therefore if any ſuch thing be left untouched, it will be but the foment and fuel of greater miſchef, and a very blind ſett up to hinder ſincere Doctrine from all entrance as were meet.

ad ipſum purum Dei verbum redeundum nobis eſſe. Quot enim ſupererunt mixtura ex hominũ ingenio prolata, totidem exſtabunt pollutiones, quæ homines diſtrahant a recto eorum uſu quæ Dominus in eorum ſalutem inſtituerat. Proindè dum iſtiuſmodi ſentina ex parte tantum exhauritur, res ſuo loco verò reſtituta dici non poteſt, ubi Chriſtianiſmus larvatus pro ſyncero & nativo deprehenditur. Atque illud a me ideo dicitur, quod multos longe aliter judicare intelligam, tolerandos nempe eſſe abuſus, neque attingendos, dummodo craſſiſſimæ corruptelæ ſublatæ dici poſſint. At qui ex oppoſito, ipſa experientia edocuit, quam fertilis ſit mendaciorum ſeges humanum ingenium, ut vel minutulis granis conſperſum, in altiſſimum cumulum aſſurgat, uti totum natura eo ferri conſtat. Longe vero aliter ſtatuit quam tradit Scriptura David de Idolis agens, ne ipſorum quidem nominis ſe recordaturum teſtatur, ut oſtendat, quam illa ſibi omnibus modis deteſtanda judicet. Ab omni Satana fermento quam longiſſime pedem referamus. Quid enim illæ Ceremoniæ fuerunt, quam totidem lenocinia, quæ miſeras animas. Ad malum perducerent, uti ad ipſas illaqueandas omnino poſitæ erant? Iam ſi de cautione agitur (this is to our Defend and Rejoyn a cure) monebuntur homines, ſcilicet, ne ad illas nunc impingant. Quis tamen non videt obdurari ipſos nihilominus, nihil ut infelici illa cautione obtineri poſſit. Quare ſi quid iſtiuſmodi intactum relinquetur, certo ſi animverit graviora obfirmationis in malum fomentum, idemque velamen oppoſitum, ne ſyncera doctrina quæ proponeretur, admittatur ut par eſt.

Then follow the words which the Rejoynder citeth for *all Calvin*. Let any underſtanding Reader judge now of Calvins judgement: if we require any more *præciſe riger* then Calvind id not onely wiſh, but alſo contend, for,

for, and that with ſuch Arguments, as no Defender or Rejoynder will ever anſwer? 2. Wheras he ſayth that he *dare ſay Mr. Knox and Whittingam* ſent the heads of the Service-booke *not one whit bettered*, inſinuating that they made the worſt they could of it, quoting the *Diſcourſe of Frankfort troubles*, it is as much as to ſay, he dare denie, that which thoſe good men ſayd, and proved (by repræſenting their writing) concerning their owne fact, without any reaſon. Surely their concluſion was this: *Other thinges not ſo much ſhame, as pitie, compelleth us to keep cloſe: &c.*

Note (ſayth the Author of that Diſcourſe) *that the deſcription is very favorably put down. If you conferre it with the Booke, and the uſage of the ſame in many Churches of this Realme, you can confeſſe no leſſe. And therof you may gather, what M. Calvin would have written, if they had noted al the abuſes of the ſame.* Beſide the Letter it ſelf (written by M. K. and M. Wh. unto Calvin) is to be ſeen & read, in that Diſcourſe; where mention is made of the *Surplice, Kneeling, and Croſſe*; But none of *Confirmation, Offeringes, Womens Purification*, and ſuch other thinges as the Rejoynder would have Calvin onely to have reſpected.

3. For Calvines Epiſtles to *Bullinger*, 1551. they were two: and in the firſt, epiſt. 120. he excuſeth onely as tolerable in extremitie, the *Cornerd cap, and Rochet*: and what is this to *our Ceremonies uſing and urging*? In the ſecond epiſt. 121. he exhorteth the *Protectour*, to help *Hooper*, ſtanding even againſt thoſe fopperies. What can the Rejoynder gleane from hence. 3. As for that

that the Rejoynder addeth, that Calv. Inſtit. lib 4. cap. 17. ſect. 37. (for Eaſter day was handled before) *profeſſedly alloweth our Kneeling*, it is nothing ſo. For he ſpeaketh onely againſt the Papiſts kneeling unto the *Hoſte* in *Proceſſion*; and for aggravation of that Idolatrie, ſayth, that in the Supper it ſelf, *we may kneel to Chriſt*. There is not one word of ſuch kneelinge as ours is. There is no Non-Conformiſt, which refuſeth to kneel unto Chriſt, in the celebration of the Lords Supper.

9. But Calvin (ſayth the Def.) hath theſe words: that *in labouring to remoove ſuch things as may ſeeme to nouriſh Idolatry, we muſt take heede of being too ſuperſtitious, in urging too vehemently things in their owne nature indifferent.* To which there needeth no anſwer, then this: we aſſent to thoſe words, without any exception. After *Calvin*, the *Replier* made mention of *Martyr*, *Grynæus*, *Wolphius*, *Vrſinus*, *Machabeus*, *Zanchius*, *Simlerus*, *Zepperus*, *Fulke*, and the Authors of our *Homilies*, as quoted in the Abrigement (pag. 24.) to the ſame purpoſe. But the Rejoynder thought not them worth the anſwering in ſpecial: and therfore I muſt leave them to conſideration onely. To the reſt of this Section I anſwer nothing but, *Nihil dicit.*

SECT

SECT. 5.

Concerning Daniels abſtinence.

HEere nothing is handled but Daniels example, Dan. 1. 8. Neither doeth the Rejoynder adde any thing to the Defendant, but onely, that *Daniels forbearance of the Kings meat, was grounded on ſpeciall ceremoniall injunctions of God, and not upon our morall rule, that the abuſe had made the uſe unlawfull; nor was this a Ceremony in Gods worſhip.* To which I anſwer 1. that our argument is alſo grounded on the *equitie* of Ceremoniall injunctions, and that equity is our morall rule.

2. It muſt needs be, that if good meats (not otherwiſe uncleane) were unlawfull unto Daniel, then it was becauſe they were defiled by Idolatry: which is all that this place was alleged for.

3. If this was not a Ceremonie of Gods worſhip, the Argument is ſo much the ſtronger: becauſe all Chriſtians know, that whatſoever is unlawfull out of Gods worſhip, the ſame (not being by God appropriated to his worſhip) is much more unlawfull in it.

SECT. 6.

Concerning Hezekias his breaking downe the brazen Serpent.

1. THis example is ſo pregnant, that it hath by all ſortes of Divines beene uſed and improoved to ſo much as our Propoſition doth require from it. The Superſtitious Authors of the Canon-law, could not ſhut their eyes wholly againſt this light. For ſo *D. Abbot* (Def. of Mr. Perk. part. 1. pag. 168.) tranſlateth that law, *Diſt. 63. cap. Quia. If our Predeceſſors have done ſome things which at that time might be without fault, and afterwards bee turned to error and ſuperſtition; We are taught by Hezekias breaking the brazen Serpent, that the Poſterity may aboliſh the ſame, without any delay, and with great authority.* And the ſame Doctor Abbot confeſſeth, the force of this conſequence from Hezekias his example, to make againſt ſuch private uſe of the Croſſe, *now*, as *Conſtantine*, and the ancient Chriſtians had of it. What then but *the time*, did hinder that good and learned man, from ſeeing that it maketh much more againſt the publike uſe of the ſame Croſſe in Baptiſme? *I* never yet could meet with that Papiſt, which denied the conſequence: *The brazen Serpent (having beene Gods owne ordinance) was for Idolatrous abuſe, to be aboliſhed. Therefore humane inventions, for like abuſe, much more.* Yet the Def.

and

and Rej. denie it. With what reaſon, ſhall appeare.

2. The Def. gave five reaſons for Hezekias his aboliſhing the Serpent. To which it was replied, that no man doubteth, but Hezekias had reaſons, more then five, for that he did: and that the like may be alleged for aboliſhing of our Ceremonies. *This* laſt (ſaith the Rej.) *ſhould have beene ſhewed.* So it is (ſay I) in the following diſpute.

Let them (addeth the Replier) be aboliſhed by publike authority, and *I* will undertake, reaſons to juſtifie the action done, will eaſily be acknowledged, even of thoſe that now can ſee none to perſwade unto the doing of it. *Like enough*; (anſwereth the Rej.) *and well enough:* becauſe *it is lawfull, and juſt to aboliſh them as inconvenient.* Now let this be well noted: In the generall anſwer to this Argument, it was pleaded (pag. 406.) that Ceremonies abuſed to Idolatry are to be aboliſhed, if they be not *conveniently neceſſary.* Heere our Ceremonies ſo abuſed, are confeſſed to be ſuch, as that, if they were once aboliſhed by publike authority, reaſons could eaſily be found to proove them *juſtly aboliſhed as inconvenient.* So that nothing but publike authority, doth make them *juſtifiable*, or free from ſuch *inconvenience* as deſerveth and requireth the *aboliſhing* of them. And who can conceive ſuch a vertue in publike authority, as to make that morally *convenient* which before was *inconvenient?* or to make reaſons forceable, for juſtifying an action *done*; which are not forceable for juſtifying the ſame, as *to be doen?* Our cauſe by this confeſſion, wanteth nothing but one *Fiat*, or act of publike authority, to make it juſtifiable; ſo farre at leaſt, as concerneth this queſti-

on: whether the Ceremonies are to be aboliſhed or no?

3. Becauſe the Def. did make this one ground of denying our conſequence from Hezekias zeale againſt the monuments of Idolatry, that *Hee did not aboliſh the Idols which Solomon ſuffered to bee ſet up in favour of his ſtrange wives; becauſe they were (at that time) neglected Idols.* It was replied, that it may well be thought, they were deſtroyed by Hezekiah, and ſet up againe before the time of *Ioſiah*. This the Rej. calleth *raſhneſſe to be repented of*: becauſe it is ſaid (2. Reg. 23. 13.) that *Ioſiah* deſtroyed thoſe high places, *which Solomon had ſet up*. And was it ſuch a *raſhneſſe*, to ſay that *it may be thought ſo?* the phraſe is more modeſt then theirs, who peremptorily affirme thoſe *Idols* to have beene neglected untill after Hezekias time; when the Scripture teſtifieth plainely, that *Ahaz*, Hezechias his father, worſhipped *Moloch* (which was one of thoſe Idols) by making his ſonne to paſſe thorow the fire; and was ſo madly given to ſuperſtition, that he ſacrificed *under every green tree*. 2. Reg. 16. Nay leſſe was ſaid, then ſome learned have with great probability affirmed: namely, that theſe Idols with their appurtenanceces were firſt defaced by Solomon himſelfe, after his repentance; and being reſtored after by Idolaters, were againe defaced. *Salianus* (in his Annals ad an. 3309.) ſaith thus: *We thinke alſo that while Solomon lived, that whole ſhop of divels was broken up and ruined. And withall, the ſtatues, the groves, and altars, as alſo the reſt of idolatrous monuments 2. King. 23. 13. to have reference to Manaſſes and Ammon (who had ſet them up in the ſame place, and upon the ſame foundation) and not to Solomon, who died*

Exiſtimamus etiam, vivo Salomone, omnem illam Daemonum officinam diſruptam fuiſſe, dilaceratam, atque diſperditam. Videnturque referenda illa ſtatuæ, & luci, & ara, & reliqua idololatriæ monumenta (2 Reg. 23. 13.) ad Manaſſem, & Ammonem (qui excitaverant illa in eodem loco, & ſupra eadem fundamenta) non ad Salomonem, ante annos 250.

250.

250. yeares before. It is incredible to speake that when Asa, Iosaphat, and Ichoiada did farre and neare destroy idolatry, they notwithstanding suffered a skandall so apparant. And to the yeare 3406. it were very strange if those Idols after 350. yeares, should yet remaine, the which Solomon after his repentance, and other good Kings had abolished. So that it is probable that such like temples and Idols were repaired, and built up againe by other succeeding ungodly Kings, which Solomon in former time had made: that that which Solomon builded should be all one with such like as he had builded.

250. extinctum. Incredibile dictu est. tantum scandalum ab Asa, Iosaphato, Ioiada, cum late idololatriam disperderent, in oculis ipsis positum, non vidisse, aut non ausos attingere, & ad annum 3406. Mirum profecto si Idola illa post trecentos 50. annos subsistent, quæ Salomon ipse pœnitens, & cæteri Reges boni sustulisient. Vtique dicendum videtur, ab impijs Regibus extructa fuisse ejusdem generis fana, & Idola, quæ olim Salomon in ijsdem locis extruxerat: ut illud quæ ædificaverat Salomon, sit idem ac si dixisset, qualia ædificaverat.

Where he sheweth by divers instances, both out of Scripture, and out of common speech, how that word *which*, doeth not alwayes note the same singular substance; therein confuting all the ground that the Rej. had for censuring the Repl. of *rashneße to bee repented of*. This sentence is the more also to be favoured; because according to the other, which our Def. and Rej. maintaine, it will be very hard to answer that objection against Solomons repentance, which *Rabanus* on 2. Reg. 23. groundeth on that superstition: *Solomon never truely repented of his idolatrie: for if he had manifested fruits worthy repentance, he would have taken order with those Idols, which he had set up by removing them, and (being so wise a man) never have left them to stand for stumbling blocks to fooles, as if what hee had erroneously devised, had beene well and wisely done.* Beside all this, it is not credible, that the same individuall Temples stood by Ierusalem from Solomons

Salomon de admisso idololatria scelere, nunquam perfecte pœnituit. Nam si fructus pœnitentiæ dignos faceret, satageret ante omnia, ut Idola quæ ædificaverat, tollerentur. & non in scandalum stultorum, quæ ipse cum fuisset sapientissimus, erronea fecerat, quasi sapienter ac recte facta relinqueret.

time, to Ioſias; if it were but for this, that the Aſſyrians came even unto the gates of Ieruſalem, ſpoyling and breaking downe all coſtly buildings, (ſuch as Solomons Temples were) not ſparing, but deriding the *gods of Nations. 2. Reg. 18.*

4. It was added by the Replier that thoſe Idols ſhould have been deſtroyed, (though they had been for the time, neglected) becauſe that evill for which Ioſias deſtroied them ought as well to have been prævented, as corrected. To this the Rejoynder anſwereth 1 that this is not true, except Hezekia had *ſuſpected that evill.* And whoe will ſay, that ther is no cauſe to ſuſpect evill of an *Idol*, though it be for a time neglected? Or can any man thinke, that if *Iſraelites* had neglected them, no *Sidonian*, *Moabite*, *or Ammonite*, gave occaſion of any evill to be ſuſpected by thoſe Idols? The *Spaniſh* and *Frenche* Papiſts (to ſay nothing of Engliſh) when they, in paſſing by the *Croſſe in Cheapſide*, doe reverence unto it, give they not cauſe to ſuſpect, ſome evill to cleave unto it? 2. *The ſame meanes* (ſayth the Rejoynder) *are not allways requiſite for prævention, which muſt be uſed for recoverie.* Yes truely, about *Idols* (if we judge out of the Scripture) the very ſame meanes. *Burne then* (ſayth the Rejoynd.) *all your Popiſh bookes, leſt they fall into the hands of Popelings to abuſe them.* So will I certainly, if you can ſhew me, that they muſt be burned when Popelinges have had them in their hands, and abuſed them which heer you grant concerning theſe Idols.

5. *Zanchius* was cited by the Defend. to prove, that this aboliſhing is not the univerſall remedie for all abu-

ſes,

ſes of Ceremonies (he meaneth) unto Idolatrie. And becauſe the Replier could not finde the place, we are by the Rejoynder directed to the later edition, pag. 678. where I finde theſe words: *This rule is to be obſerved: that things grown to abuſe & defiled by ſuperſtition, if they be indifferent may, yea oftentimes ought, to be taken away.* Heere (I hope) is nothing againſt our propoſition. And yet the Def. hath nothing elſe to catch at, nothing elſe (I ſay) but thoſe wordes: *they may be removed*, as ſignifying, that *they may alſo not be removed*: As if every thinge that may be removed, may alſo not be removed! The Rejoynder addeth, that *he admitteth of ſome Feaſt-days, as tolerable.* I graunt, he ſpeaketh ſomething favorable of them: but herin, he neyther ſpeaketh to our quæſtion directly, nor ſheweth how that which he ſayth may be accorded with his owne rule. But pag. 800. (ſayth the Rejoynder) he eſtrayneth the conſequence to thinges *manifeſtly Idolatrous, not to indifferent Rites.* So doe we alſo: But the Rejoynder as it ſeemeth, maketh Salomons Idols, (if they be for a time neglected) indifferent rites, which Zanchie never did. Nay Zanchie pag. 649. from this example of Hezekia, reprooveth thoſe that keep in ſecret the monumens of Superſtition, though out of Churches. True (ſayth the Rejoynder) but *betwixt ſuch Monuments, and indifferent Ceremonies, he diſtinguiſheth.* And ſo doe we, in ſome ſenſe: but that thinges otherwiſe indifferent, may by becomming monuments, prove unlawfull, Zanchie never denied. To *Zanchie*, were added (in the Abrigement, pag. 24.) as witneſſes of our conſequence from Hezekias his example, *Auguſtine*, *Calvin*

Tenenda eſt haec regula: Quae in abuſum venerunt, & ſuperſtitionibus contaminata fuerunt, ſi ſint adiaphora, tolli ea prorſus poſſunt, & ſaepe etiam debent.

Calvin, *Martyr*, *Wolphius*, *Lavater*, *Sadeel*, *Iewel*, *Bilſon*, *Fulke*, *Rainolds*, *Andrues*, *and Perkins*. To all theſe it was *unſeaſonable* (ſayth the Rejoynder) to anſwer at full, in this place. We muſt therfor wayt (though in vayne) for a place which will ſeeme *ſeaſonable*.

6. The Defender in fine, noted two diſparities betwixt the braſen Serpent, and our Ceremonies: 1. That the Idolatrie of the Iews about that was publicke, generall, and in the ſame Churche; which is not ſo with our Ceremonies. 2. That ther was no other meanes to cure the Idolatrie of thoſe times; as now ther is. To the former it was anſwered 1. that theſe circumſtances are not rendred as reaſons of aboliſhing the brazen ſerpent, in the Text, but invented by the Def. *True* (ſaith the Rej.) *yet any man may conceive that they might be reaſons*. But for *generality*, I cannot conceive how it can be prooved: and the *publike* abuſe, though it might be a reaſon, yet not ſuch a one, as that with it, aboliſhing ſhould be uſed, or ſuſpended. But our Ceremonies (addeth the Rej.) muſt in compariſon be likened *to the brazen Serpent uſed well, at Ieruſalem; which ought not to have beene aboliſhed, for ſuch another in relation to that, ſet up at Bethel, and made an Idol*. Wherein he miſtaketh much, For firſt our Ceremonies were never good, or well uſed. Calvin is allowed of by the Def. and Rej. for his moderation about them. Let him therefore ſpeake: *I anſwer the turne-coate, What is there in the Papacy unlike the brazen Serpent, except onely the originall? Epiſt. 265. The Popiſh Ceremonies are naught from the beginning*. 2. The Papiſts did not take theſe Ceremonies from us, but we from them.

Reſp. ad Veſtipellem. Quid in Papatu non ſimile ſerpenti æneo, præter originem? Epiſt. 265. Ceremonia Papales à ſuo principio vitioſæ ſunt.

them. 3. It may be very well queſtioned, whether the ſerpent at Ieruſalem, conſidered as no way commanded of God, ſhould not have beene aboliſhed, if the ten Tribes ſhould have taken occaſion by it of Idolatry? It was anſwered 2. that *private idolatry* is alſo to be remooved, as well as publike. That cannot be *de facto*, ſaith the Rejoynder. Yet thus farre it may be very well *de facto*, that nothing be uſed in publike, which is knowne to nouriſh idolatry in private. It was anſwered 3. That all theſe circumſtances did more then agree to our Ceremonies, in the beginning of our reformation. To this it is rejoyned 1. that *our Ceremonies were never the object of groſſe idolatry*: which he would not have ſaid, if he had thought of the Croſſe, or that the proper *meanes* of idolatry are as well to be aboliſhed, as the *objects*. The 2. rejoynder is, that though they ought to have beene remooved; in the beginning of reformation, yet now not: which is as if a debter ſhould pleade, that he owed indeed ſo much money to his creditour long agoe, but now (though it hath beene every yeare called for) he is quit by deferring the payment. Sure (ſayth the Repl.) our Ceremonies are not growne better ſince the reformation, by any good they have done. *That is not heere conſidered* (anſwereth the Rejoynder) *but if they bee not growne to leſſe abuſe?* As if leſſe ſuperſtition, with much miſchiefe, were not enough to caſhiere ſuch Ceremonies as doe no good!

To the ſecond diſparitie, it was replied, that this is the very quæſtion, whether any other meanes be ſufficient to cure the diſeaſe of human Ceremonies idola-

trouſly abuſed, beſide aboliſhing? *This* (ſayth the Rej.) *you make a quæſtion of.* And was not the Defend. diſputing againſt us? what reaſon then had he, to make our quæſtion an argument, or anſwer againſt us? It was replied alſo, that experience hath ſhewed the diſeaſe of our Ceremonies is not cured, in the Dominions of our Hezekia. Yet (ſayth the Rej.) *the meanes (without aboliſhing) may be ſufficient, if they were well applied, that is, given and receyved.* As if the ſame meanes would not have been in like manner ſufficient in Hezekias time, againſt the Idolatrie of the Serpent, *if they had been well applied* i. e. *given, and receyved*! Heerin certainly is no diſparitie.

A peice of a Compariſon, betwixt the Primitive, & the præſent Engliſh Churche.

1. Becauſe the Def. 3. or 4. times, repeated, and urged, (as much making for his cauſe) that *our Churche is ſo truely reformed, that it doeth moſt lively expreſſe the face, & full body of her Primitive Mother-Churche*; the Repl. therfor at laſt, was forced to ſay ſomthing to this; eſpecially in this place, where it is quæſtioned, *if we will allow it to be called a reformed Churche.* He anſwered therfor in generall, that in the maine pointes of doctrine, and the groſſeſt ſuperſtitions, our Churche is reformed; but in regard of Eccleſiaſtical governement, and ſome Ceremonies, it is not. To this it is rejoyned, 1. That by *face and body*, was meant onely *doctrine and religion*, not *governement, or Ceremonies.* The Defend. therfor under-

ſtood

ſtood this terme, as *Cardinall Perone*; and the Replier as *D. Andrues*, whoe in the beginning of his anſwer, hath theſe wordes: *Points of faith ſeeme rather to pertayne to the inward parts, then to the face. It is the Agend of the Churche, he ſhould have held him to. In that is the face of the Churche, &c.* After this, the *Rejoynder* making all the *Primitive Church*, that was within divers hundreds of years after the Apoſtles age, out of the Centurie-writers, and others, gathereth a catalogue of errors and defects, in doctrine, and obſervances, which by little and little, began in thoſe times; and thence concludeth, that *our doctrine is purer then it was in the Primitive Church, and alſo ſome obſervances.* Now 1. this extention of the *Primitive* Church is taken without leave. 2. Thoſe errors of doctrine may no more be attributed to the Primitive Church, then the errors of *Mr. Mountague*, and others like him (who are neither few in number, nor meane for power, as things goe) may be to the Engliſh Church, 3. In the other matters of Eccleſiaſticall Policy, and Ceremonies, we hold that for which the Rejoynder formerly objected unto us, as a *ſpirit of ſingular ſingularity*, *pag. 384.* and now confeſſeth to be true; namely, that *the Apoſtolicall purity began preſently after to be corrupted*, and ſo proceeded in defection more and more. Yet all this doth not hinder, but divers corruptions may be found among us, which were not known in the firſt primitive ages. Nay let it be marked well, how ſtrange an aſſertion is made up by this reckoning of the Rejoynders! *In Hezekias time* (ſaith the Defendant) *the idolatry about the Serpent, could not be cured but by aboliſhing the Serpent: but*

in our moſt truely reformed Church, which doth moſt lively expreſſe the face and full body of her Primitive Mother-Church, this diſeaſe would be found curable without any ſuch extremity. The meaning is according to the Rejoynder his interpretation: *the diſeaſe of idolatry is more eaſily cured, in that Church, which doeth lively expreſſe the face, and full body, of thoſe Churches, which were infected with many errors, and declining in many things, to ſuperſtition, then in Hezekias Church, moſt purely at that time reformed.* Surely the Rej. in a great part of his gloſſe, forgot his text: otherwiſe he would never have in this manner confuted it.

Cathedrall muſick with Organs.

2. THe firſt queſtion was, If the Primitive Church had ſuch chaunting Idol-ſervice, as is in our Cathedrall Churches? The Rejoynder after ſome words ſpent about *ſinging*, (about which he bringeth not the leaſt reſemblance of that in queſtion, untill the fourth age after Chriſt) excepteth firſt, that *Organall muſicke was gods ordinance in the old Teſtament, and that not ſignificant, or typicall; and therefore is ſinfully called Idol-ſervice. 2. That all men whoſe hearts are not averſe, by diſtraction, ſtupidity, or prejudice, feele ſuch muſicke to worke much upon their affections.* To this I ſay 1. that his denying of Organall muſicke to have beene *ſignificant or typicall*, is without reaſon, and againſt the current of our Divines; taken (as it may ſeeme) out of Bellarmine de miſſa. lib. 2. cap. 15.) who uſeth this evaſion againſt

thoſe

thoſe words of *P. Martyr*: *Muſicall organs perteyne to the Iewiſh Ceremonie, and agree no more to us, then Circumciſion.* So that we may neglect it, and take him as ſaying, that nothing which was ordained in the old Teſtament (no not ſacrificing of beaſts) is now an Idol-ſervice. 2. For that, and the other, both together, it is fit the Rejoynder ſhould be put in minde how many, and what kinde of men, he accuſeth of *diſtraction, ſtupidity, or prejudice!*

1. *Thomas Aquinas* (in whoſe time this faction was not in generall requeſt, much leſſe in the Primitive) in 22.q.91.a.2.4. oppoſeth thus: *The Church uſeth no muſick for divine praiſes, leſt it ſhould ſeeme to Iudaize*, and anſwereth thus: *Muſicall inſtruments doe more ſtirre up the minde to delight, then frame it to a right diſpoſition. In the old Teſtament there was ſome need of them, both, &c. and alſo becauſe they did figure out ſomething.* Eraſmus, in 1. Cor. 14. ſayth thus: *We have brought a tedious and player-like muſicke into the Church, a tumultuous noyſe of many voyces, ſuch as I thinke was not heard among the Theaters of Grecians or Romans. For which purpoſe, whole flockes of boyes are maintained at great charges, whoſe age alſo is all ſpent in learning ſuch gibble gabble. At ſuch coſt is the Church for a peſtiferous thing, &c.*

Inſtrumenta muſica non aſſumit Eccleſia in divinas laudes, ne videatur Iudaiſare: Muſica inſtrumenta magis animum movent ad delectationem, quam ut per ea formetur bona diſpoſitio. In vet. Teſt. uſus erat talium inſtrumentorum, tum-tum quia aliquid figurabant Operoſam quandam, & theatricam muſicam in ſacras aedes induximus, tumultuoſum diverſarum vocum garritum, qualem non opinor in Graecorum, aut Romanorum theatris unquam auditum fuiſſe. In hunc uſum, magnis ſalariis aluntur puerorum greges, quorum omnis aetas in perdiſcendis hujuſmodi gannitibus conſumitur. - tantis ſumptibus onerantur Eccleſiae, ob rem peſtiferam, &c.

It is evident that that ſame Eccleſiaſticall chanting and roarings in our Temples (ſcarſe alſo underſtood of the Prieſts themſelves) is a moſt fooliſh and vaine abuſe, and a moſt pernicious let to piety. I make no queſtion but all that kinde of muſicke

Zuinglius, Act. Diſp. 2. pag. 100. Eccleſiaſticum illum cantum, & templorum boatus, ab ipſis quoque ſacer-

dotibus non intellectos, abuſum ſtultum, & inanem, imo pietati vera remoram perniciosiſſimam eſſe conſtat. Calvin in Pſalm 33.

muſicke was a part of the legall pedagogie. In the ſolemne worſhip of God, I doe not judge it more ſutable, then if we ſhould recall the incenſe, tapers, and other ſhadowes of the Law, into uſe. I ſay againe, to goe beyond what we are taught, is moſt wicked pervicacy.

Mihi dubium non eſt, quin totum illud muſicæ genus, pars fuerit legalis pædagogiæ. In ſolemni Dei cultu, nihilo magis ad canendas Dei laudes congruere arbitror, muſica inſtrumenta, quam ſi quis ſuffitus, lucernas, & ſimiles legis umbras in uſum revocet. Vltra progredi, quam docemur, 1. Cor. 14. impiam pervicaciam eſſe dico.

It would be too tedious, if I ſhonld reckon up all that have aſſented to theſe. *I* will adde onely the *two and thirty* grave learned men, which were choſen in King Edwards dayes, to reforme Eccleſiaſticall lawes, and obſervances: they judged this law fitting, *It likes us well to have this tedious kinde of muſicke taken away.* Certainely theſe were neither *diſtracted*, nor *ſtupid* men: whence their *prejudice* came, let the *Rejoynder* himſelfe judge.

De divinis officijs cap. 5. Vibratam illam & operoſam muſicam, quæ figurata dicitur auferri placet.

Chancelours, Commiſſaries, and Officials.

3. The ſecond queſtion was about theſe children of the earth, dealing with the keyes of Chriſts Heavenly Kingdome, whether they can bee founde in the face, or body of the Primitive Church? The Rej. 1. anſwereth plainely and roundly, *No.* Yet theſe human creatures, are thoſe that keep moſt miſ-rule among poore Chriſtan men and Miniſters alſo, in Eccleſiaſticall cenſures, of *ſuſpenſion*, and *excommunication*, with intolerable *exactions*. That aſſertion therefore of the Defend. that *the Church of England doth moſt lively expreſſe the face*

and

and full body of her Primitive Mother-Church, is in one great part of it, daſhed by the Rejoynder his *No.* 2. The Rejoynd. addeth, *nor did any Presbyters execute any Church cenſures, without leave or conſent of their Biſhops, or unpreaching Elders at all, execute any cenſures of the Church.* Now this is nothing to the purpoſe, but a meere diverſion, that ſomething might ſeeme to be ſaid beſide No. 2. For the firſt, I anſwer with *Iunius* in Bel. Cont. 5. lib. 1. cap. 4. an. 27. Cenſures are in common to be acted by the *Presbytery*: ſo that as the other Presbiters did not act them without the conſent of the chiefe Presbyter, or Biſhop, ſo neither could any Biſhop do it without them, of and by himſelfe. That Biſhops afterward dared ſo to doe, it was *tyrannidis indignæ, meere tyranny.* 3. For the confutation of the ſecond, I propound a remarkeable place in *Origen*, againſt *Celſus lib.* 3. extant alſo in his *Philocalia*, collected by *Gregorie Naz. and Baſil*, ſet forth in greeke and latine, by *Tarinus*: were cap. 18. Vnto Celſus, obiecting that Chriſtian teachers ſought for ſimple fooliſh auditors, Origen anſwereth, that Chriſtian teachers did firſt diſcerne and try their auditors; and of the approoued, they had two orders, one of beginners (that were catechiſed) and another of thoſe which had made further progreſſe. And among theſe latter (diſtinct from teachers) he relateth thus: *Some are appointed who are to look to the life and manners of ſuch as are admitted, that they which doe ought unſeemely, may, as need ſhall require, bee excluded the Congregation, and they which doe otherwiſe, may be cheriſhed, and daily grow better.* This is the tranſlation of *Tarinus*. The reſt of the Rejoynder to this queſtion hath-

Nonnulli præpoſiti ſunt, qui in vitam & mores eorum qui admittuntur exquirant, ut qui turpia committunt, ijs communi cœtu interdicant, qui vero ab iſtiu abhorrent, ex animo complexi, meliores quotidie reddant.

hath nothing in it but wordes.

Pompous Biſhops with ſole power of Ordination and Excommunication.

4. The quæſtion is if any ſuche were in the Primitive Churche? The Rejoynder 1. anſwereth concerning *Pompe*, that *Peace and beneficencie of Princes brought in this difference of outward ſtate.* But all difference of outward eſtate was not meant by *Pompe.* For ſo Miniſters, that have convenient meanes for a liberal kinde of life, with hoſpitalitie, ſhould be pompous. We are not ſo ſimple, as to account the *Paſtor of Sutton Coldfeild*, (as ſuch) pompous. Ther is certainly a pompe that doeth not agree to a Miniſter of the Goſpel: as the pompous ſtate of a *Baron*, or *Earl* (which the Defender himſelf, at his third flight, unto *Durrham*, is riſen to) that requireth many idle attendants, for no other uſe but onely for *Comportment*, & *Luſter* of ſtate; that which muſt have ſo much time ſpent in brideling of the Biſhops horſes, as the ancient B b. tooke to preache diverſe ſermons in, as M. Hooper ſpeaketh; that which maketh a poor man afraid to ſpeak unto his Miniſter, without ſuch trembling, as Majeſtie breedeth; that which would make it ridiculous, for a meane man to deſire a viſitation of him, for himſelf, his wife, or children, in ſickneſſe or other perplexitie; that which requireth a Chaplain not onely to doe other duties of religion for him, but even to give thankes at his table, and that ſtanding, whi

he ſitteth; that (to omit other characters) which maketh all his doeings Lord-like, by way of Commandement: I will not heer ſpeak of, *draw an excommunication againſt him*; *take him Purſivant*; *Iailour, ſee to your priſoner*; as being notorious in divers of them: but onely note one example, out of mine owne experience, which many others can parallel by theirs: I was once, & but once (I thank God) before a Biſhop: and being præſented unto him, by the cheif Magiſtrates of an Incorporation, for to be preacher in their towne; the lowly man firſt aſked them, how they durſt chooſe a preacher, without his conſent? You (ſayd he) are to receyve the preacher that I appoint you. For I am your Paſtor, though he never fed them. And then, turning to me, how durſt you (ſayd he) preache in my Dioceſſe, without my leave? So that without any other reaſon, but meer *Lordſhip*, the wholle Incorporation, and I, were diſmiſſed, to wayt his pleaſure: which I (for my part) have now doen this twenty year, and more. If this kinde of *Pompe* were in the Primitive Churche, or if it be not in ours, the Replier may be blamed for mentioning *Pompe* in his *Quære*.

2. Concerning *Ordination*, the Rej. his anſwer is, that *the Biſhop doeth it not (regularly) all alone*. What is this to *ſole power* of doing it? If an *Iriſh* or *Welch* Biſhop, ordeineth one at London in his chamber, or in ſome Chappell, and admitteth him that commended the perſon to him, for to joyne with him, for faſhion ſake, in the geſture of hands-impoſing, be he of what place or Dioceſſe ſoever, in whom is the *power* of Ordination? If the

Biſhop of London, ordeyneth a miniſter at large, and biddeth his Chaplaine, or Chaplaines, doe ſo much as adde their hands to the buſineſſe, isthere power in the Chaplaine, more then in any other, that by chance may be preſent? Power of Ordination is not given (by our Lawes) to *individua vaga*, that isto ſay, Vagrant men, of whom the Law taketh no notice, ſuch as were wont to be called *Hedge-Prieſts*, but to authorized Prelats. Theſe are toyes, to mocke the Churche (if not God) with. Such doeings were never heard of in that Church which deſerveth the title of *Primitive*. Of Excommunication, the ſame anſwer is given; and ſo the ſame anſwer may ſerve. Let this onely be added, that therin, the Biſhop hath ſuch abſolute power, that he may derive the ſame to his *Chancelours*, *Commiſſaries*, *Officials*, & ſuch like *Vnderlings*, to be diſpenſed by them, even unto the commanding of Gods Miniſters for to denounce their Cenſures, without any diſcerning what æquitie there is in the cauſe, and what aſſiſtance of Miniſters is required, appeareth by this ſtyle: *Iohn Hone, Dr. of Law official &c. to al Rectors, &c. For as much as We (proceeding rightly and lawfully) have adjudged all and every one, Whoſe names are under-Written to be excommunicated; and ſince the diſcreet Mr. Rouland Allen Preiſt, hath excommunicated them, by our meere office in Writing; We do therefore committ to you &c. to denounce openly, &c. given under the Seale of our Officiality, ſuch a day, and ſuch a yeare.* If any footſteps of ſuch an approved power could be ſhewed in the Primitive Biſhops, all Chriſtians might merveyl at ſo ſuddain and monſtrous a defection. But both Defend. and Rejoynd. know,

Iohannes Hone, Legum Doctor, Officialis, &c omnibus & ſingulis Rectoribus &c. Cum nos rite & legitime procedentes, omnes & ſingulos, quorum nomina ſubſcribuntur, &c. excommunicandos fore decreverimus; cumque diſcretus vir, M. Roulandus Allen, Preſbyter, eoſdem ex officio noſtro mero excommunicaverit in ſcriptis: vobis igitur committimus, &c. ut palam denuncietis &c. Datum ſub ſigillo Officialitatis noſtræ, die tali, anno tali.

know, that it is a relique of Popedome.

Calling of Miniſters, without expreſſe conſent of the Congregations over which they are ſet.

5. The quæſtion was whether any ſuch thing was in the Primitive Churche? The Rejoynder his anſwer is affirmative; that *it ſeemes ther was ſuch a thing: becauſe 1. It is ſayd onely of the Apoſtles, that they ordeyned Elders to the Churches, Act. 14. 23. and Titus, Tit. 1. 5. appointed the Miniſters. 2. Sometime Miniſters were choſen by prophecie; and ſometime by lot. 3. The peoples conſent was not held of divine neceſſitie. For the grave Councel of Laodicea, Can. 13. reſtrained the people from choice of their Miniſters. Beſide, the people of this Land have given their implicit conſent in Parliament, to ſuch as the Patrons and Biſhops call: And if they doe their parts, it is as well, and ſometime better, then if they were choſen by the people. Finally, God hath not forbidden our manner of calling Miniſters, nor commanded the other.* Wher 1. let it be marked, that the quæſtion was onely of the peoples *conſent*; concerning which the Rejoynder in all theſe wordes, anſwereth juſt nothing. 2. The firſt place he bringeth againſt the peoples election, Act. 14. 23. is the cheif place, which Proteſtants uſe to bring for it; as Bellarmine (de Clericis, lib. 1. cap. 7.) obſerveth of it. *This argument is the cheife foundation of Illyricus, Calvin, Chemnitius, and others.* Of Bellarmines anſwer, the Rejoynder maketh an Argument, againſt our Divines, whoe have confuted that anſwer, and ſo ſufficiently anſwered his Argument, long before he framed

Hoc Argumentum (ex Act. 14 eſt præcipuum fundamentum Illyrici, Calvini, Kemnitij, & aliorum.

it: which yet he taketh no knowledge of, but nakedly propoundeth it, as if this were the firſt time of beating it off the ſtage. *It is* (ſayth he) *onely ſayd of the Apoſtles, & not of the Churches, that they did ordeyn Elders. Act.14.23.* So (ſay I) it is onely ſayd of the Apoſtles, and not of the Churches, in the very ſame verſe, that they did *pray and faſt*: doeth it follow from hence, that the Churches had no hand, part or conſent, in prayer and faſting? If not, then neyther doeth the onely mentioning of the Apoſtles in creating Preſbyters, exclude the peoples formal choiſe, much leſſe their conſent. If any man deſires large and full clearing of the place, he may find it in *Iunius* his Notes on Bellarmine, Contr.5. lib.1. cap.7. annot.59.63.64. where the Concluſion is, that Bellarmine doeth in this argument *nugari*, *nothing but trifle*, diſioyning thinges that ought to be conjoined, as if ther were a contradiction betwixt theſe two Propoſitions: *The Apoſtles ordeyned*; *the Churches ordeyned*. If the Rejoynder would have brought a fitting example, he ſhould have ſhewed us, that Paul, or Barnabas, being *at Ieruſalem*, ordeyned a Miniſter, and ſent him to *Antioche*, *Iconium* or *Lyſtra*, ſignifying by letters, that ſuch a man was appointed their Paſtor, though they never knew, or heard of him before. For that had been ſomething like unto the practiſe of a Biſhop, whoe upon the Patrons præſentation, wherſoever he be, ſendeth *his Miniſter* from the place, or Palace of his reſidence, unto a Congregation 20. 30. or 40. miles of; which poor deſpized People, muſt be content, with *towling of a Bell*, as ſufficient notice given of their Miniſters fitneſſe, and their neceſſitie to

acknow-

cknowledge the ſame. 3. In the ſecond place Tit. 1.5. whereas our tranſlation hath, that Titus was to *ordeyne* Miniſters, the Rejoynder turneth ordeyning into *appointing*, and I may better turne it into *ſetting, or placing*. Now (which ſoever tranſlation be admitted) the Rejoynder his argument is lighter then a feather, except it be ſuppoſed that Titus could not effect that Miniſters ſhould be in every Church of Creete, neither by, nor with the Churches *conſent*: which is too abſurd a propoſition for any reſonable man to father. Take the Rej his tranſlation in ordinary rigour; Our King doeth *appoint* Biſhops: and yet they are not placed in their Seats, without ſome kinde of *conſent* and *election* of others. And yet *I* hope the Rej. himſelfe will not ſay, that Titus tooke ſo much upon him, as this commeth to.

4. As for chooſing Miniſters by Propheſie, that was very extraordinary, and therefore hath no place in the queſtion of ordinarie calling. Yet 1. Propheſie did no leſſe require the concurrence of the Churches conſent, in an ordinary Miniſter, then it did the Presbyteries ordination in Timothies perſon. 1. Tim. 4. 14. It was onely an extraordinary cauſe of that conſent, which otherwiſe ſhould have beene grounded on the perſons qualification. Propheſie alſo or *Viſion* did ſometime follow the Churches election, as in *Celerinus*, of whom Cyprian (Epiſt. 34. ed. Goulart.) recordeth: *When hee wavered about conſenting to the Church, by a viſion of the night he was forced to aſſent.*

Cum conſentire dubitaret Eccleſia, in viſione, per noctem, compulſus eſt, ne negaret.

5. As for election *by lot*, I do not thinke any example can be given of it, wherein the Churches election of

divers perſons betwixt whom the lot ſhould deſigne, with their conſent, did not concurre.

6. As for the Primitive Churches tenet of *Divine authority*, nothing can be prooved out of the Councell of *Laodicea*, which was after *Julians* time. The Synod of Africa (Epiſt. 68. Cypr. ed. Goul.) doeth informe us thus: *The people it ſelfe hath power both to chuſe worthy Prieſts and to refuſe unworthy ones. The which alſo we ſee to come from Divine authority.* Yet *Calvin* anſwereth, that even that Laodicean Councell did not reſtraine from *election*, but onely from diſorderly electing, by themſelves. And is therin learnedly ſeconded againſt *Bellarmines* rejoynder, by *Iunius*, in Bell. Cont. 5. lib. 1. cap. 7.

Plebs ipſa maxime habet poteſtatem vel eligendi dignos ſacerdotes, vel indignos recuſandi. Quod & ipſum videmus de Divina authoritate deſcendere, &c.

7. As for implicit conſent in Parliament, it maketh nothing to the queſtion. And yet it cannot be prooved, that every thing decreed by Parliaments, have the Churches implicit conſent. For then the Church did implicitly conſent unto all the alterations of religion, in King Henries, King Edwards, Q. Maries, and Q. Elizabeths dayes, how oppoſite ſoever they were one to another, neither can it be ſhewed lawfull, for the Churches of Chriſt, to leave their priviledges which Chriſt hath given them, to the pleaſure of any Parliament.

8. To ſay, that the Patrons and Biſhops ſending without the Churches conſent, is as good, or better then the Churches free conſent, well ordered, and directed; is all one as to ſay, it is as good, or better, that Women ſhould be married without their conſent, then with it.

9. As for the *finall* anſwer, I referre the Reader partly to that already ſayd, and partly to *D. Ames* his anſwer

ſwer unto Bellarmine, tom. 2. lib. 3. cap. 3.

Miniſters going to law for their places.

6. The queſtion is, if this was knowne in the Primitive Church? It is rejoyned 1. that *Biſhops were often inquiſition at Synods, about their title to their places, which was as much.* But 1. This was not in the Apoſtles time. 2. Queſtioning before Synods, about Eccleſiaſticall affaires, is of Eccleſiaſticall nature; going to law, not ſo. In Synods all things ought to be determined by Gods Word: at the Kings Bench, and Aſſizes, the Iudges pronounce ſentence by mans law. Yet the good ancient Biſhops, were ſo farre from ſeeking a title to their places, by Synodicall judgement, that they withdrew themſelves, as being afraid to have ſuch a title put vpon them, either by Churches or Synods: examples of which modeſty, we have even in declining times, *Baſil, Gregorie &c.* A *law* we finde alſo (Cod. de Epiſt. & Cler.) mentioning the ſame diſpoſition: *The Prelate ought to be ſo farre from ambition, that nothing but compulſion ſhould draw him, though he be deſired, let him give backe, and when invited, let him ſhift, &c. For certainely he is unworthy the office of Prieſthood, unleſſe he be ordained unwillingly.* Certainely, theſe men would never have ſought thoſe places by courſe of law, which they hardly accepted, being obtruded upon them. 2. The Rejoynder ſayth, *Lawing about places ariſeth upon the title of Patronage, a civill inheritance.* Whereas the queſtion is not from whence it ariſeth, but if it appeared in the *face of the Primitive Mother-Church?*

Tantum ab ambitu debet eſſe ſepoſitus Antiſtes, ut quaratur cogendus, rogatus, recedat, invitatus effugiat: ſola illis ſuffragetur neceſſitas excuſandi. Profecto enim indignus eſt ſacerdotio, niſi ordinatus fuerit invitus.

Church? This anſwer is as much as to ſay, our Church hath a ſpeciall wound, or ſore in her face, which the Primitive Church had not; and therefore muſt have a plaiſter upon it now, in thoſe times unknowne: that is, our face doth not *lively repreſent that face*, which is the queſtion. Beſide, if the lawing be neceſſary, about the Patrons civill title, what hath the Miniſter to doe with it, except ambition or covetouſneſſe, doth cauſe him to take other mens buſineſſe upon him, for his owne advantage?

Pluraliſts, Non-reſidents, Dumb-Miniſters.

7. About theſe, the Rejond. confeſſeth that they are *the ſore of our Church, but not allowed, or tolerated, ſurely then Mr. Hooker ſheweth.* Now 1. If they be *ſores*, being alſo in the *face*, that is, our chiefe eminent, *Convocation men*, bearing them in their ſore-heads, ſurely they muſt needs diſfigure the *Primitive face.* 2. Though I have no more leiſure to ſeeke and confute Mr. *Hookers* mitigations, then the Rejoynd. had to allege them; yet I dare ſay, if the *Stues* be tolerated, and allowed at Rome, theſe ſores are tolerated, and allowed in England, they are as well knowne; more publikely profeſſed; they are practiſed in the Biſhops Palaces; and not onely the *Court of Faculties*, but moſt Biſhops doe gaine by them. But (ſaith the Rej.) *If you can tell us the Certaine and ſafe remedie of this ſore, I am perſwaded the Church will thanke you.* But I am neither ſo perſwaded of the *Convocation-Church*, nor yet that the Rejoynder himſelfe is ſo perſwaded. Men doe

doe not uſually give thankes, for that which formerly they did not deſire; and if this Church had deſired a remedie, the Convocation-men would long ſince have begun (according to their skill and power) with themſelves, their Chaplaines, the Benifices in their giſts,&c. They would alſo have hearkened unto *Parliament-remedies* of wiſe and carefull Phyſitians, which have been often preſcribed,prepared,tendered, & almoſt applied,but by the Convocation-men, refuſed, and oppoſed, as the world knoweth, and the Rej. is not ignorant of it. In the clouſe of this queſtion, the Rej. inſinuateth, and (as halfe aſhamed) onely inſinuateth a ſecret diſtinction, betwixt *careleſſe-Non reſidents*, and another kinde, of them that are *carefull*: the former of which he affirmeth to have beene *often condemned*, though *never removed*. Of which diſtinction, as being left obſcure, I cannot ſpeake ſo much as I muze. Onely this: *Carefull Non-reſidents* ſeeme to be ſuch as have great care to get ſome pretenſe in Court, Vniverſity, or ſome great mans houſe, for abſenting themſelves from their charges (which God hath laid upon them, if they be lawfully called) and ſome care to provide a tolerable Curate, for ſupplying their places. Now theſe the *Rej.* ſeemeth to excuſe, for which they are more beholding to him, then the Churches are, upon whoſe ſpoyles they live, and aſpiring by them unto higher places. And as for the *careleſſe Non-reſidents*, how commeth it to paſſe, that non conformity can as eaſily be removed, as condemned; and ſuch condemned fellons as theſe, be ſo long reprived, after their condemnation? Certainely, if they were as great

enemies to the Biſhops kingdome, as they are to Chriſts, a quicker diſpatch would have beene made of them.

Simony.

8. Of this, it was asked, if it were ſo ordinary either in the Primitive Church, or (almoſt) in the Popiſh, as it is in England? Heere the Rejoynd. venteth a proverb, that *almoſt ſaveth many a lye*; adding, that the Papiſts faces are waſhed with faire water, and foule water caſt upon us: and then telleth of *a Canon imposing an oath for prevention of Simony: and not onely the guilty man looseth his place, but the Patrone his title, for that time.* Now though all this be nothing to the Primitive Churches *face*, yet it is not ſo to be paſſed over. For (to begin with the laſt) 1. The courſe taken againſt Simony, which he ſpeaketh of, is no *Canon* of the Convocation houſe, but a *Parliament-law*. Canons (I hope) doe not deprive Patrones of their *title*, which they have by civill inheritance, as the Rejoynder told us even now. 2. This *oath* impoſed (if it bee generally urged) doeth make our *Engliſh Simony* worſe then that which is found among Papiſts, as adding *perjury* unto it. 3. Becauſe the Rej. will not take the conſiderate limitation of *almoſt*, in other ſenſe, then as if it were the cover of *a lye*, I am content it be left out, and then deſire him to proove the aſſertion *a lye*. If he cannot, it had beene ſufficient for him (who ſo familiarly accuſeth others of *ſcurrility*) to have denied that which was ſaid, putting us to proove it. And proove it

we

we can (ſo farre as vices of that nature uſe to be prooved) by the generall voyce, even of conformable men. Doctor Andrewes (long ſince) in a latine Sermon before the Convocation, tolde them enough, after his playing faſhion: *They give out, that not onely* we Minorites *doe with money, or more baſely purchaſe our Parſonages, but alſo you* Majorites *doe either with great ſummes of money, or with the ſpoyles of the Churches, unworthily hukſter your Cathedrall places, of which diſeaſe our Church hath long beene ſick, and for which it hath long beene ill ſpoken of:* Did his *fere*, or *almoſt all* ſave a ly? If it did then, now it hath not ſo much to ſave. For many conformable men, will *almoſt* (if I may uſe that word with good leave) ſweare, that nothing hath hindered them all their dayes, from Benefices, and kept them in Curateſhips, but onely the generall abuſe of Simony. Every Page, and Lackie, at the Court, and many Scriviners, can tell, how much this and that Biſhop, or Deane, gave to ſuch or ſuch a Buckingham; and how much the ſaid Biſhop received from his under Officers, and other, by him promoted. Neither is all Symony in buying of Benefices, and Biſhoprickes. Selling of Viſitations (which is an uſuall practiſe of our Prelates) and ſuch like trickes are in the ſame nature in the fourth degree. 4. As for *waſhing the Papiſts faces with faire water*, the Rejoynder may as well ſay, that hee waſhed *Sodoms* face with faire water, who ſaid, that Iſrael, and Iudah, had juſtified Sodome in her abominations.

Non ſolum nos minoritas, vel pecuniâ, vel pejori conditione, Rectorias noſtras paciſcimur, ſed & vos Majoritas, ſic Cathedras veſtras, vel pecuniarum ſummis, vel Eccleſiarum ſpoliis, fade camponari vulgò dicitans Quo morbo male iamdiu & habet, & audit Eccleſia noſtra.

Prophane contemners of Religion, members of the Churche.

9. The queſtion was, if *ſo many* ſuch, were members of any Primitive Church? This the Rejoynder doeth not affirme: but denieth any members of our Church to *contemne profeſſedly our Religion.* Which I leave to the judgement of every Reader; if he doeth not know ſome in England, who contemne Religion? I would to God, the Rejoynder were (in this point) on the true part, and and the Replier on the falſe. But when the practiſe of Religion is derided on *ſtages*, and that deriſion applauded by ſo many ſpectators, when thoſe that make conſcience of ſinne, be they never ſo conformable, are ſcorned by ſo many, as *Puritans*; when in all Pulpits that are poſſeſſed of good Preachers, warning is ordinarily given, of *ſcoffers and ſcorners at Religion*: I thinke the Rej. will not finde ſo many aſſenting to this negation, as he ſhall to the point of Conformitie. His meaning is ſuch, that by the ſame reaſon, it may be ſayd, ther is no profeſſed contemner of all Chriſtian Religion, among the *Papiſts*, nor of all Religion, among the *Turkes*.

Carnal proceedings in Spiritual Courts.

10. The quæſtion was, if ſuche courſes were in the Primitive Church? The Rejoynder confeſſeth *no.* But (ſayth he for excuſe) *they are not inſtituted, nor allowed by*

our

…r Church. The confeſſion I accept: the excuſe cannot …e excuſed. Are not thoſe courſes inſtituted, or allo…wed, which are every day practiſed, in the Biſhops, Chancelours, Commiſſaries, and Officials Courts? Is it not the Church that practizeth theſe things? Doeth the Church neyther *inſtitute*, nor *allow* that which it conti…nualy practizeth? The Rejoynder in his Definition of a Ceremonie, confoundeth *Inſtitution and Obſervation:* …ow, conſtant obſervation is without any inſtitution. Is …ur Church a Medea, in profeſſing, *ſhe alloweth better …hinges, and profeſſedly practiſeth worſe; meliora video, pro…oque; deteriora ſequor?* If this be true, what need any …man make any conſcience of thoſe Excommunications, …which ſent from our Spiritual Courts, flie about the …wholle land, to fetch in mony? the Church doeth not …llow them. It is no *ſcurrilitie* (I hope) to repeate that …which *D. Andrues* preached to the Convocation-houſe:

The Church-Cenſures now a-dayes do onely touch the purſe. Evil doers when they have payd their fee returne ſcot-free. If no money then have at the offendors with the Epiſcopal ſword; preſently at one blow they are cut off from the Church delivered over unto Satan, proclaimed Publicans, Heathens, Anathema. For the moſt ridiculous things, and againſt every good man, theſe brutiſh thunderbolts do fly up and down, and onely to be feared of the purſe.

Cenſura Eccleſia, ſolam jam crumenam pulſant. Maleſici, ubi ſtipem perſolverint, dimittuntur impuniti. Stipem ſi nulli numerent, ſi nummus in promptu non eſt, tum vero diſtringitur in eos mucro Epiſ…

…opali: confeſtim, uno ictu abſcinduntur ab Eccleſia, Sathanæ traduntur, publicani, ethnici, anathema denun…tiatur. Ridiculis in rebus, idque in optimum quemque volitant bruta fulmina, & ſoli metuenda crumenæ.

Taking of mony, for Ordination, Citations, Abſolutions, Change of Pœnance, &c.

11. Concerning any ſhew of theſe abuſes, in the Primitive Church, our Rejoynder hath nothing to ſay. He turneth himſelf therfor to denie, or defend them, in our Church, ſo well as he canne. 1. *No man with* (ſayth he) *may take mony for Ordination.* To which I anſwer, if *may* be underſtood of a *lawfull may*, I think it true, not onely of our Church, but alſo of Rome, as may be gathered out of the *fift Seſſion at Trent.* But ſuch *mays* are kept in the pocket, both there, and heer, when the contrarie *may*, *de facto*, appeareth publickly in the *face* and forehead. If any one Miniſter be ordeyned, or inſtituted, without giving of mony, a hundred others may wonder at him, and the Starre or Planet, that was then over the place. 2. As for *Citations, and Abſolutions*, they (ſayth the Rejoynder) *are things of induſtrie, neceſſarily to be recorded, and therfor mony may be taken for them.* As if ther were more induſtrie in *Abſolution*, then in *Ordination*, in *Baptiſme*, or any other Eccleſiaſtical Act? or ther were more neceſſitie of recording *Abſolution*, then *Ordination*, or *Baptiſme*! And if ther were ſuch a difference, or if all theſe required induſtrie in recording of them, I hope the revenues, and in-comings of our Biſhops may ſuffize for that induſtrie, without new exactions of mony. 3. He affirmeth *Commutation*, or *Pœnance* to be grounded on Exod. 21. 29. 30. where it is written,

ritten, that *the price of an Oxe, or Bull*, may be taken for
he head: and it is allowed (ſaddeth the Rejoynder) by
Ames, Caſ. Conſc. lib. 5. cap. 54. num. 48. where he
yth, that *the party condemned to pay twenty pound fine, may*
rfully pay it, before it be required, to eſcape the extorting
forty pound, or a greater miſcheif. But if eyther this, or
at, make any thing for changing the publicke confeſ-
on of a ſcandalous ſinne, into paying of money; I leave
(with this whole compariſon of *faces*) as the Rejoyn-
er doeth, *to the Iurie of diſcreet, unpartial, and honeſt*
en.

SECT. 7.8.9.10.11.12.13.14.15.16.17.18.19.20.

Councels, and Ancient Writers.

THeſe *teſtimonies* were as *illuſtrations* breifly brought in of the Abrigers: but largely ranked by the Defender into ſo many ſections, as the main burden did lye upon them. The Replier herfore conjoined them in brief: and ſo will I not paſſing upon the Rejoynder his many words; whoe ſayth That in the Abrigement, they fill *ſeven whole pages*: when as theſe anſwered by the Defend. in 14. Sections, make in the Abrigement, litle more then one page. He deſireth us alſo to *help their dulneſſe, whoe cannot diſtinguiſh, betwixt teſtimonies, and proofes.* To which, though it be but ſkornfully propounded of them that accuſe

accuſe us of *dull Sophiſtrie*, *cap.2. ſect.11.* I anſwer, that common uſe of ſpeach doth ſhew a difference, betwixt ſome *teſtimonies* or witneſſes, and *proofs*. For all good Chriſtians are ſayd to give *witneſſe* unto God and his truthe, but not properly to *prove* eyther God, or his Word.

2. Out of a Carthaginian Synod, two thinges were alleged: *1.* that certaine Altars in high wayes, erected in memorie of Martyrs, ſhould be aboliſhed. *2.* That all reliques, and monuments of Idolatry ſhould be utterly deſtroyed. In the firſt, the Replier confeſſed, that there is nothing expreſſe to our purpoſe: becauſe thoſe Altars are noted which are deſtitute of Martyrs reliques. Yet (ſayth he) there was as good reaſon, for aboliſhing others as them. No (anſwereth the Rejoynder) becauſe *by the Altars deſtitute of reliques, the Church was mocked.* And how was the Church mocked (ſay I) by thoſe which had no reliques in them: not onely becauſe they had no certaine rule of diſcerning true reliques from falſe; but alſo, becauſe they were by ſuch meanes induced, to place a ſpeciall holineſſe in thoſe places, and led on to the invocation of Saints departed.

The ſecond place is expounded by the Defend. and Rejoynd. *onely of Idols and immediate inſtruments of Idolatry*: which cannot bee true, except all *places groves and greene trees* (there mentioned) which had ſerued to the uſe of notorious Idolatry, were immediate inſtruments. And if that were ſo, why not, or were not once our Ceremonies as *immediate?* Becauſe (ſayth the Rejoynd.) they were *rather ſubjects of ſuperſtition.* Which is a new

nothing

nothing. For *ſubjects* often are al one with *objects*, and many objects of ſuperſtition are Idols. *Places* were rather ubjects (diſtinct from objects) then Images, ſuch as our Croſſe is. The ſumme is (ſayth the Rejoynder) *that ynode in the former Canon, reformed and continued a bu-an Ceremony notoriouſly abuſed to ſuperſtition: and in the ter, were zealous againſt all monuments of idolatry.* Zea-ous indeede they were againſt knowne Idolatry: but hey did not diſcerne all the ſuperſtitious and idolatrous eedes, which at that time were ſpringing up among hem, in immoderate and unwarrantable honouring of aints. As for their *reformation of Altars with reliques*, was no more, then divers Popiſh Synods have profeſ-ed to doe. But this I would have marked, that *Altars ith Reliques* honoured as they were in thoſe dayes, are ow with the Rejoynder accounted good religious *Ce-emonies.*

3. A councell of Braca, or ſome other (it is all one) orbad Chriſtians to decke their houſes, &c. in ſuch aner, and at ſuch time as *Idolaters* did, that is ſayth the ef. and Rej. *at the ſame time, in the ſame place, and man-er.* This the Replier accepted: and aſſumeth, that ours iffer not in theſe circumſtances, but in opinion onely.

The *Rejoynder* heere firſt rejoyneth, that this Canon s to be underſtood ſo, as if it had ſayd, *we muſt not keepe he feſtivall-dayes of Pagans, with them, as they doe: but may eepe in a Chriſtian manner unto God, the ſame dayes, which hey obſerued impiouſly to the ſervice of the Divell.* Now let his be underſtood, for me (though his marginall quo-ations proove it not) in his ſenſe, Chryſoſt. hom. 1. de

Laz. speaking of no more Christian observing that day then the day following. *Hesternum diem, &c. Vigeri que & hodie, &c.* And more ancient testimonies may b brought even against sending of *New-yeares gifts*, at th time (Tertull. de Idol. cap. 14.) Let this (I say) be gran ted: yet the allegation is strong to our purpose, exce it can be shewed, that our Ceremonies have no mo agreement with the Papists, then preaching and prayi upon *New-yeares day*, hath with the Pagans idolatro luxury, upon the same day; or that they have not th proportion unto Popish Ceremonies, which *bay leave and greene bowes* used of *Christians* would then have h to *Pagans bay-leaves, and greene bowes*.

After this, the Rej. taketh great paines in a large d gression, that *our Ceremonies differ from the Papists Cere nies in time, place, person, and not in opinion onely.* Whi is very little to the purpose except *lawfulnesse and unla fulnesse* doe depend on that difference of time, place, an person. For the Replier did heere respect those pass ges, wherein the Defendant flieth onely to *opinion* f succour, in differencing our Ceremonies from Pop that ours may be lawfull, though the Papists be unla full: as cap. 2. sect. 6. Yet see in short what the Rej. h found out.

Surplice.

1. *It must* (sayth the Rej.) *among Papists be hallowe or consecrated.* But this is nothing to time, place, and pe

fon

on: neyther is conſecration of Surplices more unlaw-
ll, then of Altars, Churches, and Church-yards.

2. *Among Papiſts, no act of miniſteriall ſervice may be lawfully performed without it, except the maſſe.* This is not rue in either part. For they preach without Surplices though divers in England hold them on in the Pulpit) nd the Maſſe-garment of linnen, Pontificall ſurplice; nd many times put over the Surplice. So the Rejoynd. imſelfe teſtifieth in his third difference: which there-ore anſwereth it ſelfe, and their practiſe of putting on nore magnificall veſtures, at high Maſſes, or high pla-es, eyther upon that, or without that, is ſufficiently ractiſed, according to our Canons, in Cathedrall Chur-hes, *Coapes.*

4. *They in Popery pin a number of myſticall ſignifications upon the parts of it.* But this pertaineth to *opinion*, not to ime, place or perſon: and containeth no difference, ſave onely in *number.*

Croſſing.

1. *The Miniſter* (ſayth the Rejoynder) *with us, may not croſſe himſelfe, the people, or other things.* Now though this be nothing to the purpoſe, yet I would faine know, out of what Canon, hee fetcheth this *may not with us?* And if there were any ſuch, upon what reaſon it is grounded, that will not take our croſſing of the baptized perſon, by the noſe?

2. *With us, the childe may not be croſſed before Baptiſme,*

nor after, with Chrisme-oyle. But of that same *may not be-fore*, I aske as before. And as for crossing with oyle, I would be informed, what religious difference there is, betwixt *drie Crosses, and oyle*, as *G. Parisiensis* distinguisheth them?

3. *The Crosse is so used with us, that it neither addeth vertue to the Sacrament, nor capacity of grace to the childe.* No more it is among the Papists, by the judgement of many learned, as hath beene shewed in the first part of this writing (though this be but matter of *opinion*, which concerneth not the present question) See *Thomas Aquinas*, 3. q. 66. a. 10. But why is it used? *To intimate what Baptisme bindeth unto.* That is, to doe that by mans institution, which Baptisme had done by Gods appointment. Whether this be a good reason or no, I here inquire not: this I affirme; The Papists professe the same.

Kneeling.

1. *This gesture* (saith the Rejoynder) *may before, or by occasion of any of Gods ordinances, be performed lawfully to God. By occasion*, I grant: but *before* importeth more. Might the Iewes kneele before the Cherubims of the Vaile, as they might before the Arke? Might they kneel before the *Brazen-Serpent?* Might they before every Ephod? May we before every Pastor? When the Rej. hath resolved these questions, we shall further consider.

2. *The gesture of kneeling, in the act of receiving, was never any instituted Ceremony of the Church of Rome.* Then the

the Rejoynder deceived us, when in his Manuduction, pag. 30. he tolde us, that *inſtitution, and intended obſervation, are all one.* For he himſelfe confeſſeth, in the next page, 479. that among the Papiſts, *the receivers of the Hoſte, doe kneele, of an ancient cuſtome.* Cuſtome ſurely, ancient, and conſtant, hath (by all law) more in it, then every intended obſervation.

3. *Bellarmine and the Maſſe-booke, mention not kneeling in the act of receiving.* They mention not indeed the peoples kneeling; becauſe they make ſmall account of their receiving, the maſſe being complete without it, and that being (with them) an accidentall complement of it. But they mention the Prieſts bowing to the Hoſte many times, in his receiving.

4. *The Pope himſelfe receiveth the Hoſte ſtanding.* The Pope is a lawleſſe man, and may doe what he pleaſe, as alſo impoſe what he pleaſe upon others. But yet, in the place quoted (Sacræ Ceremoniæ, lib. 2. pag. 181. Colon. 1558.) no ſuch thing appeareth. In the page next before, I finde this: *The Pope boweth low, at the comming of the Sacrament, and reverently adoreth it.* And one thing (worthy of obſervation) concerning the Popes receiving, I finde in *Alexander Hales*, (in the laſt words of the ſecond part of his Tractate concerning the Maſſe, which is the tenth queſtion of his fourth part) that *the Pope was wonte to receive ſitting, in imitation of Peter and the other Apoſtles*, Confirming that which our Defend. and Rejoynder doubt of. *If it be asked wherefore Sr. Pope receives ſitting, it may be anſwered, in memory of B. Peter, and other Apoſtles, who ate the laſt Supper ſitting.* This may by

Si quaratur quare Dominus Papa ſedendo communicet, poteſt dici, quod hoc fit in recordationem quod beatus Petrus, & alij Apoſtoli ſedendo corpus Domini in cœna ultima acceperunt.

ſome be imputed to the Popes great pride, for that as it is in that booke of Ceremonies which the Rejoynder quoteth, pag. 160. *The Romiſh Biſhop doeth reverence to no man under heaven, by riſing up to him, or by inclining, or uncovering his head.* So it may be thought from the ſame principle, he doeth not reverence to the Hoſte. But I the rather aſſent to *Alexander Hales*, becauſe I have reade ſome where, I thinke it is in *Hoſpinian de Templis*, that the Pope hath no Organ-piping-muſicke in his Church or Chappell. And theſe I account the reliques of ancient ſimplicity, in worſhip, which the Pope received from the firſt Biſhops of *Rome*, and regarded not to make alterations of, without advantage.

Romanus Pontifex nemini omnino mortalium verentiam facit, aſſurgendo manifeſtè, aut caput inclinando, ſeu detegendo,

5. *The people which receive not, doe reverently bow themſelves.* Much more therefore they that receive.

6. *True it is, the receivers doe kneele, of an ancient cuſtome; but onely for conveniencie of putting the Hoſte into their mouthes, by the Prieſt.* The former part indeed is true. But the latter is ſo falſe, that the Lutherans themſelves, who as Apes of the Papiſts in this part, put the Hoſte into the receivers mouth, in like manner as they have received the cuſtome from the Papiſts, profeſſe, and mainetayne, that they doe it for adoration. *By omitting this outward veneration of Chriſt (viz. kneeling) the people ſeeme to deny Chriſts bodily preſence with the Calviniſts.* All theſe things being well conſidered, it will be found, that (opinion of ſome ſet aſide) our Ceremonies differ not ſo much from Papiſts, as the *Popiſh ſhaving of Crounes* doe differ from that which was in uſe among *Iewes, and Gentiles*, of ſhaving whole heads, according to

Tarnovius de miniſterio, lib. 2. cap 31. Prætermittendo hanc venerationem Chriſti externam (ſinu flexionem ſcil.) communicantes præſentiam Chriſti ſecundum corpus, negare, & ſe Calviniano conjungere viderentur.

Baronius

Baronius his diſtinction, and an. 58. or then the *Britons ſquare ſhaving of crownes* did differ from that *round ſhaving*, which Auguſtine the Monke, ſent by Gregory, inforced upon them: wherein *Pitſens* a Papiſt, in his *hiſtoricall relations of England*, pag. 19. doeth note one part of that Controverſie to have conſiſted: or rather (to returne unto the argument of this ſection) the difference is (by the Rej. his plea) as if Chriſtians ſhould have in olde time, hung out *bay-bowes, unconſecrated*, out of an *upper-chamber*, in the *afternoone*; when the Heathen hung them out *conſecrated, before noone*, in their *lower chamber*; and that upon *inſtitution*, when the Heathen did it onely upon an ancient received *cuſtome*. Are not theſe fine *diſtances* from idolatrous, and ſuperſtitious abuſes?

4. An African Councell condemned certaine Feaſts uſed in memory of Martyrs, becauſe they were drawne from the errors of the Gentiles. This the Replier affirmed to make againſt our Ceremonies. The Rejoynder anſwereth 1. *That this is not enough to defend the Abridgement, nor to oppoſe the Defendants anſwer.* But if the Ceremonies be hereby condemned, it is all that the Abridgement ſought for; and as much oppoſition to the Defend. as the Replier cared for. He anſwereth 2. *That the Councell doeth not condemne any Feaſts uſed by Chriſtians, but onely the very Feaſts of the Heathens.* But it ſeemeth otherwiſe, ſo farre as I can conſter theſe words of the Councell: *And this we are to ſeeke of the Emperors, that ſuch Feaſts as are in many places contrary to Gods Word, and from the errors of the Gentiles, be forbidden.* I remember not any ſuch phraze of thoſe times, wherein *Gentiles* are ſaid to

Illud etiam petendum (ab Imperatoribus) ut quæ contra præcepta divina, convivia multis in locis exercentur, quæ ab errore Gentili attracta ſunt, &c. vetari talia imbeant.

draw

draw from the errors of Gentiles. They did certainely traduce Feaſts unto Chriſtians, findeing them too ready for to draw ſuch things from them. They were not Heathens, that are ſpoken of, in the third Councell of Toledo, cap. 22. *The people that ſhould attend divine Service, give themſelves to unſeemely dancings.* Hoſpinian (de Orig. Feſt.) after *Beat. Rhenanus, in Tertul. de Coron mil.* ſpeaking of theſe, and ſuch other Feaſts, declareth the truth in theſe words: *The old Biſhops were wonte when they could not call men from the ſuperſtitions of the Heathens by the preaching of the Word, to ſeeke at leaſt to doe it by obſerving their holy dayes, with their owne worſhip. But this was to drive out one nayle with another, no way to take off the Superſtition. Albeit then the beginning of theſe Solemnities were tolerable at firſt, yet at laſt they grew to ſuch a heape of ſuperſtitions, that they became the fountaine and beginning of moſt horrible things.* Yet ſuppoſe the meaning to be of Heathen Feaſts, the reaſon notwithſtanding (*drawne from the errors of the Gentiles*) pertaineth to Chriſtians, except Chriſtians may draw frō the error of Gentiles, though Gentiles may not. In the 3. place the Rej. undertaketh to proove, that the Councell did *eſtabliſh thoſe Feaſts of Martyrs: becauſe the petition made for aboliſhing Heathen Feaſts, was to provide for the due and free obſervation of the Martyrs Feaſts.* Whereupon he concludeth, *that the Church may lawfully make uſe of an humane Ceremonie, for her good; though the ſame kinde of Ceremonie, have beene notoriouſly abuſed, by, and to Idolatry.* And in the parting, he giveth us *gentle thankes for theſe Witneſſes.* Now 1. for his *thankes*, the matter is not ſo much worth. We can affoord him (without any damage

Populi qui debent officia divina attendere, ſaltationibus turpibus invigilant, &c.

Voluere veteres Epiſcopi, quum ipſi prædicatione verbi non poſſint homines à ſuperſtitionibus Gentilium avocare, ſaltem hac ratione mitigare, & in ſuam religionem transferre voluere, ſuis Sanctis eoſdem dies & ritus conſecrando. fuit autem hoc clavum clavo trudere, ſuperſtitionem non pellere. Licet igitur principia hujuſmodi ſolemnitatum tolerabilia primo fuerint, admixto tamen ſemen palarim ſuperſtitionibus, tandem fons & origo horribilium errorum, & ſuperſtitionum fuerunt.

gē to our cauſe) ten times as many witneſſes, whoe in their practiſe have confuted that, which ſometime in their doctrine they have taught concerning Ceremonies. 2. I will grant him alſo, that it was not the intention of that Councel, wholly to aboliſh the Celebration of Martyrs *birth or death-days.* Yet thoſe *Feaſtings (Convivia)* which were uſed at them, in imitation of the Heathen, they did (in all probabilitie) labour to aboliſh. For *Auguſtine*, whoe was then alive, and is likely to have had a hand in the Decree, did wiſh them aboliſhed. This appeareth every where in his writings: As Epiſt. 64. and 119. And great reaſon ther was for that, and more alſo. For the ſuperſtition, and luxurie of them was intolerable. *Thoſe luxurious banquets* (ſayth he, Epiſt. 64.) *are ſuppoſed of the ſory people to be as well the ſolace of the dead as the honour of Martyrs, whoſoever carry their meates thither (which the better ſort of Chriſtians do not and almoſt all the World over is neglected) yet whoſoever doth that will have them ſanctified by the merits of the Martyrs.* And as for the Celebrations themſelves, they were partly uſed by Chriſtians, as the ſame Auguſtine ſayth *(cont. Fauſtum.) For the Prayers and merits-ſake of the Martyrs.* If the Reioynder houldeth this a *due obſervation of a human Ceremonie*, and ſo teacheth, we have no cauſe to *thank* him for it.

Luxurioſa convivia in cœmiteriis, non ſolum honores Martyrum, a carnalis & imperita plebe credi ſolent, ſed etiam ſolatia mortuorum. de Civit. lib. 8. ca. 27. Quicunque epulas ſuas eo deferunt (quod quidem a melioribus Chriſtianis non fit, & in pleriſque terrarum nulla eſt talis conſuetudo:) tamen quicunque id faciunt, ſanctificari eas volunt per merita Martyrum.

The Papiſts confeſſe in deed, that ther is no example of ſuch Feaſts in Scripture, much leſſe præcept: but yet they will hardly grant them to be *human.* Baron. ad an. 58. We grant them to be *human*: but the common doctrine of Proteſtants denie them to have been *duely*

Vt meritis Martyrum conſocientur, atque orationibus adjuventur.

obſerved at the leaſt in that time, & in that manner which Auguſtine declareth, it being not onely without example or præcept of Scripture, but alſo directly againſt the rules of it.

D. Abbot (Def. of Perk. pag. 886.) ſayth more, namely, that *Offerings yeerly made for the dead, and for birth-days, were firſt brought in by the Haretick Montanus, who made gaine of them.*

5. *Tertullian* (out of Coron. milit.) was cited in the Abr. thus: We may give nothing to the ſervice of an Idol; nor borrow any thing from it. If it be againſt religion, to ſit at table in an Idols temple; what is it, to be ſeen in the habit of an Idol. The Defender anſwered, he ſpake of habites then dedicated and appointed unto the ſervice of Idols: but our Miniſters are not urged, to reverence the Maſſe-Prieſts brazen Idol, or to put on the *very ſame* Romiſh Surplice, now uſed at their Maſſe, *even therfor, becauſe it is Popiſh.* Of this the Replier proveth, that this *ſamenеſſe* is *vainely* alleged, *and leſſe then nothing.* The Rejoynder for ſuccour, ſayth that this *individual ſamenеſſe* was *a ſtragling ſouldier*, and confeſſeth it to be taken *priſoner.* But in an anſwer grounded on diſſimilitude, where the ſame qualitie is affirmed of one thing, and denied of another, if that qualitie be ſtragling, in eyther part, and ſo taken priſoner, the wholle anſwer muſt needs be held captive. And this captive ſouldier may eaſily be taught to fight againſt him from whome he was taken; as once (by report) it was in this manner: A Miniſter in Qeen. El. her days, was urged by his Ordinarie to wear the Surplice, whoe

after

after other delays, alleged, that the Surplice proffered him to put on, was the *very ſame* that the Maſſe-Prieſt was wonte to ſacrifice in: the Ordinarie admitting that excuſe, commanded another to be made: which being doen, when it was brought him in the Church, he tooke it up, and ſpake thus to thoſe præſent: Good people, the Biſhop himſelf confeſſed, that the former maſſing Surplice, was not to be worne by a Miniſter of the Goſpel; and judge you if this be not as like that, as one egge to another? let this therfor goe after the other: and ſo he juſtly caſt it away.

Yet let us ſee what other ſoldiers the Rejoynder can finde in this ſquadron, not ſtragling and taken? Ther are words ſet down (ſayth he) in a different letter: *dedicated and appointed.* As if a different caſſok did ſave a ſoldier from ſtragling! The buiſineſſe dependeth on him that weareth the caſſok: and whoe was that ſoldier in the Defender his anſwer? or what was the thing dedicated and appointed, but the *ſame* individual habit? if *other*, then firſt ſhew the congruitie of the Defender his diſſimilitude; and then ſhew alſo, that other *Croſſes*, and *Surplices* are not dedicated and appointed unto the ſervice of Idols, by Papiſts. *The Defender alſo* (addeth the Rej.) *addes, that the compariſon betwixt Papiſts, and Pagans is not altogether ſo aqual.* He ſayd in deed, that he would *heerafter ſhew* ſuch a thing: but with ſoldiers promiſed, or threatned onely, I never knew any ſerious combat fought.

After this, the Rejoynder allegeth, that it *cannot be ſayd of theſe our Ceremonies*, (*as Tertullian ſayd of the habits he op-*

he oppoſed) that they were dedicated and appointed to the ſervice of an Idol, from the firſt, and never uſed by any godly men. But firſt, this can be no good explication of thoſe words: we may borrow *nothing* from an Idoll: i. e. *nothing which hath not been uſed by ſome godly man.* Secondly, he ſayth not, that no godly man had ever uſed Crounes. Thirdly, Every olde uſage of godly men, doeth not leſſen the Idolatrie of it. For then ſacrifizing of Oxen, ſhould now be leſſe Idolatrie, then of unclean Beaſts. After theſe ſkirmiſhes, the Rejoynder finding that ther was no houlding of ground with ſuch ſoldiers as the Defender had muſtered, preſſeth new, at his owne charges. And firſt he bringeth in one *perſuaſion*, that *Tertullians* clear and profeſſed judgement, was directly againſt our aſſertion, and for conformitie: becauſe he ſayth; *Finaly thoſe things agree to our, and the uſe of others above us, and to the things of God, and to Chriſt himſelfe, which indeed are proffitable to the life of man.* Meaning the *Sunne*, the *Moone*, the *Starrs*, *Fire*, *Earth*, and ſuch like good creatures of God. If this be againſt us, then we are alſo againſt our ſelves. For never any Non-Conformiſt, in England, or (as I think) in the World, dreamed (no not in an ague) any thing to the contrarie. And that this may directly make for Conformitie, the Rejoynder muſt ſhew, how our Ceremonies are *meer profitable helps unto the neceſſitie of mans life?* In the next place he maketh uſe of *Diverſion*, alleging that Tertullian brought *other arguments* withall, againſt the Garland. But we keep our ſtanding upon the argument of *borrowing from the ſervice of Idols*: let others ſhift for themſelfs.

Ea demum noſtris, & ſuperiorum uſibus, & Dei rebus, & ipſi Chriſto competiſſe, quæ veras utilitates, & certa ſubſidia, & bonæ ſolatia, neceſſariis neceſſitatibus vitæ humanæ procurent.

Thirdly,

Thirdly, he adjoyneth *Accuſation*, that *Tertullian diſtemperd; in bitter contention, and factious oppoſition, wrote that booke againſt the Church*: quoting for it, *Renatus*, or (as I underſtand him) *Rhenanus, and Doctor Abbot*. But neyther of theſe can helpe. For *Rhenanus* in the Argument of that booke (de Coron. mil.) defendeth Tertullian, about the Garland; and ſheweth him to have maintained the ſame ſentence in his *Apollogie*, which was his maſter piece, written without diſtemper, and not equalled by the beſt tempered writing extant, of the ſame kinde. *Doctor Abbot* ſpeaketh ſharpely of Tertullian, for his maintaining of *ceremoniall traditions*; wherein he was to be blamed: but not for his generall rule of not *borrowing from the ſervice of Idols*: whereas the Defendant and Rejoynder allow thoſe traditions, as appeareth in this Rejoynder, pag. 493. and oppoſe this rule. And it is moſt certaine, that Tertullian did not receive any *diſtemper*, or *factious diſpoſition* from *Montanus*, againſt Ceremonies uſed to Idolatry. For Montanus brought in *the blood of Children* into the Supper, but about the *Croſſe* he did (in the judgement of *Doctor Abbot, and all our beſt divines*.

I have ſomewhat merrily anſwered, in this paſſage, by occaſion of the Rej. his mentioning of *a ſtragling ſouldier*: if any man will accuſe me therefore, of this or that fault, as the Rejoynder doeth the Replier, upon like occaſion, *Tertullian*, whoſe cauſe I pleade, ſhall make my Apology: *It will agree to trueth to laugh, becauſe it is of a pleaſant diſpoſition; and to ſport with her competitors, becauſe it is ſecure, and feares not the wals of her Bulwarke. Onely this would be regarded, that our laughter be not unworthy*

Congruit & veritati ridere, quia latans de emulis ſuis ludere, quia ſecura eſt. Curandum plane, ne riſus ejus rideatur, ſi ſuaverit indignus. Caterum ubicunque dignus riſus, officium eſt.

worthy leſt it be laught at, but if it bee worthy, it may be a dutie.

6. Another place *Tertullian* (de oratione, cap. 11. & 12.) was objected, where hee ſayth, that Chriſtians might not waſh their hands (for a Ceremony) or lay aſide their cloakes, before prayer; nor ſit upon their beds, after prayer; becauſe the Heathen uſed to doe ſo. The Def. his firſt anſwer being that theſe Ceremonies were not condemned *meerely* for reſemblance with Idolatry, but for opinion of neceſſity; it was replied, that Tertullian ſpeaketh plainely: *therefore it deſerveth to be prooved in us, becauſe it is obſerved in the ſervice of an Idol.* To which the Rej. oppoſeth nothing, but *that the Heathen might uſe their Idolatrous Ceremonies with opinion of neceſſity.* Let it be ſo: yet Chriſtians may be reprooved for *meere likeneſſe* unto them, though either they have not the ſame opinion, or the conſideration of that opinion ſet apart. *Meerely* doeth not alwayes ſignifie *onely*; nor can it ſo ſtand in the Def. his anſwer. For then thus he ſhould ſpeake: not *onely* for reſemblance, but (without any *alſo*) for opinion. If he did meane ſo, we ſay on the contrary, *not onely for opinion, but alſo for reſemblance.* So farre as *I* can underſtand the word *meerely for*, it noteth not more, then is implied in Tertullians *therefore it deſerveth.* A deſerving cauſe is *meerely* a cauſe, or elſe malefactours are not puniſhed meerely for their evill deſerts. In the former teſtimony, out of Tertullian, pag. 484. the Rej. tranſlated *meras utilitates*, *any commodious uſe.* If *meere* commodities, be all one with any commodities, then *meerely* for reſemblance is *any thing at all* for reſem-

reſemblance: and ſo the Def. denieth Tertullian to have condemned thoſe Ceremonies he ſpeaketh againſt, *any thing at all* for reſemblance with Idolatry; which yet Tertullian doeth as plainely ſpeake, as ever he ſpake any thing at all.

B. Iewel (ſaid the Replier) doeth urge theſe Teſtimonies of Tertullian, *meerely* in regard of reſemblance: of *others* it is not needfull to ſpeake. The Rej. anſwereth 1. that *Iuel* doeth not urge theſe Teſtimonies of Tertullian. But it is to be ſeene in his *Def. Apol.* par. 3. cap. 5. div. 1. how he citeth Tertullian *de Coron. mil.* and *de Idol.* with which the Rejoynder will not deny, this (*de Orat*) to conſent. 2. He citeth them (addeth the Rej.) not for *unlawfulneſſe*, but for *inconveniency of reſembling Idolaters*. Concerning this diſtinction, enough hath beene ſaid in the firſt part. Yet this heere is worthy of obſervation; that both the Def. and Rej. in the firſt ſection of this fourth chapter, confeſſed, *that humane Ceremonies abuſed to Idolatry, are therefore unlawfull, except they be of conuenient neceſsity, as the Rejoynder ſpeaketh, pag. 406.* What reaſon then had Iuel, or hath the Rejoynder in his name, to confeſſe ſuch Ceremonies *inconvenient*, and yet make them *lawfull?* But that *Iuel* underſtood Tertullian, to ſpeake againſt ſuch Ceremonies, as unlawfull, it appeareth out of theſe his words: *Tertullian diſputes ſharpely therein, that a Chriſtian may not weare a lawrell-crowne, and that for no other cauſe, but becauſe the Gentiles did ſo.* I have onely the latine edition at hand; and therefore quote it. But eyther the interpreter failed much, or elſe Iuel expreſly ſpake there of *unlawfulneſſe* (*non licere*) and

Acriter in eam partem diſputat Tertullianus, non licere homini Chriſtiano, coronam lauream geſtare, idque non alionde, niſi ob id modo, quia idem facere ſolebant Ethnici.

and not of other *inconveniencie*. The Rejoynder his next anſwer dependeth onely on that which was formerly confuted, namely, that *meerely* is *onely*.

The Replier added, that it doeth not appeare out of Tertullian, that he reſpected *opinion of neceſsity and efficacy*, in theſe Ceremonies. For which, he is charged by the Rejoynder, with offence, againſt *men*, *ſimple*, and *learned*, as alſo againſt *God* himſelfe. And why all this? Becauſe (forſooth) Tertullian ſayth, that *ſuch waſhings and cleanſings, as many ſuperſtitiouſly affect, againſt every prayer, are not true; but thoſe which we have in Chriſt, and in purification of the heart*. But this is no ſufficient ground for ſo deep an accuſation. For if now one ſhould admoniſh a *Non-reſident*, who ſendeth a reading Curate, to ſupply his place, in theſe words: *This is not true fulfilling of your Miniſtery; but thoſe perſonall offices, which are in Scripture injoyned*; and the meaning of theſe words being queſtioned, one ſhould deny, that by them it was implied, that the ſaid Non-reſident held it *neceſſary* for him, in conſcience, to be abſent, and ſend ſuch a Curate for ſupply; would any man accuſe the denier of offending againſt God and man? It was further obſerved by the Replier, that the waſhing condemned by Tertullian, had relation to Chriſts delivering by Pilat, after waſhing of his hands, and ſo like unto our ſigne of the Croſſe, in regard of the originall ſignification and uſe of it. The Rejoynd. anſwereth many words: but to the purpoſe (beſide repetitions) he ſayth, that *thoſe waſhers did beleeve Pilat to have beene cleanſed by his waſhing, and ſo themſelves by theirs, from guilt of ſinne*. And this he gathereth from Tertullians

ans confutation: *We adore Chriſt, and not deliver him: we ſhould abhorre the example of him that did deliver him.* But out of theſe words no ſuch collection can be made; any more then ſome like invention out of theſe: we adore Chriſt, and not crucifie him: *we ſhould abhorre the example of them that did crucifie him, and left a Croſſe in the place, for a ſigne and memoriall that he was crucified.* That waſhing was a ſigne immediatly of Pilats waſhing, and ſo of Chriſts delivering: our Croſſe is immediately a ſigne of Pilats Croſſe, and ſo of our Saviours crucifying. This is the likeneſſe which the *Replier* truely noted.

Concerning the Ceremony of *Doffing cloakes*, before prayer, the Defender put it off to *opinion of neceſsity*; becauſe Tertullian in condemning it, hath theſe words: *ſi ſic oporteret*, i. e. *if it muſt be.* It was replied, that our Prelates ſay alſo of our Ceremonies, *ſic oportet.* i. e. *It muſt be ſo*, and yet diſclaime abſolute neceſſity. *But* (anſwereth the Rejoynd.) they held an *internall ſimple neceſsity of conſcience; not externall onely for order ſake, as our Prelates doe.* Of this diſtinction, ſee the firſt part of this *Suite.* The collection of this opinion, from Tertullians *ſcoffe: niſi ſi qui putant, except there be any ſo fooliſh as to have ſuch an opinion* is ſo palpably vaine, that any man may ſee, he durſt not impute that opinion unto thoſe waſhers he ſpake againſt; but onely ſheweth, that from their practiſe, ſuch a fond and abſurd opinion, which themſelves would condemne, might perhaps by ſome be collected, Tertullian ſpake, as we now ſpeake. *If Croſsing ought to be uſed in Baptiſme, the Apoſtles in their doctrine concerning baptizing would have made ſome mention of it: except perhaps*

ſome thinke, that they did not then know, or cared not to uſe, the right or beſt way of ſignifying Chriſtian valour, and conſtancy, in fighting under Chriſts banner.

In oppſition to that which was alleged for Tertullians reſpect unto *opinion of neceſsity, and efficacy*, in condemning thoſe Ceremonies, it was replied, that he condemneth them *onely* (that is, if they had but this fault *alone*) that they were *empty obſervations, and to be worthily upbraided with vanity, as being done without any warrant from Chriſt or his Apoſtles. For ſuch things ſerve not to religion, but to ſuperſtition, and are affected, and forced, and rather over-curious, then any thing rationall at all, and even therefore to be reſtrained, they do ſo ſuit the Gentiles.* Heere the Rejoynder after a little touch upon the particle *onely*, now expounded, anſwereth, *that this was becauſe of an opinion of neceſsity, which is properly ſuperſtition: becauſe the ſame Tertullian (de Coron. mil.) alloweth ſundry humane ſignificant Ceremonies, held as free, and uſed for inſtruction.* In which anſwer, the firſt part is manifeſtly falſe; if Tertullians owne wordes may be heard: *thoſe Ceremonies are ſupervacuous and vaine, which are uſed without any authority of Divine or Apoſtolicall command, and are to be accounted ſuperſtious: and even therefore to be repreſſed, becauſe they make us (in ſome ſort) like the Gentiles.* The ſecond part, which containeth a reaſon, is voyd of all trueth. For 1. Tertullian did not account thoſe Ceremonies *humane*, but of *Apoſtolicall* though *unwritten tradition: Traditio auctrix, conſuetudo confirmatrix, & fides obſervatrix.* 2. For *freedome*, to allege this, is cleane contrary to Tertullians intention: becauſe he went about to proove the neceſſi-

ty;

Vacua obſervationes, quibus vanitas merito expro-branda eſt, ſiquidem ſine ullius aut Dominici, aut Apoſtolici præcepta auctoritate ſiunt. Hujuſmodi enim, non religioni, ſed ſuperſtitioni deputantur, affectata, & coacta, & curioſi potius quam rationalis officij, certe vel eo coercenda, quod Gentilibus adæquent.

tie of abſteyning from the Lawral-Croune, by the neceſſitie of obſerving theſe unwritten traditions. 3. For *inſtruction*, I would be informed, what inſtruction ther was, in Croſſing, *at every ſtep, and goeing forward and at every turne, at clothing ones ſelfe, at waſhing, at bed, at board &c.* 4. *D. Abbot* (whoſe judgement of Tertullian, the Rejoynder commendeth, pag. 485.) in that very place which he commendeth (Def. Perk. pag. 883. 884. &c.) ſayth plainly, that *Tertullian defended thoſe traditions againſt the Church; that therin he contradicted himſelf; and that thoſe traditions were partly heatheniſh and hæretical deviſes.* About Tertullian, nothing material followeth.

Ad omnem progreſſum, atque promotum, ad omnem additum, & exitum, ad veſtitum, & calceatum, ad lavacra, ad menſas, ad lumina, ad ſubilia, & ad ſedilia.

7. *Melchiades* decreed, that no Chriſtian ſhould faſt on the Lords day, or friday, *becauſe it was a knowen cuſtome of Pagans*, to faſt on thoſe days.

The Rejoynder 1. ſayth one anſwer was, *the incongruitie of faſting unto the Lords day.* But this not being ferched out of *Melchiades*, the Replier juſtly paſſed by, and ſo will I, though enough may be ſayd againſt it, as the Reader may ſee in the *Altar of Damaſcus*, *pag. 669. &c.* 2. He telleth us alſo of another anſwer, by a diſtinction, betwixt *a light Ceremonie, and a ſacred ſolemnitie.* But this neyther is in Melchiades, nor holdeth congruitie eyther with Scripture, forbidding ſymbolizing with Idolaters in *light Ceremonies*; nor with it ſelf, the light Ceremonie being *ſacred*, and alſo a *ſolemnitie.* 3. The Rejoynder addeth out of his owne ſtore, that the prohibition was onely of *open and ſolemne faſting, not appointed by the Church.* Which is as wreched an evaſion, as the former: becauſe the quæſtion is of open and ſolemne Ceremo-

nies; and Melchiades diſalowed that any Church ſhould appoint it, in condemning the thing without any diſtinction, or limitation, for a reaſon, that layeth more fault upon the Churches, if they ſhould appoint it, then upon privat perſons, if they ſhould obſerve it without appointment. For he groundeth his condemnation upon 2. Cor. 6. *What concord hath Chriſt with Belial? What agreement hath the Temple of God with Idols?* May the Temple of God have agreement with Idols, in Ceremonies, if the Church appoint ſo? 4. The Rejoynder addeth a note out of a later Councel, being a Iurie of twelve Biſhops, wherin other phraſes are uſed. Much good might it doe them that can make any thing of it.

The paſſage being thus cleared, let us now come to that which the Replier tooke for the Def. his onely anſwer: Melchiades forbad faſting at the ſame time with Pagans, *becauſe they lived in the ſame Countrie, at the ſame time, and place.* This (ſayd the Replier) could not make the difference: becauſe ſo litle a diſtance may be betwixt one Countrie, and another, that it can bring up no difference of moment. The Rejoynder anſwereth 1. that it was a reaſon of *inconvenience onely.* But Melchiades ſayd out of 2. Cor. 6. that it was to make *the Temple of God agree with Idols.* Is that onely *inconvenient*, *and not unlawfull?* And if it were nothing but inconveniencie, was it not confeſſed, in the beginning of this Chapter, that Ceremonies Idolatrouſly abuſed, if they be not of *convenient neceſſitie*, are unlawfull? If this be ſo, then much more unlawful are they, if they be *inconvenient.* He addeth 2. that *ſome place & time may make a difference:*

which

which the Replier denied not; but onely ſayd, that every diſtance of Countrie (ſuch as is betwixt *Dover and Calice*, is not ſufficient.

8. *Ambroſe* taught *Monica*, *Auguſtines* mother, to leave bringing of Wine and Cakes to Churche, becauſe it had a ſhew of conformitie with the Gentiles funeral-feaſts. The Defender anſwered, that *it was an act of ſacrificing, &c.* as Bellarmine doeth, *de Sanctor. Beat. lib. 1. cap. 14.* Nay ſayth the Rejoynder Bellarmine neyther ſo anſwered, nor had occaſion ſo to anſwer. But if he had conſidered, that the Defender maketh this fact of Monicas, to be a ſacrifice, derived from the *Collyridian hæreticks*; and that Bellarmine there anſwereth to the argument taken out of *Epiphanius*, againſt thoſe Collyridians, as may appear by compariſon of cap. 11. in the ende; and that in the objection, ther is no mention of *ſacrificing*, but Bellarmin anſwereth by covert of that terme; he would have forborne this cenſure.

It was alſo pronounced an incredible thing, that Auguſtines religious mother, ſhould then ſacrifice to a creature, which the Papiſts now will not profeſſe to doe. To this the Rejoynder is, that *the Defender never ſayd Monica did ſacrifice.* Conſider therfor his words, reprinted by the Rejoynder pag. 501. *The act* (objected) *was ſacrificing: You compare our Ceremonies, with Ceremonies of ſacrificing.* Did we object an act as comparative to our Ceremonies, any *act*, beſide that of Monica? Certainly no. If therfor the *act objected & compared*, were a ſacrifice, then Monicas act muſt needs in the Defender his account, be ſacrificing.

The other paſſages depend upon the difference now touched, until that anſwer of the Replier commeth in: Neyther Ambroſe, nor Auguſtine, nor Monica, his mother, regarded any thing in condemning that act, but onely, *leſt any occaſion ſhould be given to intemperate ones of filling themſelfs beyond meaſure; and becauſe theſe funeral rites as it were reſembled the Superſtition of the Gentiles.* The Rejoynder heer 1. denieth that *Ambroſe, Auguſtine,* or *Monica* did *condemne* this act. Which is very ſtrange; ſeing Ambroſe did *publickly forbid it*, by the Rejoynder his confeſſion; Monica hearing the reaſons, was affected with them in her conſcience, to forbear it; and Auguſtin applandeth them both. Yet the Rejoynder hath reaſons for his denial, ſuch as they be: 1. *Auguſtine ſayth his Mothers intention was good.* 2. *It was uſual in Africa.* 3. *He thought that his Mother would not have been ſo taken-off from that cuſtome by any beſide Ambroſe.* 4. *Ambroſe did onely reſtrayne Monicas privat devotion, as having publickly forbidden that manner, for a double inconveniencie, not for unlawfulneſſe.*

Ne ulla occaſione ingurgitandi ſe, daretur ebrioſis: & quia illa quaſi parentalia, ſuperſtitioni Gentilium ſimilima.

Now the firſt of theſe reaſons import, that Auguſtin condemned nothing that was doen of a good intention. The ſecond implieth, that he condemned nothing that was uſual in Africa. The third ſuppoſeth, that Chriſtians are not more eaſily drawn from unlawful cuſtomes, by one man, then by another. The fourth contradicteth firſt it ſelf, conjoyning the *reſtrayning onely of privat devotion*, *with publick forbidding*; and ſecondly, the Defender and Replier whoe (in the beginning of this chapter) confeſſe Ceremonies Idolatrouſly abuſed, to be-

to become unlawfull, except they be of *convenient neceſſity*; and ſo much more, if they have *a double inconvenience* in them. The reſt of this ſection doeth onely jarre upon the ſame ſtrings.

9. To a graveſentence of Auguſt. (Hom. 6. de verb. Dom. in Matth.) *If you aske how the Pagans may be wonne, inlightened, called; leave all their ſolemnities, and forſake their toyes.* The Defendant anſwered, *that thoſe ſolemnities and toyes, are not to be uſed together with Pagans.* The Rejoynder addeth, *that Auguſtine meaneth feaſting with Idolaters, in the Temples of Idols, which could not be uſed apart from Idolaters.* Suppoſe it were ſo: yet the queſtion remaineth, whether uſing ſuch *toyes* of theirs *apart*, as may be uſed apart, make more for their converſion, or for their hardening, according to Auguſtines judgement? But it is not ſo as the Rejoynder imagineth. For 1. Auguſtine ſpake of them, which were preſent at feaſts, made at the ſolemnity of the *Genius* or *Patron* of Carthage, whom thoſe Chriſtians, he reprooveth, denied to be an Idol. 2. All the Citizens of Carthage could not celebrate that feaſt in one Temple. 3. It doeth not appeare, that the Patrone had any proper Temple. 4. The Citizens being parted into divers places of feaſting, why might not the Chriſtians that would keepe that feaſt, have one place apart? 5. Suppoſe the Chriſtians had taken ſome part of the Banket, or made one like it, and carried it into their owne Temple. to uſe it there, with another opinion then the Heathen had; would Auguſtine have allowed it; 6. The caſe was at Carthage, as it was in Popiſh times, with the Company of Smithes at London,

London, who after ſome worſhip done to their Patron, *Dunſtan*, had a Feaſt in their Hall. Now if ſome Proteſtants refuſing to be at their worſhip in Dunſtans Church ſhould yet have beene at their Feaſt in the Hall. I would know, whether they had more ſymbolized with Papiſts, in the worſhip of Dunſtan, then our Conformiſts doe in the worſhip of the Croſſe?

That which is after added by the *Rejoynder* out of other places of Auguſtine, concerne not our preſent queſtion: becauſe there Auguſtine conſidereth not any relation unto idolatrous abuſe. Neither by citing one generall rule of Auguſtines, did we binde our ſelves to follow all his counſels.

10. Concerning the Councels of Nice forbidding Eaſter to be kept on the ſame day with the *Iewes* Paſſe-over, the Rejoynder maketh long worke, to little purpoſe. 1. He ſayth (with the Defendant) that it was not for *unlawfulneſſe*. 2. He confirmeth that anſwer, by ſtory of the buſineſſe, marking, that the Councell ſaid about Eaſter, onely, *It ſeemed good to us*. 3. He excepteth againſt the *words*, as they are cited in the Abridgement. And ſo ſpendeth many good words, and phrazes, not requiring any confutation. Now. 1. Concerning the words, as they are found in conſtantines letters patents, they were cleared before, cap. 3. ſect. 6. 2. The ſame, or like forme of words, is uſed in the ſame Councell about things unlawfull, though not ſo deſperately evill, as denying the Faith. 3. The ſucceeding practiſes, and cenſures, doe ſhew, that *unlawfullneſſe* was underſtood. For preſently after, thoſe which kept *Eaſter* with the

Iewes,

Iewes, were accounted a ſort of Heretickes, ſtyled *Quartadecimani*. And what ruffeling, *Auguſtine* ſent into England by *Gregorie*, made againſt the ancient Britons, for diſſenting in that obſervance, after, and out of other ſtories, Mr. Foxe doeth at large relate. But for ſuch matters, I leave them (with the Replier) to thoſe that are skilfull in human traditions; not regarding that judgement of the Rejoynders. *If you bee not skilfull in human traditions, you may hazzard your ſelves and others:* becauſe I doubt not, but skill in Gods word alone, is ſufficient againſt all ſuch hazzard.

The reaſons rendred by the Defendant, for the Nicene prohibition of keeping Eaſter as the Iewes, are three: 1. Hatred of the Iewes. 2. Becauſe of the Iewes inſultations. 3. For uniformity. Of the laſt, it was Replied, that *uniformity* might have beene, if all could have beene drawne to the ſame time with the Iewes. Which the Rejoynder confeſſeth to be true, if they could have beene drawne thereto *as well*. Where 1. He taketh it for granted, that all were *well drawne* to the time determined; the contrary whereof appeareth, as in others, ſo in our ancient *Britons*. 2. *Well* or *ill*, that is, eaſily or hardly, theſe make no difference in uniformity, but onely in the meanes of accompliſhing the ſame. The other two reaſons are ſayd by the Replier, to agree unto our Ceremonies; becauſe we are to *hate* the Idolatrous ſuperſtitions of the Papiſts, with *a perfect hatred*; and the Papiſts inſult over us, for borrowing our Ceremonies from them. About this (becauſe it could not be denied) the Rejoynder ſpendeth many words and phrazes, partly

Rhetorically good, and partly Morally not good; which I leave as I found: becauſe there is no doing with them, but in greate leiſure, or in idle time.

In the concluſion, it was asked by the Replier, for what cauſes many other Ceremonies of the Papiſts were aboliſhed, if not for theſe two laſt named? or if the ſame cauſes that aboliſhed them, would not ſweep away theſe, if it pleaſed them who have the beezoms in their hand? About this the Rejoynder firſt, referreth the Reader to a preface ſet before the Service-booke, and I am contented he ſhould ſeeke if he can finde any ſuch reaſons there. Secondly, he addeth, that *wee which have not the bezome in our hands, ſhould not ſhuffle abroad the duſt with our feete.* No more doe we (ſay I) but onely keepe it out of our eyes, and throates, ſo well as we can, giving reaſons, why the Sweepers ſhould not thruſt it upon us, nor us for it out of the doores

11. About the *Gangren* forbidding faſting upon the Lords-Day, many words are ſpent by the Rejoynder. The ſumme is, that *ſuch faſting is there ſpoken of, as was performed out of an Heretical opinion, either of neceſſity ſo to doe, or of contempt of the Lords-Day.* But this cannot be prooved. For there being divers different editions of that Councell, none of them mention *opinion of neceſſity*: and in the ordinary greek copy, there is neither *contempt*, nor *contumacy*, named, as *Binius* noteth. Beſide, *opinions and contempts*, as they are inward, cannot be noted by the Church. If they were outward, in word; then not ſo much the *faſting upon opinion*, as the opinion it ſelfe, was to be condemned. If the act it ſelfe was taken for a manifeſtation

nifeſtation of ſuch an opinion, that is it which we urge. As for that accuſation which is layd upon the Replier, for relating the Defendant his anſwer, ſo as if he had referred the matter unto *contempt of Chriſtian profeſſion*, that is remooved by the Defendant his owne words, related by the Rejoynder, pag. 521. *Contempt, to wit, of the Chriſtian profeſſion.* See before, in *Melchiades* his decree.

12. The Councell of *Bracara*, forbad abſtinence from fleſh, for avoyding of all ſuſpicion in conſenting to the *Priſcillian* Hereticks. This (ſayth the Rejoynder) was in reſpect of *inexpediency* onely. Let it be ſo: yet 1. They that forbad it, held it not lawfull to be commanded, as our Ceremonies are. 2. Inexpediencie, or inconveniency of Ceremonies notoriouſly knowne to be Idolatrouſly abuſed, maketh them *unlawfull*, by the Defendant and Rejoynder their owne confeſſions, in the firſt ſection of this chapter: where *convenient neceſsity* is required, to make them lawfull.

13. Thrice dipping in Baptiſme, was condemned, by a Councell of Toledo. It was added in the Abridgement, that *Gregory* alledged and approoved this decree: and the Replier, named *Leo* in ſtead of Gregory. Heere the Rejoynder catcheth holde of the names of *Gregorie*, and *Leo*, and findeth matter for many words, in the account of their lives, not agreeing to the fourth Councell of *Toledo*, where this was decreed. Now the Replier was (through haſte) miſtaken, as underſtanding the firſt Councell of that place, for the fourth: and the Authors of the Abridgement, or their Scribes pen, miſplaced the word *alledgeth*: becauſe the Councell doeth alledge

Tenetur modus ille quem Gregorius primus definivit. Tolet. 4 cap. 5.

Gregory, and not Gregory the Councell: *Let that manner be held, which Gregory the firſt defined.* Theſe are not *ſtragling Souldiers*, ſuch as formerly were taken from the Defendant as the Rejoynder ſpake, but *Souldiers boyes*, or *Bedees*, upon whom little or nothing dependeth in the battell. Let them therefore goe; or by exchange be diſmiſſed. Gregory hath the ſame ſentence, lib. 1. Epiſt. 41. and therefore approoved the decree of Toledo, before it was there decreed. For reall anſwer, it is rejoyned, 1. That all things *forbidden*, are not *condemned as unlawfull.* But yet (by his leave) whatſoever is forbidden lawfully, and reaſonably, is held unlawfull upon ſome reaſon; and therefore ſo farre condemned for unlawfull, as it is lawfully forbidden. Certainely, in Lawes, *forbidding* doeth as well imply ſome *unlawfull* evill, as *commanding* doeth *neceſſary* good. 2. The Rejoynder denyeth the Papiſt to make *any ſuperſtitious conſtruction of our uſe of the Croſſe.* But this is plaine enough: and it commeth after to be handled, yet in this place it is enough, if they make a ſuperſtitious conſtruction of the Croſſe, which we make uſe of, though not of *our uſe*, which the Rejoynder addeth, that he might with ſome colour accuſe the aſſertion of *falſhood.* More was not, nor needed be affirmed by the Replier, in this point. 3. He pronounceth it *a malevolent calumniation, that our owne Canons, and Canonicall Impoſters make a ſuperſtitious conſtruction of it.* But this hath beene prooved before, eſpecially in the ſecond Argument, where it hath been convinced of *will-worſhip.* 4. He formeth a new propoſition; and thereupon girdeth at *ſitting* in the Lords-Supper:

per: which is not worth the anſwering. All the reſt of his words turne upon the looſe hingel of *inconveniency without any unlawfulneſſe*, now often confuted. This therefore ſhall ſuffize for this teſtimony; and ſo I end, the head of Fathers, and Councels. For Leo's words, make not directly to the purpoſe.

Concerning Proteſtant Divines.

This head was paſſed over by the Defendant, but the Rejoynder undertaketh to cleare it: wherein, either his skill, or his confidence, muſt needes occaſion wondering.

1. The generall *Aſſembly of Scotland* (anno. 1566.) writ thus to the Biſhops of England. If Surplice, Corner-Cap, and Tippet, have beene badges of Idolaters, in the very act of Idolatry, what have the Preachers of Chriſtian liberty, and the open Rebukers of ſuperſtition, to doe with the dregs of the Romiſh Beaſt? And in their *Confeſſion*: We deteſt all the *Ceremonies* and falſe doctrine of the Romiſh Antichriſt, added to the miniſtration of the true Sacraments: we deteſt all his vaine Allegories, Rites, Signes, and Traditions, brought into the Church without, or againſt the Word of God. To the former teſtimony, the Rejoynder anſwereth 1. That *theſe words are not the definitive judgement of the Aſſembly, but onely ſpoken as the Plea of ſome tender-hearted men, which ſuffered for refuſall of thoſe things.* Now if this were ſo as the Rej. maketh it, yet this we may gather from thence; that the Plea of many godly miniſters of England, in thoſe dayes,

was, that our Ceremonies are *unlawfull*. For ſo it is there ſayd: *many thouſands, both godly, and learned, have their conſciences continually ſtricken, with theſe ſentenſes: what hath Chriſt to doe with Belial? what fellowſhip is there betwixt darkeneſſe and light? &c. in the words formerly cited.* What meant the Rejoynder then, to perſwade his Readers, in his Preface, and upon all occaſions, that our Ceremonies were not by Non-Conformiſts held *unlawfull*, but onely *inconvenient*, untill of late? If nothing elſe can, yet this his owne (not confeſſion, bnt) peremptory anſwer, may ſo convince him, that he muſt acknowledge his accuſing of us, as diſſenting therein from the firſt ſeekers of reformation, in the Ceremonies, and ſo the occaſion of his bitter writing, is a meere conceyt, built up by deſire of putting ſome colour upon that, which, nakedly beheld, would be offenſive. Obſerve further, that *a definitive judgement*, is vainely heere denyed, where it was never ſought for. The Miniſters of England did not ſend into Scotland, for *a definitive ſentence*, concerning the uſe or abuſe of things in England. Neither were they of Scotland ſo ſimple, as to take that *authority of defining* upon them. But for their *adviſing judgement*, is plaine enough to all that read their words with any indifferency. They were not ignorant of our Engliſh queſtion: there were among them, that had beene at *Frankford*, as *Mr. Knoxe*, *Mr. Good man*, *&c.* They did not ſo farre forget themſelves, as to ſend allegations in other mens names, into England, to be admitted there, which themſelves did not allow of. Beſide, they directly call them *unprofitable vaine triſtes*. Yea (ſayth the Rejoynder) but *they diſclaime*

diſclaime the very queſtion; they ſuppoſed the refuſers of the Ceremonies, not to damne the conſciences of the uſers: and call them vaine trifles in compariſon of preaching the Goſpel.

They diſclaim indeed profeſſed entring into the ground of that queſtion, as mediators uſe to doe, bnt yet inſinuate their judgement of it. Ceremonies may be damned, though the conſciences of all that uſe them, be not condemned. *Vnprofitable vaine trifles*, found not of compariſon. Neither is there any thing in the letter, that gives any inkling of ſuch a limitation.

To the ſecond teſtimonie, taken out of the Scottiſh *Confeſſion*, the Rejoynder anſwereth 1. that *it reſpecteth all Ceremonies, as they were Antichriſts, formally, and not all materialy.* After which manner, it is eaſie to anſwer any teſtimonie that ever was alleged. For in the Confeſſion, there is no difference made betwixt *all*, and *ſome*; neyther can the Rejoynder give any apparent reaſon of his *formal interpretation*; and it is wel knowen, that the very *material* Popiſh Ceremonies were then deteſted by *M. Knoxe*, with thoſe that agreed unto his direction, as they alſo have been, ever ſince the Reformation, abhorred generally in Scotland, untill of late, when that which one of them calleth an *Altar of Damaſcus*, came into that Countrey.

The Rejoynder his 2. anſwer is, that *they of the Aſſembly profeſſed, what liked them beſt in Scotland; not what they thought others bound to do; as appeareth by our late King Iames, the chiefe of them.* But before this can ſtand, it muſt be ſhewed, in what Synode, *we deteſt*, is taken, for *wee like not ſo well in our Country*; and then, how the after-interpretation

pretation of one, who was then but fifteene yeares old, can over-ſway the common interpretation of the whole Church?

2. *Oecolampadius* requireth a Miniſter of Scaphuſium (Epiſt. 1. lib. 1. pag. 129.) utterly to caſt off all the Ceremonies of the Papiſts, in celebration of the Lords Supper, as thoſe which cannot be continued, without nouriſhing of the ſuperſtition and impiety, whereunto they ſerved of olde. The Rejoynder anſwereth 1. That this *was not Oecolampadius his owne adviſe, but that which ſome others would have had him given.* But he propounding it, and onely excuſing himſelfe modeſtly that he *was ſlow to put on others* ſo farre (inſinuating that though he himſelfe was ſo reſolved, yet he durſt not urge *others* thereto, and therefore onely requireth *conveniency without offenſe*, ſufficiently teſtifieth his allowance of that adviſe. And who (thinke you) were the Authors of that adviſe, but *Zuinglius &c?* He 2. addeth, out of divers Epiſtles, that *Oecolampadius would not have all that country tye themſelves in Ceremonies, to Baſil, Tigure, or Bern that he holde golde ſilver, glaſſe, or wooden veſſels in adminiſtration of the Sacrament, indifferent.* As if any of us were of another minde this is a meere colour of ſomething, where nothing is to be found.

In the third place, he ſheweth, how *Oecolampadius allowed of the termes of Sacrifice, Altar, and omitted no vnwonted Ceremonies, but onely the latine tongue, in reading the Epiſtle, and Goſpel.* But if the Rejoynder had conſidered that *termes* are no Ceremonies; and that Oecolampadius allowed and Practiſed this laſt mentioned imperfect re-

formation

formation, when he was (in compariſon) but a Novice in religon, before he came to *Baſil*, he would not have ſo exulted in this quotation, as he doeth: *The Abridgers* (ſayth he) *never (I thinke) read Oecolampadius his Epiſtles.* But he hath no juſt reaſon to thinke, but ſome of them had read thoſe Epiſtles; unleſſe he can ſhew from whence elſe they had this teſtimony. I have read them long ſince, and remember well, that to be true which now I ſayd. How it ſtood at Baſil, with Popiſh Ceremonies, when *Oecolampadius* was Miniſter there, it appeareth out of *Zuinglius*, his Fellow-Miniſter (*de Baptiſmo*) in theſe words, worthy to be recited, though ſomewhat too large for this place: *I will eaſily grant the Catabaptiſts, and confeſſe, that the ſtriſe which they made about Baptiſme, hath not beene altogether without beneſit: For hence it comes to paſſe, that thoſe things which the fooliſh ſuperſtition of human reaſon had added thereunto (as Exorciſmes, Spittings, Salt, and ſuch like more) being brought into queſtion, are now become vaine & unprofitable in every mans judgmēt. Wee deny not but wee received thoſe things from our Fathers. -- Howſoever it is evident they were not of God, but ſet up of man; which alſo it may be, (conſideration had to that time) might have beene borne; becauſe that as the Iſraelites heretofore affected with a deſiré of Ægypt, looked backe to the delicacies thereof, ſo they whichlately are come over to Chriſt, were a little propence and prone to Heatheniſh religion, which contcined many ſuch rites.*

Lubens equidem Catabaptiſtis concedam & fatebor, aliquid utilitatis, ex contentione illa, quam ipſi de Baptiſmo inſtituerunt, enatum eſſe. Hinc enim factum eſt ut ea quæ humanæ rationis ſtulta ſuperſtitio addiderat (qualia ſunt exorciſmi, ſputi ſalisque uſus, & alia hujus generis complura) in lucem protracta, ab omnibus pro vanis & inutilibus habita ſint. -- Non inficiamur illa

à Majoribus noſtris ad nos uſque, & noſtra tempora manaviſſe. -- Interim tamen conſtat, hæc divinitus inſtituta non eſſe, ſed ab hominibus olim addita, quæ fortaſſe tunc, pro temporum ratione ferri poterant: eo quod, ut Iſraelita olim ſubinde Ægypti deſiderio tacti, ad illius delicias reſpicerebant, ſic qui nuper ad Chriſti partes conceſſerant, ad Gentilium religionem non nihilo promptiores propenſioreſque erant, quæ Ceremonias hujuſmodi plures continebat.

Has ergo Chriſtiani homines in alium uſum convertere ſolebant, quo facilius priſtina illa ſuperſtitione liberarentur. Sed longe preſtitiſſet, ſi omnia è medio ſublata fuſſent & abolita, &c.

And theſe, Chriſtian men were wonte to turne into other uſe, that they might in time the better be freed from that ſuperſtition. But how much better had it beene, if all and every of thoſe things had beene aboliſhed at the firſt.

3. Concerning *Calvin*, I ſay, as the Rejoynder ſayth, that which is alleged out of him, hath ſufficiently been handled before. As for the new addition, which the Rejoynder heere bringeth, as making againſt us (*that gold and ſilver, corne and wine, and uſefull meeting places, may be retained, after Idolatrous abuſe of them*) he knoweth, and all the world knoweth, it maketh nothing for ſuch Ceremonies as ours are; nor any thing againſt us, who continually profeſſe the ſame trueth. Except he meant to abuſe the Reader, I know not wherefore he ſhould bring in ſuch impertinent allegations.

4. *Mr. Bucer* was alleged (in the Abridgement) as ſcarce eſteeming them *ſyncere Chriſtians*, who can abide the Ceremonies of Antichriſt, or ſuch as have *affinity* with his. The Rejoynder oppoſeth other places, where he ſpeaketh for a *toleration* of ſome ſuch Ceremonies. Neither of theſe allegations can be denied. What then ſhall we ſay? ſurely 1. That *Bucer* though he was a reverend zealous man, yet he was *a man*; and ſo ſhewed himſelfe ſometime about Ceremonies. So Calvin obſerved, Epiſt. 13. *Bucer was ſo zealous for the propagation of the Goſpel, that contented with the maine, he was ſometime more remiſſe then was meete, in allowing petty matters as he tooke them, but yet for all that, they had their weight.* To the ſame purpoſe he gently admoniſheth Bucer himſelfe, even concerning the matters of England, Epiſt. 39.

Tanto ſtudio propagandi Evangelij flagrat Bucerus, ut quæ præcipua ſunt contentus impetraſſe, interdum ſit aquo lenior in eis concedendis, quæ minutula quidem ipſe putat ſed habent etiam ſuum pondus.

This

This by name I commend to thee, by all meanes to free thy ſelfe from envy, under which thou ſuffereſt (though unjuſtly) among many, as thou thy ſelfe knoweſt. For they ſtill taxe you by middle dealing, to be either Author or Abettour. And according to this obſervation, we finde, that *Caſſander*, and *Baldwine*, writing againſt Calvin himſelfe, about Ceremonies, oppoſe unto him every where the name of *Bucer*. 2 It is to be noted, that when Bucer looked ſimply to his *Rule*, he condemned all ceremonious reliques of Idolatry as much as any: but in ſome particular perplexity, other impreſſions did ſometime draw him to an unwilling toleration of ſome ſuch reliques. But then he doeth it ſo fearfully, and with ſo many cautions, that any may ſee, it was but a ſuſpenſive ſentence of toleration, extorted by a kinde of neceſſitie, not any allowance, out of conſtant judgement. Thus *Beza* in his Anſwer to Baldwine, whoe alleged Bucers allowance of our Engliſh Ceremonies, anſwereth: *As for that Engliſh reformation, which you aſcribe to Bucer you do the good man not a little wrong.* To manifeſt this, he allegeth theſe wordes of Bucer: *There be who with the leaven of Antichriſt, would joyne together God and Belial.*

Hoc tibi nominatim commendo, ut te invidiâ liberes, qua te falſo gravari apud multos non ignoras, nam mediis conſiliis vel authorem vel approbatorem te ſemper inſcribunt.

Quod ad illam Anglicanam reformationem attinet, quum dicis eam ex Buceri conſilio ac voluntate fuiſſe inſtitutam, magnam optimo viro injuriam facis.

All theſe thinges conſidered, that which Bucer ſpake againſt ſuch Ceremonies, is to be taken for his judgement: and when he occaſionally varied therfrom, that is to be imputed unto his good, but exceſſive affection.

Sunt qui fermento Antichriſti conglutinare velint Deum & Belial, &c.

5. The wordes cited out of *Muſculus* (loc. com. de Trad. pag. 421. 422.) are: *It is not fit, that thoſe thinges which are rather ſuperſtitious, then religious, or have ſo much as a ſhew of ſuperſtition, ſhould be reteyned in the Church. God forbid,*

forbid, that I ſhould mainteyne any traditions, Rites, *or worſhips, which are Popiſh. And I call them Popiſh, which eyther of their owne nature or by abuſe, do ſerve unto Popiſh impiety, ſuperſtition, and blindneſſe: all which I am perſwaded ought to be deteſted, as much as is poſſible.* Now marke the Rejoynder his anſwer: 1. He ſayth, Muſculus ſheweth onely what is *meete*, not what is *unlawfull*. This he gathereth out of the firſt words: *it is not fit*. But firſt, may things *not meete*, be appointed, and urged, as our Ceremonies are? Secondly, Muſculus ſpeaketh of ſuch things as he holdeth unlawfull to mainetaine: *God forbid that I ſhould maintaine them.* 1. Would he then have mainteyned our Ceremonies (as the Def. and Rej. doe) ſometime as *lawfull* though *unmeet*, and ſometime as *meet*, and of *convenient neceſſitie*? Thirdly, he ſpeaketh of ſuch thinges as are to be *deteſted as much as is poſſible*: are they lawfull? 2. The Rejoynder addeth, that *Muſculus ſpeaketh of ſuch human traditions, as had been formerly under abuſe, but were now reduced to another uſe.* In which wordes, (if they be right printed) he maketh Muſculus to ſpeake as directly againſt our Ceremonies, according to his owne interpretation, as the Abrigement doeth. If *not* be left out by the Printer, then he may be convinced by thoſe words of Muſculus: *ſo much as a ſhew of ſuperſtition.*

But (ſayth he) *our Ceremonies conſidered as Ceremonies, (otherwiſe then in their materials) have no outward ſhew of Popiſh ſuperſtition, which conſiſteth onely in the reaſon and intention of their uſe.* As if eyther *outward ſhew*, or *outward ſuperſtition*, conſiſted *onely* in inward intention!

tion! Such miſerable anſwers have at the leaſt, an outward ſhew of no ſyncere intention. His 3. anſwer is, that *Muſculus ſpeaketh of ſuch traditions as in their preſent, and publick profeſſed uſe were Popiſh.* He doeth not in deed exclude ſuch out of his cenſure: but if he ſpake *onely* of ſuch, what need was ther, that he ſhould ſo carefully interpret *what he called Popiſh traditions?* or what meant he in his deſcription of them, to leave out *preſent publick profeſſed uſe*, and uſe ſuch wordes, as every ordinary impartial Reader muſt needs take to be more general?

6. *P. Martyr* giveth for a Rule, to the Miniſters of Poland, that ſuch order in the adminiſtration of Sacraments, is to be kept, as *differeth moſt from the toys and Ceremonies of Papiſts.* It is an excellent Rule (ſayth the Rejoynder) but *he ſayd not, that humane Ceremonies abuſed unto ſuperſtition, in Poperie, are now unlawful for us to uſe.* As if he that ſayth, *We ought* to keep that order which *differeth moſt* from Popiſh toys and Ceremonies, did not ſay, *We ought not to uſe Popiſh Ceremonies!* He ſpeaketh (without quæſtion) of an *internall ought*, or *ſic oportet*, which the Rejoynder (pag. 492.) confeſſeth to *binde the conſcience.*

The ſame *P. Martyr* ſayth: Certainly, if we did from the heart hate ſuperſtition, we would doe our endevour, cleane to put out and deface all the footſteps, and monuments therof. *He ſpake this* (anſwereth the Rejoynder) *when Miſſal attire, Altars, and Crucifixes, were as yet remaying.* Now for *Miſſal attire*, I know none then remaying, which remayneth not now. *Altars* alſo have

ever ſince remayned in diverſe Churches, and are now (for countenance of other Ceremonies) comming up againe where they were aboliſhed, with an Idolatrous addition of bowing unto them. *Crucifixes* will ſoon follow, and that by good right, if the Defender and Rejo. their groundes be good. For the doctrine being changed, and the materials onely of Popiſh Crucifixes remayning, what can be ſayd, to make them *ſimplie unlawfull*? And for their *conveniencie*, whoe may judge of that, but thoſe that have authoritie of præſcribing and impoſing matters of order and decencie? But to let that paſſe, P. Martyr ſpoke of that time, when he ſuppoſed the doctrine reformed; and manifeſtly riſeth in his diſcourſe, from thoſe ſpecials, to the general to *all footſteps of ſuperſtition*, and not *thoſe onely*. But (ſayth the Rejoynder) the ſame P. Martyr profeſſeth, *no ſeparation would be made for ſuch matters*. He ſayth ſo in deed of the Surplice, pag. 1127. and ſo ſay we; eſpecialy upon the ſame condition, that we may be ſuffered to abrogate them for our owne practiſe: *Ferremus, nobis gratulando quod eas abrogaverimus*. To this the Rejoynder addeth diverſe ſentences of P. Martyrs, ſomewhat favoring a toleration (for a time) of our Ceremonies, eſpecialy in M. Hoopers caſe. To which I anſwer 1. that this was in perplexitie, cauſed by the miſchief of our Ceremonies, which are therfore ſo much the more to be hated, even that they have allways bred ſuch trouble unto good men, whoe ſhould have troubles enough, though they were aboliſhed. *Queſtions of this kind, are to us ſomwhat difficult. There is ſomwhat more hard I confeſſe, of thoſe garments they call holy, & which ſomwhat*

De veſtibus quas vocant ſacras fateor aliquid eſſe difficilius, & quod

for what troubleth me, that I wonder they are ſo ſtrictly reteined. He himſelf refuſed to wear the Surplice, and that upon ſuch ground as may move us to refuſe it, as he profeſſeth: *When I was at Oxford, I would never uſe thoſe White garments in the Quire, though I were at that time a Canon. I had a reaſon for it. But that which mooved me then and ſtill doeth moove, and perhaps may juſtly moove you, is namely; that, that is not to be don, which ſhall confirme, what my conſcience cannot allow of.* 3. He telleth us plainly, that theſe Ceremonies are *meræ Papatus reliquiæ*, meere Popiſh reliques condemned by *Bullinger*, and that he was, upon hope of their aboliſhing, onely *tardior ad ſuadendum, loath to perſuade unto ſuffering of deprivation for them.* All theſe thinges are found in the places quoted by the Rejoynder. Let any indifferent reader geſſe by them, what was P. Martyrs judgement, in his free, and unperplexed thoughts? Certainly it was not that which the Defender and *Rejoynder* have repræſented unto us for theirs; whoe accuſe all theſe (beſide other faults, many, and great) of *Superſtition* that refuſe them as unlawful; they being *Rites both orderly and alſo decent.*

meipſum nonnihil perturbet: ut miretur illas tam mordicus retineri.

Ego cum eſſem Oxonij, veſtibus illis albis in Choro nunquã uti volui, quãvis eſſem Canonicus. Meã facti ratio mihi conſtabat.

Quod verò me movit, & adhuc movet, & tè fortaſſe moverе poterit, nempe id non eſſe faciendum quod eam confirmet, qua conſcientia mea non probet.

7. *Bezas* wordes are: that the footſteps of Idolatrie ought not to appear in the Church, but to be utterly baniſhed. The *Rejoynder* anſwereth 1. that this toucheth not our Ceremonies, in Bezas judgement, Epiſt. 12. It touched our Ceremonies in the *eight Epiſtle* of Beza; but not in his *owne*: what difference was ther betwixt theſe two Epiſtles? Onely this: in the former, he writte to a Biſhop, and ſo ſhe weth him the foulneſſe of our Ceremonies plainly; but in the later, he ſpeaketh to poor Miniſters

Miniſters, perſecuted for thoſe Ceremonies; whoſe great affliction, with the Churches detriment, made him to conceal ſome part of his judgement.

Yet in that twelf Ep. he inſinuateth the ſame judgement of our Ceremonies: *They which began to hate ſuperſtitions ſo far as to curſe their footſteps; how greatly are they offended?*

Qui ceperunt ſuperſtitiones eousque deteſtari, ut etiam illarum veſtigia ceperint execrari, quantoperè offenduntur.

There is yet freſh ſuperſtition of the ſigne of the Croſſe, moſt deteſtable. They therefore have don wonderful well, who have once baniſht that rite out of the Church, whereof for our parts we ſee no good. Becauſe by kneeling at receiving, it ſprung that moſt abominable Bread-worſhip, *and ſtill cleaving to the minds of many, is worthily abeliſhed.*

Signi crucis eſt adhuc recens ſuperſtitio maximè execrabilis. Rectiſſimè igitur feciſſe arbitramur, qui ſemel iſtum ritum ex Eccleſiis expulerunt, cuius etiam non videmus quæ ſit utilitas. Quoniam ex gentis dudum ſymbola accipiuntur, orta eſt ex ipſa ritus illa deteſtabilis, & adhuc in multorum animis hærens, merito ſublata eſſe videtur.

The Rejoynder noteth 2. that in Bezas judgement, *many thinges may and muſt be tolerated, which are not rightly impoſed.* Which is true: but 1. let it be then openly confeſſed by the Rejoynder, that our Ceremonies are not rightly impoſed, before he abuſe this rule. 2. Let him tell us, if approving by ſubſcription, and uſe, be meer toleration? 3. The ſame Beza telleth us: *Tolerari quædam putamus quæ omninò ferri non debent. con. Weſtph.* We think ſomthings may be tolerated, which altogether may not be born.

In the 3. place, it is added by the Rejoynder that Beza ſayth of ſome, that reteyne the Croſſe, *they may uſe their owne libertie.* But in the next words he addeth: *If they have any juſt Cauſes of reteining this ſigne in their Churches.* So that he limiteth that libertie unto ſuch cauſes as he was not privie to; nay to ſuch as they at Geneva, found to be clean contrarie: *As for us, we have many neceſſarie reaſons*

Nos autè cur illud ſignum nullo modo tolerarimus,

reaſons why wee doe no way tolerat that ſigne. & their cauſes, alleged in the 8. Epiſtle, were not peculiar to any time or place, but perteyne as well to England, as to Geneva. So that this was but to ſtop a Papiſts mouth, with uſing of gentle words, and ſuppoſitions concerning our unwarrantable courſe. Of the *ſurplice* he ſpeaketh ſometime more indifferently: but in the ſame places, he will have it not ſubſcribed to, not defended, or rejoyned for, but by all meanes haſtened out of the Church, as a ridiculous ſtage-play garment, or a Fooles-coat. & plurimas, & neceſſarias cauſas habemus.

8. Many other Divines were named, as *Zanchius, Pezelius, Mollerus, Zegedinus, Daneus, Machabeus, Zepperus, Wigandus, and Sadeel*; but their words not cited, except onely Sadeels, for avoyding of unneceſſarie tedioufneſſe, they all ſpeaking to the ſame purpoſe with the former. The Rejoynder hath one general anſwer for diverſe of theſe; that *they allowed ſome human Feaſts, which have been abuſed to Superſtition.* Now though this be no direct anſwer, and the Authors may in part forget their owne general rule, in ſome particular; yet this may be further ſayd; that they accounted not theſe Feaſt-days ſuch kinde of Ceremonies, as we ſpeak of. This appeareth in *Zepper*, whoe put them under the head of *Order, cap. 13.* wheras he handleth the *Croſſe* under the head of *Sacramental Ceremonies, cap. 10.* In particular, 1. *Daneus and Zegedinus* (ſayth the Rejoynder) ſpeak not to our purpoſe. Daneus I have not at hand: but *Zegedine* in his tables of Baptiſme, calleth them *Popiſh additions, by which Baptiſme is propbaned.* 2. *Zanchies* judge-

ment hath been ſhewed. Namely that it was contrarie to all ſuch Ceremonies.

And this doeth abundantly appear out of his Epiſt. to *Q. Elizabeth*, printed before, in Engliſh. 3. *Zepper alloweth the ancient uſe of the Surplice.* If he did, therin he ſhould not have croſſed his rule given, cap. 10. reg. 4. out of the Scriptures, at leaſt in his opinion, except he judged the Surplice *before that ancient uſe* to have been notoriouſly abuſed unto Idolatrie. But the trueth is, Zepper doeth but comparatively excuſe a ſuppoſed ancient uſe of that garment, which in ancient times was not knowen, but as a civil habit, uſual in hote countries. 4. *Wigandus* (ſayth the Rejoynder) *was Illyricus his aſſociat in the furious oppoſition of the Surplice.* Wheras the trueth is, Illyricus himſelf did not furiouſly oppoſe, but uſe the Surplice, as *Calvin* teſtifieth, Epiſt. 117.

5. *Sadeels* words are: *We reject whatſoever remayneth in the Church of Rome, which came either from Iews, or Pagans.* The Rejoynder anſwereth, that *Sadeel ſheweth what Ceremonies the Refor. Churches of France did reject; but not what were neceſſarily to be rejected of all Churches: He uſeth alſo the limitation of Iewiſh and Paganiſh Ceremonies.* But he clean miſtaketh Sadeels meaning: *Iewiſh and Paganiſh*, are no wordes of *limitation*, but of explication by way of reaſon. Our uſe of his teſtimonie is 1. thus: Whatſoever Ceremonies they of France have rejected, are in Sadeels judgement *Iewiſh or Heatheniſh*, which can have no lawful uſe in Gods worſhip. But the Churches of France have rejected our Ceremonies in controverſie. Ergo. 2. Thus: *If Iewiſh and Heatheniſh* Ceremonies are to be

to be rejected; then *Popiſh* alſo, they being in their nature, or kinde, Iewiſh, and having evermore been notoriouſly abuſed unto Popiſh Idolatrie.

9. *M. Rogers, Martyr*, in King Edwards days, would not conſent to conformitie in Cap, and Tippet, unleſſe the Papiſts might be conſtreyned to wear upon their ſleeves a Chalice and Hoaſt. True (anſwereth the Rejoynder 1.) but other good Martyrs did. Therfor (ſay I) not they, but *M. Rogers* was alleged. Yet beſide zealous *Hooper*, with whome after *Ridly* and others agreed, Heavenly *M. Bradford* might have been added, whoe in his letters to *Erkinald Rawlins*, calleth forked caps, and tippets, *Antichriſtian pelfe and baggage*. He 2. anſwereth, that the quæſtion was for *inconvenientcie*, not unlawfulneſſe. But he knoweth well, that *M. Hooper*, and ſo (in all likelyhood) *M. Rogers* ſtood upon ſuch inconvenientcie, as in their learning was unlawfulneſſe.

His 3. and 4. anſwer is of *different intentions*, *in the ſame materials*. But this was in King Edwards days, by all profeſſed: and yet *M. Rogers* and ſuch could not ſee it ſufficient. 5. *M. Rogers* would (ſayth the Rejoynder) *allow the ſame thinges with ſome marke of difference*. Not allow, but *tolerate*; not upon *every marke of difference*, but ſuch as he knew would never be conſented unto; that is, *not at all*.

10. *Publick injunctions* were wonte to forbid all Monuments of Superſtition; and the Canons 1571. did forbid the *gray Amice*, and all other garments defiled with like ſuperſtition. *Therfor* (ſayth the Rejoynder 1.) *they did not take our Ceremonies for ſuche Monuments*. But

that is nothing to the Propoſition: Neyther yet maketh it much to the Aſſumption of this Argument, what theſe or thoſe did then *take* our Ceremonies to be. What they *are in deed*, we ſhall ſee in the Aſſumption. He 2. allegeth, that the *Surplice* was none of the Miſſal garments, as the *Amice*. But firſt *Bellarmine*, whome the Rejoynder made (of late) the Canon of Miſſal garments, maketh no more mention of the Amice, then of the Surplice. *Durandus*, or *G. Minatenſis*, *Rational. lib. 3. cap. 1.* ſayth, *In ſome things about the Altar they muſt uſe the Surplice.* Steven Mephem. cap Linteam. *No clarck may be ſuffred about the Service of the Altar, unleſſe he have the Surplice on at Maſſe.* 3. The Rejoynder addeth, that it *is a ſtrong imagination, to thinke that the very Injunctions, and Canons of this Church, could prove her to judge her owne impoſitions unlawful.* Which if he meant of formal particular judgement, it is his owne weak imagination; if of general and virtual judging, ther is neyther ſtrongneſſe, nor ſtrangeneſſe in it: becauſe *this Church* hath no privilege that way above other Churches, of which none were ever found nor can be, impoſing any thing unlawful, which did not profeſſe that trueth, whoſe contents did prove that unlawful impoſition to be unlawful. D. Morton hath plentifully ſhewed ſo much of the Popiſh Church, as the Rejoynder will not denie.

Superpelliceo in quibuſlibet ſervitiis Altaris uti debent.

Nullus Clericus permittatur in officio Altaris, niſi indutus ſuperpellicio, tempore quo Miſſarum ſolemnia peraguntur.

11. *B. Iewell* was cited, as approving Tertullians judgement concerning the unlawfulneſſe of Garlands, though not evill of themſelves, becauſe they had appearance of evill. Well (ſayth the Rejoynder) then *they were not evill in themſelves, by abuſe.* That is, abuſe did not make them

them evill, before they were abuſed. which is true. But if B. Iewel allowed Tertullians judgement (as the Rej. granteth) by the abuſe they became evill, and unlawfull. Appearance of that which is evill in it ſelfe, is evill in it ſelfe: but the abuſe was evill in it ſelfe, and the after uſe was an appearance of that abuſe, in Iewels judgement. Ergo. It was alſo alleged out of Iewels Ap.c.2.div.9. that the Papiſts had ſo miſuſed ſundry Ceremonies, that wee may not longer continue them without great conſcience. The Rejoynder anſwereth, 1. That *this was ſpoken of other Ceremonies, not of thoſe in queſtion.* 2. That *Iewel was a Biſhop, and uſed Epiſcopall garments.* 3. That *upon his death-bed, he profeſſed, that he would not grieve any of his brethren, who were of contrary opinion, concerning the Ceremonies.* Now 1. If other Ceremonies (among which yet *holy Garments* were objected by Harding, in that place) may by abuſe, become unlawfull, what priviledge hath the *Croſſe*, as much abuſed as any? 2. As *Iewel* was a Biſhop of England, ſo *Cajetan* was a Cardinall of Rome; and therefore as Cajetan condemned many Romiſh ſuperſtitions, in ſo much as when he died, he refuſed to be buried in a Church, as the ſtory of his life, prefixed to his Commentaries on Iob teſtifieth, ſo might B. Iewel condemne ſome ſuperſtitious Ceremonies in England. As for his wearing of Epiſcopall Garments, let D. Fulke anſwer in his *Repeale of Heskins Parliament, pag. 412. Mr. Heskins girdeth at the proclaimer (B Iewel) as wearing Aarons garmentes for a Biſhopricke. But if the Popiſh Prieſts had no more pleaſure to ſay Maſſe in their veſtiments, then the Proclaimer to minister in Coapes, I thinke the common*

ſort of Papiſts would have leſſe devotion to the Maſſes, then Gods people have to the Communion, when it is miniſtred without any ceremoniall attire. 3. Thoſe words which the Rejoynder allegeth out of his Godly ſpeech, a little before his departure, make much againſt the Rejoynder, becauſe they ſhew 1. That many then oppoſed our Ceremonies as *unlawfull*, which the Rejoynder denyeth. For how elſe could they more diſlike them then Biſhop Iewel himſelfe, who held them (by the Rejoynder his confeſſion) very *inconvenient?* 2. That B. Iewel would not *grieve or prejudice* thoſe that were ſo minded, which our Defendant and Rejoynder labour to doe with all the ſtrength they have, and all the advantage they can catch holde on. Iewel durſt not have called them *Superſtitious brethren, factious and exorbitant men, &c.* Moreover, two faults are committed by the Rejoynder, in reciting thoſe words of Iewel: one, that he leaveth out the word *pedagogia*, wherein he accuſed our Ceremonies as belonging to the *infancy* of the Iewiſh Church: and the other, that he tooke no knowledge of the following words, wherein he accuſeth the *Pope* as *the fountaine of thoſe evils, which gave cauſe and occaſion of ſtrife, and as it were threw bones to the dogs.* Where he maketh our Ceremonies reliques of Popery, and cauſes of diſſention. Adde unto this, that in his Epiſtle to Q. Elizabeth, before the Defence of his Apollogie, he prayeth to God, that ſhe might live to aboliſh *all groves and high places*, in England: and it will appeare how lawfull our Ceremonies were in the judgement of that good learned man, as well in his life time, as at the houre of his death.

Horum malorum caput, qui contendit cauſas & occaſiones ſubminiſtravit & velut oſſa canibus objecit.

12. *B. Pil-*

12. *B. Pilkinton* ſayd, that it is our *fault* generally, hat we differ no more from the Papiſts, in all our mini-ſtery. True (anſwereth the Rejoynder) but *he thought not heſe things to be ſimply unlawfull.* As if B. Pilkington had earned, and taught a diſtribution of *faults* in religion, *ome unlawfull, and ſome lawfull faults*! It is a new diſtin-ion coined ſince his time.

13. *B. Weſtphaling* (with Auguſtine) peremptorily ffirmeth, that Iewiſh Ceremonies cannot be uſed, no ot with an intent differing from that of the Iewes, with ut danger of damnation. *We allow this* (anſwereth the ejoynder) *becauſe God hath repealed them; and to uſe them ere to call the comming of Chriſt into queſtion.* And is it o great a ſinne, to uſe Iewiſh Ceremonies, without a ewiſh intent? How then durſt the Defendant and Rej. ag. 285. affirme, that *to uſe ſome Iewiſh rite* (*even Circum-iſionit ſelfe*) *without a Iewiſh opinion, is not damnable?* In ne, or both of theſe places, they much forgat them-ſelves. And they that diſallow of a Iewiſh Ceremony, ſed without a Iewiſh opinion, how can they allow of Popiſh Ceremony, in any uſe?

14. *D. Bilſon*, alloweth in reformed Churches, that *hey can by no meanes digeſt one dram of Popiſh Ceremonies. t was well ſpoken* (anſwereth the Rejoynder) *in defence of hoſe Churches which had caſt off all the Ceremonies of the Papiſts, for the conſequeuce ſake; but prooveth not, that all Churches are bound to doe ſo; or that this Biſhop thought ſo, whouſed and urged theſe Ceremontes.* Where he would perſwade us 1. That our Church *can* (lawfully) doe that, which Reformed Churches *cannot by any meanes doe.*

2. That

2. That whereas Reformed Churches regard the evill *conſequence* of ſuch Ceremonies, ours need not. 3. That Doctor Bilſon *Warden* of Wincheſter, either did write otherwiſe then he *thought*, or elſe changed his thoughts, when he was riſen to be Biſhop of Wincheſter. The judgement of theſe conjectures I leave to the underſtanding Reader. We urge onely his plaine words: *Valeant quantum valere poſſint.*

15. To *Doctor Humphrey*, the Rejoynder had nothing to oppoſe, but that *afterwards he did weare the Surplice.* Now the trueth of this dependeth on the Rej his heare-ſay, ſo farre as I know. Yet be it ſo: doeth not affliction, and poverty, make many a wiſe man, turne a little aſide out of his way? The hiſtories of all ages teſtifie ſuch infirmities to have beene found in many Godly and learned. And after-yeelding to the Surplice without giving any publike reaſon for it, doeth not argue that he did not formerly holde that (and conſtantly the other) unlawfull, upon thoſe groundes which he hath left in print, unrecalled. I doe not believe that there can be ſo much ſhewed under D. Humphres hand for our Ceremonies, as his Epiſtle, repreſented in the former Chapter, hath againſt them.

16. Concerning *Doctor Fulke*, one ſentence of his was alledged, that he which diſliketh our forme of ſervice, as not differing ſufficiently from the Papiſts, ſheweth his *zeale in deteſtation of Idolatry.* This (ſayth the Rejoynder) was *a charitable excuſe of them.* The urging then, defending and rejoyning, for our Ceremonies in that manner as now is uſed, is an uncharitable accuſation

no

not agreeable to the minde of Doctor Fulke. A ſecond ſentence of the ſame D. Fulke, is: *We abhorre whatſoever hath but a ſhew of Popery.* Therefore (concludeth the Rejoynder) *he did not judge our Ceremonies to have any ſhew of Popery:* Nay rather, therefore he abhorred our Ceremonies. For that of their Popiſh ſhew, he doubted not, it appeareth out of divers paſſages, in his writings: as in his *Rejonder to Martiall, art. 4. Mr. Calfhill anſwereth well, that the Ceremony of the Croſſe, once taken up of good intent, being growne into ſo horrible abuſe, is juſtly refuſed of us. And art. 5. Although the elder and better age uſed and received the ſigne of the Croſſe tolerably, yet conſidering the ſhamefull abuſe of it, it ought now, of right and conſcience, to be condemned. Martiall will none of that: for (ſayth he) things good in their owne nature, muſt not be taken away, or condemned, for the abuſe. Very true; but who will grant him, that the ſigne of the Croſſe is good of it ſelfe? It is as much as may be borne, to grant it a thing indifferent.* But (ſayth the Rejoynder) *our Ceremonies Doctor Fulke hath* (of my knowledge) *uſed and defended as lawfull.* Of this knowledge, for his uſing and defending all our Ceremonies, his writings doe conſtraine me (at the leaſt) to doubt. He was once ſo farre of from uſing all, that rather then he would uſe the Surplice, he went out of S^t. Iohns Colledge, in Cambridge, with his pupils, and hired chambers for himſelfe, and them, in the towne: *Mr. Travers* is my author for this. If afterward he was bowed ſomething by the times, unto a little uſe of one Ceremony, that he might in ſome manner, and meaſure, excuſe: but if he had purpoſed to *defend* that, and the other Ceremonies, ſome

foot-ſteps of that defence would be found in his writings, as there are divers of his oppoſing them. The knowne trueth is, that many good men through the iniquity of the times, have beene brought to be *diſtreſſed*, betwixt deſire of liberty in the Miniſtery, and hatred of ſuperſtition; ſo that they have ſayd with the Apoſtle, *I know not which to chooſe*; and ſo afterward, have given ſome place unto the later. To judge their perſons, it is farre from us. We onely make uſe of their free and undiſtreſſed judgement.

17. Of *D. Andrues, and Mr. Merbury*, I have not to ſay: becauſe their Catechiſmes I never ſaw. *D. Sutliffe*, though he were a *Deane* (as the Rejoynder noteth) yet he writ in his latter time, as a *Divine*, not as a Cathedrall man: and ſo he was cited. His propoſition is this: *All Ceremonies taken from Ievves and Pagans are unlawfull.* We onely adde, that Ceremonies taken from Papiſts, are ſubject to the like cenſure; becauſe Popiſh ſuperſtition, or Idolatry, is no more lawfull then the other. Of *Mr. Greenham*, (beſide that which hath beene often confuted) the Rejoynder ſayth onely, that *he did not perſwade men againſt the uſe of our Ceremonies; and that he was loath to be put unto the ſolution of that objection: Weare the Surplice or preach not.* In which there is nothing pertinent. For to give proportionable anſwers, I my ſelfe was preſent, when an honeſt Conformiſt perſwaded another not to conforme: *For* (ſayd he) *though I have not ſtrength enough to ſtand out, yet I would not have you that have ſtrength, for to yeeld. If all ſhould yeeld, the trueth concerning theſe matters would be buried, and more ſuperſtition is to be expected.*

This

This was more then not to perſwade unto Conformity. And as for the ſecond, I thinke the Defendant and *Rej.* would be loath to be put to the ſolution of this objection: *Confeſſe the Ceremonies to be unlawfull, or looſe your livings, and liberties, with diſgrace. Thus* (ſayth the *Rej.*) *I have broken thorow the army of Proteſtants.* That is, juſt ſo, as a naked body breaketh thorow a thicket of thornes, getting more gaſhes, then he made ſteps for his paſſage.

SECT. 21.

Concerning the Aſſumption of this fourth Argument: namely,

that our Ceremonies are human deviſes, notoriouſly knowne to have beene, and ſtill to be abuſed unto Idolatrie and Superſtition, by the Papiſts, and are of no neceſſarie uſe in the Church.

1. THat this was the Aſſumption, or ſecond part of this Argument, no man can doubt, that readeth the Propoſition, or former part, ſet downe in the firſt ſection of this Chapter, and underſtandeth the proceſſe of reaſon. The Defendant therefore was blamed, for ſetting downe the Aſſumption thus: *Our Ceremonies have beene Idolatrouſly abuſed by Papiſts.* The Rejoynder not willing to forſake him in any faiſing, allegeth 1. That *the Defendant tooke the ſubſtance*

ſtance of the Aſſumption from the Abridgement, and others. Which might indeed have occaſioned him to adde ſome thing unto the Abridgers aſſumption; but in no wiſe to detract any thing from it: at leaſt, not out of them and others, to patch up a falſe ſylogiſme (the whole *medium, or third argument*, which was uſed in the propoſition, not being repeted in the Aſſumption) which every *puny* in Logick can put off with a wet finger. He addeth 2. That the clauſe (*of no neceſſary uſe*) is no part of the Argument, but *an exception*, anſwered before. ſect. 1. And yet ſee how he contradicteth himſelfe! The Defendant anſwered it: but it was no part of their Argument. He anſwered it was a part of the Aſſumption: *If in their exception of things neceſſary, they meane a convenient neceſſity, he denies their Aſſumption*: pag. 406. Yet now he denieth that to be any part of the Aſſumption. The truethis, both the Defendant and Rejoynder, were loath to meddle, (more then of neceſſity they muſt) with the *convenient neceſſity of our Ceremonies*, leaſt they ſhould evidently either wrong their conſciences, or betray their cauſe. In the 3. place, he denieth him to have omitted theſe words (*human inventions, or deviſes*) ſaying, that the Replier hath *untruely* added them: becauſe *neither they, nor any like them, are in the Abridgement*, pag. 26. or 27. But let him, or any other, looke once againe upon the Abridgement, in thoſe pages, and he ſhall ſee upon the margent, theſe words: *All the Ceremonies in queſtion, are human inventions, &c.* After this, he accuſeth the Repl. for not obſerving *every word* of the Abridgement, in repeating the Aſſumption: but he could ſhew no ſenſe

changed:

changed: let that therefore paſſe.

2. The Defender his anſwer to the foreſayd Aſſumption, was by the Replier thus collected: *Theſe Ceremonies are eyther generally, or individually, and numerally the ſame; that have been abuſed to Idolatrie. If generally, then it hindereth not, but they may ſtill be lawfully uſed, though they have been ſo abuſed: If individually, then it is not true, which is affirmed (in the Aſſumption) neyther doeth it follow from thence, that they muſt be aboliſhed, becauſe they have been ſo abuſed, except they be the ſame formally, that is, in intention and opinion of thoſe that impoſe & practiſe them.* For this he is accuſed by the Rejoynder of *doeing no juſtice, but playing a theefes part, whoe changeth coates with an honeſt paſſenger.* Now for this, to ſpare the labor of writing out againe many lines, I deſire the Reader to looke upon the Defender his wordes, as they are reprinted by the Rejoynder himſelf, pag. 561. & compare them with the Replier his *ſumme.* If he can diſcerne any difference, let the Defender be *the honeſt man*, and the Replier, what it pleaſeth the Rejoynder to make him. No materiall difference is noted by the Rejoynder but onely that the Defender hath not thoſe words (*if generally, then it hindereth not, but they may ſtill be lawfully uſed, though they have been ſo abuſed*) nor any thing which will bear ſuch a collection. To which I oppoſe thoſe words of the Def. *If you take it in the generalitie, then cannot you juſtifie any one of your Ceremonies, belonging to Order and Decencie. For they have been ſome way abuſed.* Was it not his meaning, to ſay, that as other Ceremonies of Order, ſo theſe in quæſtion, if they be onely *generally* the ſame with thoſe

that have been abuſed, may be juſtified, that is, lawfully uſed? Let the Defender hold his owne coate: then he cannot ſo eaſily eſcape, without being diſcerned, as the Rejoynder by changing, would have him. Certainly the Replier did not theevilhly take his coat from him: nor had he any cauſe to wiſh eyther it to himſelf, or his to the Defender for any advantage that he might get by that change.

3. Againſt the foreſayd anſwer, it was oppoſed, that by this meanes, *any kinde* of Popiſh, Iewiſh, or Heathenish Ceremonie, may come in, ſo ther be new particulars, and a new intention uſed. To which it is rejoyned, that *though they be not excluded, upon that ſole poynt, of having been abuſed, yet they may, upon other juſt exceptions, be ſhut out.* But the Rejoynder ſhould have ſhewed thoſe juſt exceptions, which remaine, after the particular matter, and the evill intention be removed. For according to the Defender and Rejoynder their groundes, I cannot gueſſe, what they ſhould be. The Rejoynder mentioneth *dumbe, darke, numerous, burthenſome, incorrigible, fooliſh, ridiculous Ceremonies.* But all theſe exceptions have been diſcuſſed before: where we have ſhewed that all theſe vertues are founde in our Ceremonies, as well as in Popiſh, beſide *numerouſneſſe*, which in this place cannot be applied to the purpoſe: becauſe the inference was of *any kinde*, not of *any number*. *Dumbneſſe* in deed is denied to be in ſignificant Ceremonies: but what is ther amonge the Popiſh Ceremonies, which is not made by *Durand* of Myſtical ſignification? It is not *darke*, what men ſay our Croſſe doeth ſignifie: but how it can

t can lawfully ſignifie any ſuch thinge, is very *darke, &c.*

4. While the *Replier* was goeing on in confutation of the Defender his anſwer, namely, *that in Ceremonies abuſed to Idolatrie, thoſe are not forbidden, which are generally the ſame, but onely the ſame individuals*; the *Rejoynd.* inding that undefenſible, out of *curteſie*, as he ſayth, ſetteth up another anſwer, which he calleth *a Faire Marke*; namely, that *ſometime, when the particulars or individuals, which have been proſtituted to Idolatrie, may not lawfully be uſed; yet others of the like kinde, may be lawfully uſed with lawful intentions.* But this is litle curteſie, or faire dealing, when the *Repliers* arrow was ſhotte, and ſtucke in he Defender his *White*, cliving the very *Peg of it*; to ſet p another *Marke*, and then accuſe the ſhooter, that his row doeth not ſticke in this *Marke*, ſet up after the hotte was made. Beſide, this concerneth not our *Aſumption*, which ſhould be the Rejoynder his *Marke*: beauſe there is nothing in it of *human Ceremonies, not neeſſarie.*

5. It was replied alſo, that by the Defender his rule by paritie of reaſon) it might be gathered, that of Cemonies inſtituted by Chriſt, thoſe onely are commanded, which he did ſanctifie in particular. *No:* (ſayth he Rejoynder) *becauſe in inſtitution of the Sacraments, ther was ordeyned a continuance in the like kinde. Doe this.* And was ther not alſo, in the prohibition of Ceremonies human, Idolatrouſly abuſed, ordeyned a continuance in the like kinde, in thoſe wordes, Deut. 12. *thou ſhalt not doe ſo to the Lord thy God?*

6. From the ſame rule, the Replier ſayd, it may be con-

concluded, that no Popiſh Ceremonies are *Iewiſh*, or *Heatheniſh*: becauſe they are not the ſame individually, or in particular. *Not ſo neither* (ſayth the Rejoynder) *becauſe they uſe Iewiſh Typicals; and others, as ſtill in force by the Iewes lawes; and Pagan Rites, with the like intention.* But 1. The Papiſts doe not uſe Iewiſh Typicals, as types of Chriſt yet to come; and therefore according to the Def. and Rej. their ſentence, muſt be excuſed: becauſe they holde *Circumciſion* it ſelfe lawfull to Chriſtians, pag. 285. 2. They doe not hold any Ceremoniall Iewiſh lawes to binde Chriſtians. See Bellarmine, *de juſtificatione, lib. 4. cap. 6.* It is neither good, nor ſafe, to accuſe any beyond their deſerts. 3. *Likeneſſe* of intention, betwixt Pagans and Papiſts, is ſuch as admitteth much diſlikeneſſe. And ſuch likeneſſe there is betwixt our Ceremonies, and Popiſh.

7. It was inquired, whether the Scripture, forbidding conformity with Heathen Idolaters, in ſhaving of heads, and cutting of beards, did meane the ſame heads and beards onely? *No*: (anſwereth the Rejoynder) *becauſe the like in kinde was forbidden.* And this is that which the Replier ſought. For then by proportionable equity, *Ceremonies like in kinde* to Idolaters, are forbidden to Chriſtians, at this day, and not the ſame particulars onely.

8. Becauſe the Defendant objected, that all circumſtances of Order and Decency have beene abuſed to Idolatry; the Rejoynder noted, that this is one advantage he maketh of leaving out of our Aſſumption, thoſe limitations: *Ceremonies deviſed by man, of no neceſſary uſe*: becauſe

cauſe Circumſtances of Order, and Decency, are neceſſarie in their kinde, and not meere deviſes of men; Bellarmine himſelfe being Iudge, *de effect. Sacram. lib. 2. cap. 29.* Vpon this the Rejoynder having little reaſon to oppoſe thereto, after ſome repetition of confuted ſhifts, commeth on with a current of words, like a flood from the hils, after a great raine, which carrieth much mud with it. For after ſome rouling of Circumſtances *in their particulars*, with adding of divers, neither meere circumſtances, nor allowed by us, as he ſuppoſeth (which make nothing to the purpoſe) this muddy ſtuffe is found in the valley: *The matter comes to this iſſue: you are the godly men; other reformed Churches are the Churches of Chriſt, All other men are Carnall, Time-ſervers, Formaliſts, that have no conſcience, no ſyncerity, no godly wiſedome, no zeale; you are the onely men.* I cannot deviſe, what occaſion he had of this extraordinary paſſion, but that he was angry, to ſee he could not confront reaſon with reaſon. In his could blood, I dare ſay, he will recall theſe words of diſtemper, which cannot be faſtened upon us, and therefore rebound upon him from whoſe violence they proceeded.

With more ſhew of reaſon, he addeth, that *for neceſſity in the kinde, a Surplice in the kinde of a garment; the Croſſe, in the kinde of admonition to profeſſe the faith; and kneeling, in the kinde of a reverent geſture, are as neceſſary, as any circumſtance of Order, and Decency.* But this compariſon hath beene largely confuted in the firſt part of this Writing, in the heade of *Ceremonies, &c.* Heere, it ſhall ſuffice to note, that time, place, and ſuch like circumſtan-

ces, are ſo manifeſtly neceſſary in their kinde, that the particulars may be deduced from them, by particular conſiderations, without any inſtitution: but no man can deduce our Ceremonies from thoſe kindes named. Mans will is the onely reaſon, of them; as Gods will is the onely reaſon of Ceremonies truely divine by inſtitution. No man can conclude thus: we muſt every where have ſome garment, and therefore in England, a Surplice. We muſt alwayes in Baptiſme, have ſome admonition to profeſſe the faith; and therefore in England a Croſſe. We muſt uſe reverent geſtures in receiving the holy Communion; and therefore in England we muſt kneel in the act of receiving. But we may conclude thus: We muſt have a fit place to meete in; and this place is generally fitteſt for our Congregation: therefore we muſt have this. We muſt have a convenient time to meete in; and this houre is generally moſt convenient for our Congregation: therefore this. The *Monkes* may as well conclude: We muſt have ſome garments: therefore we muſt in one order have *blacke*; in another, *white*; in a third, *blacke over white*, or *white over blacke*; in a fourth, *gray*; a fifth, *party coloured*; in ſome, *all wollen*; in ſome, *all linnen*; *&c. ad infinitum*; as well (I ſay) every whit, as the Rejoynder can conclude from a garment to a Surplice; from admonition, to the ſigne of a Croſſe; or from reverence in a table-geſture, to kneeling.

To Bellarmine, the Rejoynder anſwereth, that *he ſpeaketh of naturall Ceremonies.* Which is true: but are not theſe conteined under the generality of the Defendant his words: *there is no geſture, or circumſtance of worſhip,*

which

which hath not beene abuſed? And as for other circumſtances, which are called *civill*, many of them admit onely of ſuch variety, as nature doth lead unto, by occaſion of this or that determination, common to religion with other affaires.

9. That our Ceremonies are not individually, or ſingularly the ſame which Papiſts have ſolemnely abuſed, the Replier ſaid, it is no marvell: becauſe it is impoſſible to carry the ſame particular ſigne of the Croſſe, from the Fonte, to the Church doore; or to keep it being ſo long as it is in making. That is therefore no great myſtery. The Rejoynder anſwereth nothing to this, ſave onely that he deſcanteth upon the terme *myſtery*.

10. It was added (as an *overplus*, not for neceſſity of the Argument) that as *it ſeemeth*, Papiſts doe give divine honour unto the ſigne of the Croſſe, as it is uſed among us: becauſe they aſcribe divine operation unto it, as it was uſed by *Iewes, Heathens, and Iulian the Apoſtata. Bell, de effect. Sacram. lib. 2. cap. 31.* and they doe not account us worſe then them. The Rejoynder oppoſeth 1. That *the Papiſts honour not the Lords Supper in our hands.* The difference is, that unto that Sacrament, they require a right-ordained Prieſt; but not ſo to the Croſſe. 2. He anſwereth, that they aſcribe this divine operation unto it, onely when there is an *intention* of ſuch an operation, in him that maketh the Croſſe. Be it ſo: the Patrones of our croſſing, defend that uſe which the Croſſe had among the Fathers, who allowed that *intention*, as Bellarmine (in the place now cited) ſheweth. And how ſhall the inward intention of them be diſcerned?

This at the leaſt ſeemeth to follow, that as for uncertainty of the Prieſts intention, divers Papiſts worſhip the Hoaſte, onely *upon condition*, if it be changed into the body, by the Prieſts intention; ſo they muſt aſcribe divine honour unto our Croſſes, upon the like *condition* of ſuch an intention, as was in the Fathers.

11. About *materiall formall ſameneſſe*, the Replier refuſed to diſpute: that was (ſayth the Rejoynder) becauſe if he had, *he muſt either have oppoſed all learning and common ſenſe, or elſe have yeelded to the Defendant, that change of eſſentiall forme maketh the ſame materiall to become another thing; as in the changing of water into wine.* But 1. with conſent of all common ſenſe, we may ſay, that our Croſſe differeth not ſo from the Popiſh Croſſe as the wine did from water, Ioh. 2. 2. It were no oppoſition to all learning (whatſoever Ariſtole teacheth) if one ſhould ſay, that not the forme onely, but alſo the matter was in a great part changed, when water was turned into wine. 3. Opinion, and intention, is not the eſſentiall forme of a ceremoniall Croſſe. For one and the ſame ceremoniall Croſſe, is uſed by Papiſts, to divers intentions, as to repreſent a Myſtery, to cure diſeaſes, to drive away divels, &c. Bellarmine in the fore-cited place. And opinion belongeth to the *efficient* or making cauſe, not to the forme. 4. The very making of a Croſſe, in ſuch a manner, or with ſuch circumſtances, as put upon it a relation to religion, maketh both matter and forme of that Ceremony: and ſo after idolatrouſly abuſed, carrieth with it at leaſt a ſhew of an Idolatrous Ceremony. But this *ſhew* the Rej. referreth unto the fifth chapter:

and

and heere oppoſeth onely, that *likeneſſe and ſameneſſe are not one.* Which is true of individuall or ſingular ſameneſſe, not otherwiſe: for thoſe things are *like* which have one and the *ſame* qualitie. But he himſelfe will not ſay, that *onely* the ſame individuall or particular Ceremonies, which Idolaters abuſe, are forbidden to us. He hath hitherto in all this ſection declined the defence of that abſurdity. This quidity therefore is not to the purpoſe.

12. It was added by the Replier, that we have no intention, or opinion, in the uſe of the Croſſe, but the Papiſts have the ſame (though they have others more) and therefore there is ſome *formall ſameneſſe* in their Croſſe and ours. To this the Rejoynd. in many words, anſwereth nothing, but that *this replie ſtifles it ſelfe: becauſe, if we have not all the ſame opinions, which they have, then they have not the ſame with us.* But it doeth not follow of *poſitive* opinions, concerning the Croſſe it ſelfe. For we may want ſome of their opinions, and yet they have all that we have, the ſame. Doeth not he that knoweth moſt, of this or that, know the ſame thing with him that knoweth little, though he knoweth more?

13. Another odde reaſon was framed by the Repl. thus: If this doeth make a Ceremony not the ſame, that men have not altogether the ſame opinion of it; then among the Papiſts, there are as many kinde of Ceremonies, Croſſes, Surplices, as there are diverſities of opinions, about their nature and uſe; which no man will ſay. Yes (ſayth the the Rejoynder) I will ſay it of Ceremonies: and *he that ſhall denie this, muſt lay aſide both learning,*

and conſcience, not knowing what to ſay. But he is too too confident, upon the ground which he is driven to by force of a contrary winde. For without laying aſide of learning, and conſcience, we may thus argue: If this be ſo, then all human Ceremonies uſed among the Papiſts, and brought in (as hitherto all have uſed to ſpeake) by Popes, are not Popiſh. For they may be this or that Hedge-Prieſts Ceremonies, who hath added his opinion and inſtitution unto them. 2. The Pope) by the ſame reaſon) cannot know, when his Ceremonies are obſerved, or omitted; becauſe he cannot know all opinions and intentions of men. And the like reaſon holding with us, our Church muſt inquire into the opinions and intentions of men, before ſhe can know, whether her Ceremonies be obſerved, yea, or no. I leave it then to a Convocation-conſultation, if it be not neceſſary, that in the Biſhops Articles, the Church-Wardens ſhould be asked, upon that oath, which they uſually take, and breake, *With what opinion, and intention, their Miniſter doeth weare the Surplice, and uſe the Croſſe?* For otherwiſe, it cannot be knowne, whether he uſeth the Ceremonies of the Church of England, or others of his owne making? 3. When men have no opinion or intention of ſuch Ceremonies, but onely that they are neceſſary to ſtand betwixt them and deprivation, or excommunication, or other vexation (which is the caſe of our beſt Conformers) then, though they uſe Croſſe, Surplice, &c. they doe not conforme to the Ceremonies of our Church, but in hypocriſie, and ſo with great ſinne.

Three

Three wordy exceptions (he uſeth to call ſuch things *quarrels*) the Rejoynder heer maketh: one that the Replier put in *not altogether the ſame* opinion, for *not the ſame*: an other, that he mentioned onely *opinion*, wheras the Defender joyned to it, *intention*: the third, that Croſſes and Surplices, are wrought upon, as they are *material*. But the two later of theſe are now voided, by my repetition of the reaſon: and the former is the Rejoynder his owne interpretation, pag. 575. 576. namely, if our opinion be not altogether the ſame, then it is not ſimplie the ſame.

14. Inſtance was made (by the Replier) in the Altar erected by Vriah, 2. King. 16. which was idolatrous, like that of Damaſcus, though for another intention.

The Rejoynder anſwereth 1. that *this Altar was not formaly the ſame with that of Damaſcus*. But the formalitie of that Altar, conteyning all the idolatrouſneſſe that was in it, or belonged unto it, and that Idolatrie being in part common to Vrias Altar, with that of Damaſkus, it muſt needs be in that part the ſame, though not altogether. Idolatrie againſt the ſecond Commandement, hath ſome formal communitie with that which is againſt the firſt. He addeth 2. that *if Achaz had intention of offering to falſe Gods, then his intention was the ſame with theirs at Damaſcus*. But yet there would be found a difference of intention in Achaz, in that he intended worſhip both to the true God, and to thoſe falſe; wheras they at Damaſcus were onely for the falſe. And *Vrias* intention might be (as it ſeemeth to have been) onely to ſatisfie the Kings minde, that he might keep his favour,

vour, upon which intentions, Courting Prælats uſe to goe very farre.

15. In the laſt place, it was obſerved by the Replier, that this anſwer of the Defender is the very ſame with that which Papiſts give unto our Divines, when they are accuſed for uſing of Heatheniſh and Iewiſh Ceremonies. *Although in the outward ſigne there be ſome likeneſſe, yet abſolutely there is great difference: for outward actions take their kind from the end and intention of them. Bellarm. de effectu Sacr. l. 2. cap. 32.*

Licet in externo ſymbolo ſit aliqua ſimilitudo, abſolutè tamen maximum eſt diſcrimen: nam a fine & intentione ſumunt externa actiones ſpeciem ſuam.

The Rejoynder being angrie, uſeth divers ſharp wordes, and after anſwereth, that *this plea is unſufficient for the Papiſts: becauſe they retayne Iewiſh Ceremonies to the like Iewiſh ends; and Pagan Ceremonies to like ſuperſtitious ends: but our intentions are no way like the Papiſts.* Bellarmin ſayth as much for their Ceremonies in the place noted: *The rites of the Gentiles were done for the worſhip of Devils: but ours are for the worſhip of the true God: therefore there is as much difference betweene ours and theirs, as between Sacred, and Sacrilege; as betweene piety and impiety, as betweene God and Satan. Iewiſh rites ſignified Chriſt to come: ours are partly in memorie of things paſt, and partly to ſignifie the glorie to come.* And yet our Divines ceaſe not to accuſe them of Iewiſh and Pagan Ceremonies. In their judgement therfore, ſuch differences cannot excuſe our Ceremonies from being Popiſh.

Ritus Gentilium fiebant ad cultum Damoniorum: noſtri ſunt ad colendum verum Deum: ideo tantum intereſt inter illos & noſtros, quantũ inter ſacrum & ſacrilegium: quantum inter pietatem & impietatem, & quantum inter Deum & diabolum.

Ritus Iudaici Chriſtum venturum pranunciabant: noſtri partim ſunt in memoriam rerum preteritarum, partim ad ſignificandam gloriam futuram.

SECT.

SECT. 22.

Concerning the Croſſe Popiſh and Engliſh.

IN this Section, ther is nothing material, ſave onely, that the Rejoynder undertaketh to prove, that *the Church of England hath utterly and cleane taken away the Ceremonie of the Croſſe, which was amonge the Papiſts abuſed: or, that whereſoever, and howſoever the ſigne of the Croſſe was a Ceremonie abuſed in Poperie, it is taken away in the Church of England.*

But becauſe in common underſtanding, this is to prove day, night, and night, day, he requireth two poſitions to be granted him (which before have been confuted) 1. *that nothing is a Ceremonie properly ſo called, but in reſpect of, and in the uſe of it, as a Ceremonie.* 2. *That the ſigne of the Croſſe, though it be but one kinde of thinge, yet is made ſo many ſeveral Ceremonies, as ther be ſeveral uſes therof.* And theſe things being taken for granted, he gathereth a Catalogue of many Popiſh abuſes, which (thorough Gods mercy) we are freed from. Yet in his very firſt inſtance, he betrayeth his cauſe. For he maketh it a Popiſh Ceremonie, to ſigne the breaſt with the forhead (and ſo the forehead) in ſignification, that the myſterie of the Croſſe is to be beleeved in the heart, and confeſſed with the mouth. *This Ceremonie* (ſayth he) *we have not.* Yes ſurely we have the very ſame formal

opinion and intention, ſo farre as ſignification commeth to. For *not to be aſhamed of confeſſing faith in Chriſt crucified, &c.* is nothing elſe but to believe with the heart, and confeſſe with the mouth, hand, and feet, the myſterie of the Croſſe.

But it is not worth the while, for to conſider the ſeverals of this Catalogue. This onely I would know; if we have not taken the Ceremonie of the Croſſe from Papiſts, from whom we took it? The beginning of it was (ſo farre as appeareth by bookes) from the *Valentinian hæretickes.* The firſt honorable mention of uſing it among Chriſtians, is in *Tertullian*, when (by the Rejoynder his ſentence) he was infected with hæreſie: & his uſe our Defender and Rejoynder (I dare ſay) will not allow: *at bordes, and beds, putting on apparel, and ſhoes, &c.* Tell us (*I pray you*) from what Author, or Age, this Ceremonie of the Croſſe was taken, which now is urged upon us? I have more then a doubt, that ſuch exception may be taken againſt that propagation, and ſuch proofes for the taking away utterly of that Croſſe, as you have brought for the aboliſhing of the Papiſts Croſſe. If it be a new Ceremonie, invented in England, juſt at the time of Reformation, the Author of that invention ſhould be made knowen: and if he can approve his Ceremonie, to be grounded rightly, his name may be added in *Polidor Virgil, de Inventoribus rerum.*

SECT.

SECT. 23.

Concerning Scripture-prooſes, for haman Ceremonies Idolatrouſly abuſed, and yet lawful to be uſed in Gods worſhip.

1. THe Replier his wordes are theſe: No example can the Defender finde in all the booke of God, for lawful reſerving of Idolatrous Ceremonies, but onely two; one of Gideon, Iud. 6. 26. and another of Ioſhua, Ioſh. 6. 19. Theſe wordes the Rejoynder accuſeth of *diſhoneſtie, not to be uſed againſt a Pagan.* And why ſo? 1. Becauſe the Defender undertook onely to prove, that *ſome Ceremonies, which have been formerly abuſed, are not therfor neceſſarilie to be aboliſhed, if they may be reduced to their indifferent uſe.* Now by *abuſed* he meant *Idolatrouſly* abuſed, or elſe he touched not this fourth Argument, whoſe aſſumtion himſelf repeated thus: *Our* Ceremonies have been *Idolatrouſly abuſed.* The Replier in ſtead of *Idolatrouſly abuſed*, put *Idolatrous*: becauſe (as ſuch) they are Idolatrous. And that, which is *not neceſſarily to be aboliſhed*, may be *retayned:* therfore the Replier (ſeeking brevitie of ſpeach) uſed the word *retayned.* So doeth *Beza adv. Harchium, de Cœna*, ſpeake: *Non deſunt, qui Paſtores vellent in illis, ſi non origine, at certe uſu Baaliticis veſtibus apparere.* So that in this, ther was no *unchriſtian* dealing.

The Rejoynder his ſecond reaſon for ſo deepe a cenſure, is, that *the Defendant grounded not his propoſition upon theſe two examples, but from the equity of the precept of God, unto theſe two men.* The Defendant indeed ſayd, that his proofe was *by the generall equity of Gods Law*; and then bringeth theſe two examples. Wherein he was ſpared, that nothing was oppoſed to his gathering of generally equity of the Law, from two examples, which (according to his interpretation) are manifeſtly beſide, and in ſome ſort, againſt the Law. But if his prooſe was from the equity of two ſpeciall precepts, thoſe ſpecials are *examples*: and the Defendant his words are of one of Gideons acts: Which *example* we have propounded, *to proove, &c.* And the Rejoynder himſelfe, in this ſame page, calleth the other act of Gideon, an *Inſtance*, in the ſame ſenſe: *I beleeve the Iewes gathered their rule from this inſtance*: and pag. 591. he calleth that which is alledged of *Gideon*, and the other of Ioſhua, *two inſtances*. In all this charge therefore of *unchriſtian* dealing, there is not found any fault at all. But it is too commō with the Rej. when he cannot reaſonably rejoyne, to breake out into angry words.

2. Of Gideons example, the Defendant himſelfe (ſayd the Replier) confeſſeth, that it was by ſpeciall command from God: and that it is not every way imitable. The Rejoynder 1. affirmeth this to have beene the Def. his *objection*, rather then his *confeſſion*. Be it ſo: His objection therefore anſwereth it ſelfe; and toucheth not our Argument, which did not conclude any thing unlawfull that is by God ſpecially commanded, but onely ſheweth what

what is ordinary unlawfull by the generall rule of his Word. He 2. telleth us, that *the Iewes held it lawfull to make uſe of the wood of a tree, under which an Idol hath beene placed.* And ſo doe we hold it lawfull to make uſe (for a fire in colde weather) of the wood of an Idoll; which is more, *I beleeve* (addeth the Rej.) *they gathered the rule from this inſtance.* If they did gather any ſpeciall rule of ordinary uſe from hence, it was when the *Vaile* was over their eyes. For there is a generall rule, in the light of nature, to the contrary: *Quod ex conceſſione ſpeciali factum eſt, non debet trahi in conſequentiam.* The Def. therefore did not well to imitate them in his blinde gathering. 3. He citeth out of P. Martyr, that *God herein ſhewes, that the uſurpation of an Idol, doeth not diſpoſſeſſe him of his Lordſhip over all things, but that they may be turned to his ſervice.* But P. Martyr doeth manifeſt his meaning to be, that ſuch things may not ſo be turned to Gods ſervice, without Gods ſpeciall appointment.

For (anſwering the generall Law which maketh to the contrary) he ſayth: *God made ſuch Lawes as theſe for us, and not for himſelfe. Wherefore he could uſe things dedicate to Idols, unto his owne burnt offerings.* So *Pelicanus*: *It was in no wiſe lawfull, unleſſe God had enjoyned it.* 4. For that which was mentioned of a *not imitable example*, that ſpake the Defendant (ſayth the Rejoynder) *onely of Gideons ſacrificing under an Oake.* Which is true: but the reaſon of this imitableneſſe, is the ſame in both of Gideons acts: juſtly therefore, both were taken as confeſſed *not imitable.*

Leges huiuſmodi natas, non ſibi ipſi Deus poſuit. Quamobrem rebus dedicatis Idolis ad ſua ioſua holocauſta uti poteſt. Minime licuiſſet, niſi Dominus præcepiſſet.

3. Of Ioſhua 6. 19. it was added by the Replier, that there

there is no mention made of *things*, (much leſſe Ceremonies) *appropriated unto Idolatry*; and that in probability, the veſſels there ſpoken of, were *melted*, and onely the metall brought into the Lords treaſury. The *Rej.* oppoſeth 1. That *ſome of this treaſury* (in all likelyhood) *was appropriated to Idols*. Be it ſo: for that *ſome* there was a double anſwer given, *God ſpeciall command*; *and that it was melted, or paſſed thorow the fire*. But heere the *Rej.* anſwereth 1. That *it doeth not appeare, they were to be melted*. As if the Defendant his Argument did *proove well his propoſition* (as he ſayth it doeth) if confutation of it doeth *not appeare* in the text he allegeth! ſurely prooſes ſhould be fetched from that which at leaſt appeareth, and not from that whoſe contrary *doeth not appeare*. But it doeth appeare, that this was the order appointed for ſuch things, Numb. 31. 22. 23. and from thence Interpreters gather ſo much of theſe things, Ioſhua, 6. So *Toſtatus*, *They did melt all mettals that could be melted, they were melted by fire, and turned into the maſſe*. 2. If this be granted (ſayth the Rejoynder) *melting did not make them other things*. Yes ſurely by the Defend. his *Learning* brought to *illuminate our judgements* (as he ſpeaketh pag. 562. in this *Rej.*) be ſound, namely, *onely forme giveth the being to every thing: as naturall, to naturall; artificiall, unto artificiall; ceremoniall, unto Ceremoniall*. For by this reaſon, melting of the veſſels, made them ceaſe to be the ſame things either artificiall, or ceremoniall. And hereby the Def. his inſtance falleth to the ground: as not prooving any Ceremonies abuſed unto Idolatry, to have beene by Ioſhua retained.

Omnia metalla liquefactibilia liquefiebant, conflabantur igne, & convertebantur in maſſam.

4. Our

4. Out of the former premiſes, the Replier concluded, that the Defendant had *wretched penury* of Scripture proofes, for retaining of human unneceſſary Ceremonies, notoriouſly knowne to have beene, and be abuſed unto Idolatry. This was his meaning, according to the ſtate of the queſtion. Heere the Rejoynder firſt oppoſeth, that *two inſtances from the holy Scripture, rightly taken, are proofe enough.* Which is very true: but that ſame *rightly taken*, was heere wanting, as hath beene ſufficiently declared.

In the ſecond place, to ſupply the Defendant his penury, the Rejoynder bringeth abundance of inſtances, out of his olde ſtore. 1. *Kneeling, bowing, proſtrating, lifting up of the eyes, and of the hands, ſhouting, and dancing for joy.* But theſe we abſolutely deny to be human inventions. The Rej. knew this: and therefore by prevention, replieth: *to ſay theſe are not human inventions, becauſe they partly ſpring out of naturall light, is as much as to ſay, they are not, becauſe they are human inventions: for what are human inventions, but ſuch as ſpring out of naturall light?* What? the Croſſe, and Surplice; the Cornerd-Cap, and tippet; the Biſhops Rochet, and Coap; with a thouſand ſuch like; which whoeſoever will æqual, or (in regard of naturalneſſe and willfull invention) liken unto *lifting up of eyes and hands, &c.* in prayer, muſt for that time, lay aſide right natural invention, and judgement. I think it would trouble all the *Graduates* in England to finde out that natural light, from whence *Bachelors of Art, Maiſters of Art, Bachelors and Doctors of Divinitie* receyved their ſeveral kindes of *Hoodes*; even as much as

to

to finde out light of nature, for all the ſeveral habits of Monkes. But (ſayth the Rejoynder) all came from *naturall light*, *better or worſe*, *more or leſſe agitated*. Iuſt as mens long haire, and womens ſhort, which *nature it ſelfe* teacheth to be *uncomely* (according to the Apoſtles light) came from the light of nature. It is naturall to a childe, for to ſucke the dugge; and after to put the hand to the mouth; and after to creepe or goe: Is it like naturall to ſound a certaine diſtinct ſound upon a *Trumpet?* to dance a certaine *Round*, or *Galliard*, after every *Fidle?* It is naturall for a childe to ſignifie his diſcerning of thoſe that it is uſed to, by ſome ſuch ſound as *Dad and Mam:* but not to make *Verſes* in a certaine number.

After theſe, the Rej. inſtanceth in *ſitting, or lying along, leaning on the left ſide; covering of the head and face, in worſhip; dividing of a beaſt in covenant-making; erecting of Altars upon hils; erecting of religious monuments; Trophees of victory, in Temples; ſet dayes for ſolemne worſhip; wine and victuals for mourners; Marriage feaſts, &c.* But in all theſe, he was ſo ſet upon *number*, that he cleane forgot *weight*, and pertinency to the queſtion in hand. For the queſtion is of *Scripture-prooſes, for ſuch Ceremonies, as man hath deviſed, without neceſſary uſe, in the worſhop of God, notoriouſly knowne to have beene, and be abuſed unto Idolatry.* For there is not one of theſe inſtances, which doeth agree to this queſtion. 1. It cannot be prooved out of *Scripture*, that *ſitting, or lying*, was a lawfull religious Ceremony, appropriated unto Gods worſhip. The Rej. his prooſes are onely from ſuperſtitious *Rabbines*; who are no more witneſſes of true lawfull Ceremonies, for the olde Teſtament,

ſtament, then *Papiſts* are for the new. 2. As for *vayling and covering the head and face*, in worſhip, I know not out of what place of Scripture it can be prooved a religious Ceremony, except (perhaps) from 1. Corinth. 11. 4. *Every man praying or prophecying, having his head covered diſhonoureth his head.* He quoteth *Ierome* on Eze. 44. Where theſe words are found: *We muſt not have our heads ſhaved as the Prieſts and worſhippers of Iſis and Serapis had. According to the ſeventy Interpreters, we learne that our haire is to be ſuffered to grow out ſo long, that the skin be covered, and appeare not naked. Or verily that the Prieſts muſt alwayes cover their heads, according to that of Virgil,*

Purpureo velare comas, &c.

But this is a violent interpretation. Will this helpe the Rejoynder? He quoteth alſo P. Martyr, on 1. King. 19. 13. where he ſayth, that *Moſes and Elias*, not being able to endure the glory of Extraordinary apparitions, covered their faces; adding, that ſome thinke they did it of modeſty; which he doeth not reject, will this helpe?

Non raſis capitibus, ſicut ſacerdotes cultoreſque Iſidis atque Serapis debemus eſſe. Iuxta Septuaginta Interpretes, diſcimus in tantum capillos demittendos, ut operta ſit cutis. Vel certè ſacerdotes ſemper operire capita ſua debent, iuxta illud Virgilianum: Purpureo velare comas adoperta amictu. Sed hæc violenta interpretatio eſt.

3. For *dividing of beaſts, in covenant-making*, he bringeth Gen. 15. and Ier. 34. But in the firſt place, it is manifeſt, that God did immediately, and extraordinarily appoint it; and that in ſuch a manner, as can never be ſhewed in any idolatrous uſe among Heathens, much leſſe before Abrahams time. In the ſecond, there ſeemeth onely to be an alluſion of phraze: becauſe in all the ſolemne Covenants which we read of in the Hiſtory of the Iewes, made, or renewed, we never finde any mention of this manner; though circumſtances of farre leſſe moment are recorded diſtinctly. But if it was a reall act,

it is moſt likely, that the queſtion then in hand, being about the freedome of Abrahams Children, which belonged to that Covenant confirmed unto Abraham, Gen. 15. they were by the Prophet directed, to uſe the ſame kinde of ſacrifice. Howſoever, it cannot be prooved a meere human Ceremony: nor yet a meere Ceremony: becauſe it was a ſacrifice, as all grant. Beſide, to ground ſo large a concluſion upon one darke phraze, is fitter for the Patrons of Purgatory (who allege therefore, *triall by fire, and baptizing for the dead*) then for the Rejoynder.

6. *Erecting of Altars*, was not in uſe after the Law, by the Rej. his owne confeſſion. Before, it was no more a human Ceremony, then *ſacrifizing* was.

7. Of *Monuments*, and *ſet dayes of ſolemnity*, enough hath beene ſayd in the third Argument. For *Trophees*, brought into Gods houſe, *Goliahs ſword* is produced: which was no Ceremony of worſhip. For then David would not have taken it away, for civill uſe; as he did, 1. Sam. 21.

8. *Mourning and Marriage feaſts*, have no ſhew of religious Ceremonies. Iunius in deed (in his notes on Deut. 26. 14.) calleth ſome coſt about the dead, *religious*: but in his *Analyſis* of the ſame place, he expoundeth himſelfe, to meane *religioſum, humanum, aut ſuperſtitioſum*. And *religious* is often uſed for all offices of ſtrict obligation.

Notwithſtanding all this weakneſſe, and wrineſſe of theſe inſtances, the Rej. doth ſo triumph in them, that he doubteth not to pronounce them *enough to confute*

four

foure Arguments of the Abridgement. But ſuch confutations are like his, who ſayd he would confute a great part of Bellarmine, with one word: *Bellarmine thou lieſt.*

SECT. 24.

Concerning ancient Fathers.

1. THe Replier beginneth thus: I had thought verily, that the Def. would have brought ſome pregnant teſtimonies out of the Fathers, though he could finde none in the holy Scriptures. *Then belike (*ſayth the Rej.*) you knew that there might pregnant teſtimonies be brought out of them.* And ſo it is: though their doctrine, in generall, were againſt ſuch Ceremonies, yet from their practiſe, ſo pregnant teſtimony may be brought for divers ſuperſtitious Ceremonies, that the Church rueth the pregnancy of them unto this day. *Baronius*, ad an. 44. in the end, bringeth many examples; and from them concludeth: *It was lawfull to apply thoſe things which the Gentiles had abuſed in ſuperſtitious worſhip, and purged from uncleanneſſe by holy worſhip unto pious uſes, that Chriſt to the greater diſhonour of Satan, might be honoured with thoſe things wherewith Satan himſelfe ſought to be worſhipped. By the ſame reaſon whereby the Temples of the Heatheniſh gods were laudably turned into the Churches of Chriſtians, other rites alſo of the Gentils cleanſed by our prayers, are rightly turned to holy uſe.* And ad an. 58. about the midle,

Licuit quæ apud Gentes ſuperſtitioſo cultu impiè agerentur, eadem expiata ſacro ritu, ad pietatem tranſferre, ut majori Diaboli contumelia, quibus ipſe coli voluerit, Chriſtus ab omnibus honoraretur. Eâ licentiâ, qua Deorum delubra in Eccleſias Chriſtianorum ſunt laudabiliter commutata, alij quoque ritus Gentilium à nobis, benedictionibus expiati, divino ſunt cultui conſecrati.

midle, he hath, upon the ſame examples, theſe words: *What wonder is it, if holy Biſhops did conſent, that thoſe wonted cuſtomes of the Gentiles, from which it was impoſſible to draw them utterly, even after they were profeſſed Chriſtians, ſhould be changed into the worſhip of God? Venerable antiquity changed ſuperſtition into religion, and brought to paſſe that what was ſpent upon Idols, ſhould be carefully converted into the worſhip of God.* From hence it came, as *Polidore* de Invent. in the preface, ſayth, that *A vaſt forreſt of Iewiſh Ceremonies, did by little and little, invade and poſſeſſe the Lords fielde.*

Quid mirum ſi molitas apud Gentiles conſuetudines, à quibus nos, quamvis Chriſtiani effecti eſſent, penitus divelli impoſſibile videretur, eaſdem in Dei cultum transferri, ſanctiſſimi Epiſcopi conceſſerunt? Veneranda antiquitas ſuperſtitionem in religionem convertit, effecitque ut quod impendebatur Idolis, provide in Dei cultum converteretur. Sylva quædam Iudaicarum & Gentilium Ceremoniarum paulatim agrum Domini occupavit.

A true reaſon, and cenſure alſo of theſe practiſes, is given by Doctor Iackſon (Originall of unbeliefe, Section, 4. chapter, 23.) in theſe wordes: *To cuſtrip our adverſaries in their owne pollicies, or to uſe meanes abuſed by others, to a better end, is a reſolution ſo plauſible to worldly wiſedome (which of all other fruits of the fleſh, is for the moſt part, the hardlieſt, and laſt renounced) that almoſt no ſect or profeſſion in any age, but in the iſſue mightily over-reached or intangled themſelves, by too much ſeeking to circumvent or goe beyond others.*

A notable example we have of this pollicy, in *Gregories* direction unto Auguſtine the Monke, then in England, lib. 9. ep. 71. which was, that ſacrificing of Oxen with feaſting, in the Idol Temples, ſhould be turned into ſlaying of Oxen for faſting about thoſe Temples, made Chriſtian by holy-water.

2. In

2. In that which the Replier collected out of the Defender his allegations, it is confeſſed, ther is litle or nothing to the purpoſe. The Rejoynder therfor, accuſing the Replier, for *picking the Defender his purſe*, undertaketh to reſtore it unto him againe, by making this new collection: 1. *If the celebritie of the Feaſt of Eaſter was held by many to be lawfully kept on the ſame day which the Iews ſuperſtitiouſly (as then) obſerved.* 2. *If they, avoyding Pagan Faſts, and Feaſts, did freely inſtitute other.* 3. *If ſuperſtitious habits were lawfully reteyned.* 4. *If Circumciſion, after it became a meer human Ceremonie, was lawfully uſed: Then the ancient Fathers and Churches were of opinion, that godly men may lawfully uſe ſome Human Ceremonies, abuſed by others.* But this is a meer empty purſe (not worth the picking) which the Rejoynder ſticketh into the Defender his pocket; as his owne. For 1. It hath not in it our quæſtion, of *Ceremonies deviſed by man, not neceſſarie, notoriouſly knowen to have been abuſed unto Idolatrie, or ſuperſtition.* 2. In the firſt inſtance ther is onely *many* noted, from whence cannot be concluded, in a kinde of generalitie, *the Fathers and Churches opinion.* 3. *Eaſter* was by them that kept it, not held as a meer human invention, but as Apoſtolical tradition, as all knowe.

4. Eaſter was not invented by men, but onely by men ſuperſtitiouſly continued. 5. The ſecond Argument ſtifles it ſelf. For if they ſo carefully avoyded Pagan Faſts, and Feaſts, though they might have pleaſed many profeſſed Chriſtians, and drawn on other by retayning of them, it ſeemeth, they held them unlawfull, becauſe of the Idolatrie wherwith they had been defiled. 6. We

abſolutely denie, with all Divines, that Circumciſion, after the Date of it, was fully expired, which was in the Apoſtles time, was ever lawfully uſed as a religious Ceremonie. 7. Concerning *Ceremonious habits*, the Defender bringeth no proof at all. The Rejoynder 1. alleageth *Tertullian, de Corona mil.* as allowing *the uſe of a white linnen garment*, he meaneth for a Ceremonie: wheras Tertullian onely ſheweth, that our Saviour did lawfully uſe *a linnen* towell, in waſhing his Diſciples feet, Ioh. 13. notwithſtanding linnen garments had been abuſed to Idolatrie.

In the 2. place, he referreth us to *B. Iewel* his Defence, for *our belly-full of inſtances*. And it is true, that godly learned man (par. 3. cap. 5. div. 1.) allegeth divers inſtances, and Authorities: neyther would he have omitted that of Tertullian, if he had eſteemed it. But (becauſe it is neceſſarie) I will ſet downe the examination of them, which I finde in certayn papers of Mr. Brightman (one Author of the Abrigement) neyther ungodly, nor unlearned; wherby it ſhall appear, that they doe not ſo *fill our Bellies*, but that we can well digeſt them.

The learning of it, will anſwer for the length, to every ſtudious Reader.

M. BRIGHT-

M. BRIGHTMANS ANSWER TO B. IEWELS ALLEGATIONS, FOR THE ANTIQVITIE OF DIſtinct Ceremonious apparel uſed by Miniſters in their Miniſtration.

IVSTINE MARTYR *preached the word of God in a Philoſophers habit, which was his ordinary garment, ſuch as our ſtudents at Vniverſitie and Innes of Court weare, no Surplice nor any ſuch miniſtringe attire. But concerning the Biſhops brouch, which M. Iewel ſaith Iohn the Euangeliſt did weare, as if he had bene a Biſhop of the Iewes, I take it, it was no material brouch, but a figurative ſpeech onely. For Polycrates deſcribinge Iohn firſt by the ſingular love our Lord bore him, in whoſe boſome he leaned at his laſt ſupper, then of the great holines wherein this noble diſciple excelled, he contented not himſelfe to declare the ſame properlye, but allegorically ſaid of him,* ὃς ἐγενήθη ἱερεὺς τὸ πέταλον βαστάσας [*which was the Preiſt that carried the brouch,*] *not that he ever uſed any ſuch thinge, but that he expreſſed by his holy converſation the force of that* [Sanctitas Iehovæ] *written in that golden plate, which the high Preiſt carried in his bonnet. For ſhall wee thinke Iohn was a Preiſt, neyther of Aarons family, nor of the tribe of Levi? or were the holy thinges*

thinges of the Temple not ſo much as to be ſeene by the people of the Iewes at Ieruſalem, nowe expoſed to the veiwe of the Gentiles at Epheſus? Would the Iewes have borne this prophaninge of theire holieſt myſterie, by a man of another tribe, amonge the heathen, and by a Chriſtian? Beſides, the Apoſtles by common conſent had decreed the legal cerem. ſhould not be uſed by the Chriſtians. Act.15. And Paul taught Circumciſing to be fallinge from the grace of Chriſt. Gal.5.2, Would Iohn then bringe a Ceremonie of the Levitical Preiſthoode into the Church? D. Fulke was not of that judgement that the wordes in Euſebius are to be taken literaly, but by that figurative alluſion allreadie remembred; Rhem.teſt. Apoc.1.ſect.7. This figurative ſpeach therefore ſhould not have bene turned into a material brouch, much leſſe into a longe Preiſts garment, as the Rhemiſts doe, who have battered out this πέταλον, and ſhaped it into ποδήρης. Apoc.1.13. Theſe wordes then make nothing for any garment at all.

Auguſtines indifferencie what apparell be worne, is onely of that in common life, not in Eccleſiaſtical and adminiſtringe function. Truly it nothing perteines to that citie, what habit or faſhion any one followeth, ſo it be not againſt the word, and that faith whereby we come to God. Whence it never Compelled the very Philoſophers when they became Chriſtians to change their garments or manner of diet, but onely to lay aſide their falſe opinions. *De civit. lib.19. c.19. As for proper adminiſtring apparell he ſpeaketh not one word of it, neither doe I finde there was any in his tyme.*

I had not Hilary to conſider his wordes, but the ſpoiles of

Nihil ſanè pertinet ad iſtam Civitatem quo habitu vel more vivendi, (ſi non eſt contra divina præcepta, iſtam fidem qua pervenitur ad Deum) quiſque ſectetur. Vnde ipſos quoque Philoſophos, quando Chriſtiani fiunt, non habitum vel conſuetudinem vitæ, qua nihil impedit Religionem, ſed falſa dogmata mutare compellit.

the

the Gentiles in perſons, places, learning and ſuch other things, may be many wayes divided to the ornament of the Church, without borrowing any Ceremony from them, to be uſed in the ſervice of God. For this is not to ſpoyle them as the Iſraelites did the Ægyptians, who had the word of God for their warrant, but as Achan did Iericho, full dearely to his coſt, and of the whole hoſte of Iſrael. Ioſh. 7.

Hierom hath the words you cite, lib. 1. adv. Pelag. pag. 416. much urged by Bellarmine and the Papiſts for their apparrell, and no leſſe vehemently preſſed by our men, for ours, but duely conſidered, without cauſe. The Candida veſtis Hierome ſpeakes of, was no peculiar garment of the Miniſters, but the ordinary clothing of the common people, in former time generally uſed by all, and daily, but afterwardes onely by thoſe of the better ſort, and upon Feſtivall dayes. So Aulius Gellius writeth of Africanus: That when he was guilty, neither was his beard ſhaven, nor his white garment off, nor was he of the common attire of the guilty. The Ambaſſadors of Rhodes comming to Rome, were firſt ſeene in white, but finding things contrary to their expectation, they were forced preſently with a viler garment to compaſſe the houſes of Princes. Liv. decad. 5. lib. 5. pag. 254. Yea, the very mariners and paſſengers in a ſhip of Egypt, ſeeing Auguſtus to paſſe by, ſhewed themſelves in white, and crowned. The ſame Auguſtus was angry when he ſaw a company in mourning, and thereupon made a law, That none ſhould ſit among the mourners. From thence grew a difference among the Citizens, not heard of in former ages, whereby ſome were called Candidate, ſome Pullati: Candidati, not ſuch as ſued for offices, as in times paſt, but the Citizens of better ranke:

Eumque cum eſſet reus, neque barbam deſſe radi, neque non candida veſte uti, neque ſuiſſe ſolito cultu reorum. primò in veſte candida viſi ſunt,] [veſte ſordida ſumpta, principum domos circumire, &c.] Liv. decad 5. lib. 5. pag. 254. [candidati, coronatique] Sueton. Aug. c. 99. [viſa quondam pro concione pullatorum turba.] [Ne quis pullatorum media cavea ſederet.] Sueton. Aug. c. 40. 44.

ranke: Pullati, *the loweſt of the people, and the vulgar multitude: both, from the colour of their garments which they uſed.* Tertullian *ſayth of the manumisted ſervants (who upon their firſt infranchiſing appeared in their gownes, that is, the common veſture of the Citizens)* If thy ſervant be free and honoured with the brightnes of the white garment, & the grace of the gold ring, and the name of a Patron, & with the tribe and table. *Yea the Papiſts themſelves (as* Baronius*) allege to this purpoſe* [Simeon Metaphraſtes] *in the acts of* [Indes *and* Domna,] *where it is ſaid of the multitude,* Some wicked ones were preſent in white and magnificent garments, celebrating the feaſt of their owne ruine, but Indes onely was in blacke. *And of* Honofrius [qui alba induit veſtimenta] *leaſt he ſhould be diſcovered to be a Chriſtian put on white. For the devouter Chriſtians began to take themſelves to darker colours, as more modeſt and decent, eſpecially after the Monkes once began to growe in credit. 2. It is plaine out of Hierome himſelfe, that* [Candida veſtis] *was no garment belonging to the Miniſter a'one in divine ſervice, but an honeſt, decent, and cleanly veſture, oppoſed to a foule, ſluttiſh, and ragged habit. For the Pelagians condemned glorious garments, as he there ſayth,* Whence you adde, the ſhew of garments, and ornaments is contrary to God. *In confutation whereof he demandeth,* But wherein is that againſt God, if I have a cleaner garment? *And then preſently after the words you cite,* Looke to it O Clarks, take heede O Monkes, Widowes, and Virgines: you are in danger, unleſſe the people ſee you in foule apparrell. I ſay nothing of Secular, againſt whom warre is proclaimed, and enmity againſt God, if they uſe fine apparrell.

Si famulum tuum libertate mutaveris, & veſtis alba nitore, & aurei annuli honore, & Patroni nomine, ac tribu menſaque honoratur. de reſur. carnis.

Aderant quidem impij candidis & magnificis veſtibus celebrantes feſtum ſui interitus, ſolus autem Indes atris indutus veſtibus.

Unde adjungis gloriam veſtium & ornamentorum Deo eſſe contrariam.

Quæ ſunt istæ inimicitiæ contra Deum, ſi tunicam habuero mundiorem?

Cavete Clerici cavete Monachi, Viduæ, & Virgines: periclitamini niſi ſordidas vos atque pannoſas vulgus aſpexerit. Taceo de hominibus ſæculi, quibus aperte bellum indicitur, & inimicitiæ contra Deum, ſi preciosis atque nitentibus utantur ex ovijs.

apparrell. *By which it is evident, he defended comely, honeſt attire, ſuch as was common to Monkes, Widowes, Virgins,* [& homines ſæculi] *not proper to any office of the Miniſter. So in Eccl. 9. 8. expounding what* [Candida veſtimenta] *be, he ſaith,* Beware thou put not on at any time polluted garments, becauſe ſinners have mourned in obſcure garments, but put thon on the light, and not curſing. *If* [Candida veſtimenta] *ſhould be onely Miniſters apparrell, then Solomons exhortation is onely to Miniſters, and they are the men he willeth to be merry, and alwayes to have on their Surplices, not onely in their Miniſtereall duty. In his precepts to Nepotian he adviſeth,* Avoid ſad garments as well as white, Ornaments, as well as Spots, one favoureth of delights, the other of too much glory. *Would he have willed him to avoid white garments in common life, (for make it a Miniſteriall garment, and then you have Hieroms counſell againſt it) had they not beene uſuall? In divine ſervice therefore, the Miniſters uſed the white garment of the people, but in ordinary life, Hierome thought a meaner clothing fitting, and ſo ſome devoter, as Nepotian, and ſuch like practiſed, though others differed nothing in their attire from the Laity. 3. There was no ſet Miniſtring garment in Hieromes time, and therefore* [Candida veſtis] *was no ſuch. For Cœleſtinus, who was not Biſhop till after Hieroms death, writeth thus to the French Biſhops concerning apparrell in divine ſervice, among whom this ſuperſtition began to ſpring,* Wee are to be diſtinguiſhed from the common ſort by doctrine and not by garment, by converſation, and not habit; by the purity of minde, not by apparrell. For if we ſtudy innovation, we tread

Cave ne quando de pollutis veſtibus induaris, populus quippe peccator in veſtibus ſuſcis luxiſſe deſcribitur, Tu autem induere lucem, & non maledictionem, &c.

Veſtes pullas aque devita ut candidas: Ornatus, ut ſordes pari modo fugiende ſunt: quia alterum delicias, alterum gloriam redolet.

Diſcernendi à plebe vel cæteris ſumus doctrina, non veſte, converſatione, non habitu, mentis

that which our Fathers delivered us under foote, to make way for idle ſuperſtitions. Wherefore, the weake mindes of the Faithfull muſt not be led to ſuch things, they mſt rather be inſtructed then played withall. We muſt not blinde their eyes, but helpe their mindes with wholeſome precepts.

puritate non cultu. Nam ſi ſtudere incipiamus novitati, traditum nobis à Patribus ordinem calcabimus, ut locum ſupervacuis ſuperſtitionibus faciamus. Ruies ergo Fidelium mentes ad talia non debemus inducere. Docendi enim potius ſunt quam illudendi. Non impingendum eſt eorum oculo, ſed mentibus infundendo præcepta ſunt.

I know Marianus Victorius, *in that* Nepotian *when he died, bequeathed his garment to* Hierome, *which he had uſed in the miniſtery of Chriſt*, Hierom, ad Heliod. de morte Nepotian. *As alſo out of that forementioned place againſt the Pelagians, thinkes he hath found their Albe, Planet, Camiſſa, Caſula, and I know not what. But Nepotians garment was no other then what hath beene ſhewed, onely as he was a man humble, and of modeſt, and meaneſt attire in ordinary life, ſo in matters of his Miniſtery, he was fine, neate, and magnificent*; [Solicitus ſi niteret Altare, ſi parietes abſque ſtiligine, ſi pavimenta terſa, &c.] *and therefore no doubt in that action arraying himſelfe without any note of pride after the beſt manner of the people, he might well bequeathe that garment to Hierome, who had it beene never ſo meane would have eſteemed it for the donours ſake. But obſerve, Nepotians miniſtring garment was none of the Churches goods, but provided at his owne coſt. It is objected alſo that Stephanus Biſhop of Rome in Cyprians time, ordained peculiar miniſtring garments, as it is recorded by Polyd. de Invent. lib. 6. c. 12. and by Iſidor. writing de Stephano. Vnto which you may adde Gratian if you will, de conſecrat. diſt. 1.* Veſtimenta Eccleſiæ.

But

But though Stephanus flouriſhed before Antichriſt was hatched, yet he is too yonge to be a lawfull Authour of any ſuch garments.

Beſides who ſeeth not, by that alleged out of Cæleſtine 160. yeares at leaſt after Stephen, that decree of Stephen to be a meere forgerie? Was it a Novelte to bringe in any ſuch apparel in Cæleſtines time, and yet had preſcription of ſuch antiquitie? But the [Century writers] have diſcovered the forgerie by many arguments, that I mervaile any man of learninge ſhould ſeeke any ſtrength from ſuch a rotten foundation.

Hierome is alſo alledged in Ezech. 44. By which we learne to enter the holy of holyes, not with commune and defiled garments, but to hold the Sacraments in a cleane Conſcience and garments unpolluted.

Per quæ diſcimus, non quotidianis & quibuſlibet, & uſu vitæ communis, pollutis veſtibus nos ingredi debere in ſancta ſanctorum, ſed munda conſcientia & mundis veſtibus tenere Domini Sacramenta.

Where firſt he interpreteth the garments to be a cleane conſcience. And ſecondly that he requireth for the outward garments, is onely they be cleane without any note of differeñce betweene the Miniſters garment and the peoples.

Religio divina, alterum habitum habet in Miniſterio, alterum in uſu vtraque communis.

So a litle after, Divine Religion hath one habit in the Miniſterie, and another for ordinarie uſe.

To admitt theſe Wordes ſpoken not of the Preiſts in the Temple, but of Chriſtian Miniſters, this [alter habitus] was a better garment for the time of publike duetie, as Nepotian had, not any diffe.inge attire from that of the aſſembly. Thus much for Hierome.

Hæc eſt dignitas veſtra, hæc ſtabilitas, hæc corona non quia tunicam indutus candidiſſimam per Eccleſiam ambulaſti.

Chryſoſtome when he ſaith, [This is your dignity, ſtability, crowne, not that you walk through the Church in a white coate. Hom. 83. in Mat. *neceſſarily requireth the ſame interpretation.* For this moſt white coate was no

other then the better ſort of people did uſually weare, as wel in other Countries, as at Rome, as hath bene ſhewed by the Embaſſadours of Rhodes, and the ſhipmen of Aegypt. Onely the Biſhops in humilitie thought it too ſumptuous for daily uſe, and reſerved it for the tyme of their publike function.

And therefore Siſinnius a Novatian Biſhop, livinge in Conſtantinople at the ſame tyme with Chryſoſtome, and clothinge himſelfe not onely in his Miniſtery, but for his ordinarie rayment, in white, was demaunded by one, διὰ τὶ ἀνοίκειον ἐπιτηδεύων ἐσθῆτα φορεῖν &c. where it is to be obſerved, It was an unwonted garment in ordinary uſe for a Biſhop, not for other men: and unwonted in ordinarie uſe, not in divine uſe, in which the Biſhop was allowed without any grudge, ſuch dignitie of apparell as was then received by men of beſt place. Socrat. lib. 6. 22.

That of Chryſoſtome hom. 6. ad popul. Antioch. is [paſſed.] I have troubled you with many wordes, but the truth is ſo overſwayed with prejudice, that to my poore power I would diſburden it a litle if I can.

SECT.

SECT. 25. 26. 27. 28.

Concerning the Defender his Reaſons.

1. THe Def. his firſt reaſon (by the Rejoynder his interpretation) is, that *by our aſſertion, the Church ſhall looſe a part of her Chriſtian liberty: becauſe if ſhe may not uſe humane Ceremonies a uſed unto Idolatry and ſuperſtition, ſhe may uſe none at all.* Now 1. The Repliet granted the concluſion, being underſtood of *human ſignificant Ceremonies*. And thereto the Rej. oppoſeth nothing, but that there is the ſame reaſon of *all other Ceremonies*; and that one *Didoclave* doeth not grant this of *ſitting* at the Lords Supper, though he confeſſe it to be a human ſignificant Ceremonie. But both theſe anſwers are voyd of trueth. For Circumſtances of *Order and Decencie*, which are ſometime called Ceremonies, and heer underſtood, are neyther meer *human* inſtitutions, nor *unneceſſarie* (which is part of the quæſtion) but commanded of God, as often hath been ſhewed. Neyther doeth *Didoclave* any where confeſſe *Sitting* at the Lords Supper, to be a *human* Ceremonie. 2. It ſeemeth very ſtrange to me, that appointing & uſing of human ſignificant unneceſſarie Ceremonies, notoriouſly knowen to have been, and be abuſed unto Idolatrie, ſhould be fetched from *Chriſtian Libertie*.

I have conſidered what is ſpoken of *Chriſtian libertie*, in the

the Scripture, and what I could finde written of it by Divines: and therout obſerved much againſt theſe Ceremonies (as is alleged in the ſixt general Argument, which the Rejoynder was not haſtie to come unto, in eight or nine years) but nothing eyther for their impoſing, or their uſing.

The Rejoynder meaneth by the *Church* (in England) the *Convocation houſe*; and by *Chriſtian libertie*, their *licentiouſneſſe*, in Abridging Gods people of that libertie which Chriſt hath left unto them. So that, as in ſome parts of Germanie, and Polonia, the Noble men ſtand mightilie for the *Libertie* of their Countrie; And yet when the courſe of thinges is well weighed, that libertie is onely licence for them to oppreſſe the common people, or *Boores*; whome they keep under as ſlaves, or litle better; whoſe goods they take from them upon every ſlight prætence; whoſe lives (in ſome places) can ſcarce ſatisfie them for the life of a ſtagge, if they ſhoot one, ſpoiling their corne, even ſo, this Chriſtian libertie is onely for our Convocation-houſe to oppreſſe the Congregations of Chriſt, as they doe.

2. The Defender his ſecond reaſon, was ſuch, as the Repl. could finde no concluſion in, but that *ſomethings abuſed, may afterward be rightly uſed*: which he granted. The Rejoynder addeth, that *his reaſon did conclude this of ſome human Ceremonies, from the Law of ſhadowes.* He layd in deed, among other inſtances, that *a Man or Woman, legally unclean, might be legally cleanſed or purged.* And can he conclude from *Men and Women*, to *human unneceſſarie Ceremonies?* He may as well conclude, that be-

cauſe

cauſe in a fretting leproſie, the leprous mans head may not be cutt off, nor his body burned; therfor his infected *garments* were not to be burnt, nor the *hayre* of his head and beard cutte off.

The Replier alſo granted that Surplices might be turned into under garments for poor people; and wooden Croſſes given them for firing.

The Rejoynder anſwereth 1. that *this is no uſe of Ceremonies, as Ceremonies.* As if he himſelf did allway ſpeak *formally*!

The ſentence immediatly goeing before, was of *things abuſed:* And ſo this addition was of thoſe *thinges* which are made Ceremonies. Yet if that be true, which the Rejoynder affirmed pag. 570. that a *Surplice*, as a Ceremonie, is in the *kinde* of a *Garment*, then it muſt needes follow, that this *Ceremonie* may be given to the poor for a garment.

And if he flie to *Vſe* as neceſſarie to make a Ceremonie, as he doeth in his *Definition* of a Ceremonie, it may be as well quæſtioned, whether a *Shirt* be a garment out of uſe when it is off a mans bodie? For a garment is a Ceremonie, by the Rejoynder his Definition. And ſo it may be quæſtioned, whether any Shirt, or other Garment was made, or waſhed, when no man had it on? His 2. anſwer, that *M. Parker* calleth them Devills, and jarring on the ſame ſtringe, would fright men from burning of Idols, as he did in Germanie, whoe when men were burning of wooden Idols, bored a hole in one, into which he ſtopped ſome gunpouder; ſo that the Idol being in the ſtove to burne, the gun-pouder brake the

ſtove together with the windows of the room, in peices; and that was imputed by ſome to the Idol, or Saint, and by others, to the Devil. But (ſayth the Rejoynder) *from hence it followeth, that there is a change of Law: becauſe the Iewes might not convert the matter of Idols to their privat uſe.* And ſo much we grant; urging onely the *equitie* of thoſe Laws. Then (addeth he) *the Abrigement hath abuſed the World, in alleging thoſe Laws, as binding Chriſtians now, as much as they did the Iewes.* But with this out-cry no man will be troubled, that noteth how they are to be underſtood onely according to their quæſtion, of *human unneceſſarie Ceremonies*, as they are ſuch. For the Second Commandement doeth binde us as much as it did the Iewes; and ſo the æquitie of particular Lawes, as they illuſtrate the contents of that Commandement, binde us *as much*, though not in every other particular *to ſo much*, as they did the Iewes. The ſumme is; thoſe lawes binde us as much from all religious uſe of human unneceſſarie Ceremonies, uſed or abuſed in Idolatrie, as they did the Iewes.

3. In the 27. Sect. the Replier could finde no ſhew of reaſon, beſide meer affirmations. The Rejoynder findeth this Argument: *If two other Ways of reforming Ceremonies, beſide Abolition, may be uſed; then abolition is not the onely Way. But two other Ways, (namely changing or correcting) may be uſed. Ergo.*

To this ſhew of reaſon, the anſwer is eaſy: 1. If thoſe two other ways be underſtood as *partial* and *inſufficient*, then the Propoſition is falſe: if as *ſufficient* by themſelves, without *abolition*, then I denie abſolutely the Aſ-

ſumtion

ſumtion, as being a meer affirmation of that which is in quæſtion, according to the Repliers obſervation.

2. Eyther this is underſtood of all Ceremonies abuſed, or onely of ſome? If of all, our Reformation is to be blamed, which hath uſed *abolition* without any neceſſitie. If of ſome onely, the Defender ought to have tould us, which they are, or by what marke we may know them? And omitting this, he ſayth neyther Argumentation, nor certain affirmation in this Section.

4. The laſt Reaſon is, becauſe Poperie and Popiſh Rites are not to be eſteemed of æqual abomination with Paganiſme, and Paganiſh Rites. The Rejoynder bringeth it to this: that *the Idolatrie of Papiſts, and Pagans, conſidered in themſelves are not like.* The Replier anſwered, that though this were true every way (as it is not) yet in this they may agree, that both alike are to be deteſted and abandoned. *You ſpeak monſters* (anſwereth the Rejoynder) *becauſe, if they be not alike deteſtable, they are not alike to be deteſted: and Abandoning hath no degrees.* But 1. The ſubſtance of this aſſertion was wonte to be accounted no Monſter. For D. Fulke (Rejoynder to Briſtow, pag. 288.) maketh open profeſſion of it, not onely in his owne name, but of other Divines: *This we ſay; that Popiſh Images, although they be not the ſame that were the Images of the Heathen, yet they are as abominable Idols, as theirs; and the worſhiping of them, as much to be abhorred of all true Chriſtians, as the worſhiping of the Images of the Gentiles.*

2. When the Replier ſpake of *like* deteſtation, he did not mean to æqual the ballance unto a hayre, or halfe an Ace;

an Ace ; but according to uſual ſpeach. Heat bs hote in the fourth degree, are ſayd to be alike hote, though there may be found ſome difference. Willfull *diſobedience* is ſayd to be *as the ſinne of Witchcraft ; and ſtubberneſſe as Idolatrie*, 1. Sam. 15.

Yet there may ſome difference of degree be found betwixt theſe ſinnes. *Monſters* therfore heere was too exceſſive a word.

3. *Abandoning* I take to be all one with putting or caſting away : and one thing may be caſt into the bottome of a ponde, when another is caſt into the bottome of the Sea. It hath therfore degrees.

To the Repliers aſſertion, that we are by the Scriptures warned to flie *as well, and as farre*, from Popiſh, as from Paganiſh Idolatrie, the Rejoynder (with ſome litigation about Rev. 18.) conſenteth : but addeth that it is not neceſſarie to flie from every *human* (he ſhould have added *unneceſſarie*) Ceremonie, which eyther Papiſts or Pagans have Idolatrouſly abuſed. Now this is the maine quæſtion of this wholle chapter : and therfor not heer to be diſcuſſed. Onely this : the Defender in this Section, founding himſelf upon a diſparitie betwixt Popiſh and Paganiſh Idolatrie, ſeemeth to grant, that if they were æqual, then we were to flie from the Ceremonies abuſed in Popiſh Idolatrie : and this grant the Rejoynder doeth not well to recal.

The Replier not being willing to ſpend time about the compariſon betwixt Popiſh, and Paganiſh Idolatry, referred the Defendant to the Abridgement, and *Mr. Parker*. Hereupon the Rejoynder taketh upon him to anſwer

ſwer what is found in them, about this compariſon. In which diſcourſe, becauſe many things before anſwered are repeated, to eaſe my ſelfe, and the Reader, of tedious labour, I will onely note the maine grounds of his anſwers, pertaining directly to that compariſon, and then ſet downe ſome plaine teſtimonies of our divines about it; becauſe he partly denieth, and partly ſhifteth off Mr. Parkers quotations. His principall ground of anſwer is, that *the Papiſts doe not ſinne againſt the firſt Commandement, in worſhipping a falſe God; but againſt the ſecond only, in worſhpping the true God, in a faſe manner.* This he produceth (pag. 618.) as *Doctor Ames* his judgement: this he repeateth, pag. 624. and 630. But this is not ſo. For the wiſer of the Heathen, knew well, that there was but one true God, Creator of all things, and the ruler of the Papiſts, worſhip *Creatures*, more devoutly as divine objects, then thoſe Heathen were wonte to doe.

Gentes in Idola creaturas celebrent, eodem fere modo, quo Pontifici. Sic enim respondent, apud Aug. in Pſal. 96. Non colimus lapidem, non mala Daemonia: Angelos quos dicitis ipſos & nos colimus, Virtutes Dei magni. Miniſteria Dei magni. Et Maximus Madaurenſis, apud eundem Aug. Ep. 43. Ecquidem unum eſſe Deum qui tam demens, tam mente captus, ut neget eſſe certiſſimum? Hujus nos virtutes, per mundanum opus diffuſas, multis vocabulis invocamus.

The caſe is plaine, and plentifully confirmed by our Divines, in every diſpute againſt Popiſh Idolatry. *Doctor Ames* hath not one word to the contrary: but this he hath for it, Bellar. Enerv. tom. 2. 238. *The Gentiles worſhipped the creatures in Idols, after the ſame manner almoſt that the Papiſts doe. For ſo they anſwer upon Auguſt. in Pſalm. 96. We doe not worſhip a ſtone, nor devils: Whom ye call Angels doe we worſhip, the Vertues of the great God, and his Miniſteries. And Maximus Madaurenſis, in the ſame Aug. 43. ep. Certainely, who is mad, or voyd of ſence, that he will once doubt, whether there be more Gods then one. Now we invocate the vertues of this one God, under many names, diffuſed thorow the frame of the whole world.*

Another ground of the Rejoynders is, that the Po. piſh Idolatry may be, *in ſome reſpect* as great a ſinne, but not *ſimply* ſo great Idolatry. pag. 622. &c. To which I anſwer briefely, that there are ſuch ſinnes accompanying Popiſh Idolatry, as make it as deteſtable, as if it were one ſimply. As for example; the worſt of the Heathens Idolatry was, that they *ſacrificed men* unto their Idols: and the *Papiſts burning* of ſo many godly *Martyrs*, for the maintenance and promoting of their Idolatry, may be equalled thereto, in horrour of ſinne.

The third ground which the Rejoynder buildeth on, is, that *Aehabs Baal was worſe then Aarons or Ieroboams calves, &c. pag. 629.* About this, Calvin ſhall anſwer, *Hom. 1. de Fug. Idol. Although I yeeld, that the Idolatry of the Gentiles of olde, and of the Papists now, doe differ; yet they cannot deny, that God did as ſeverely forbid that wicked worſhip of Bethel, as all other ſuperſtitions which were ſet up in other places. But I ſay, that all they who truely feare and worſhip God, ought with ſo much the more deteſtation, and bitter hatred be againſt the Maſſe (by how much the more groſſely it violates, and prophaneth the holy inſtitution of Chriſt) then if it had not beene ſo Diademiterly contrary to it.* Calvin ſeemeth heere to utter greater *Monſters*, then thoſe were which the Replier even now was accuſed for.

Quamvis iſtis concedam, diſſimilem diverſamque eſſe rationem Idololatriæ Papiſtarum, atque ejus quæ apud veteres Gentiles viguit, negare tamen non poterunt, Deum non minus ſeverè prohibuiſſe cultum in Bethel impiè conſtitutum, quam alias ſuperſtitiones omnes, quæ cæteris in locis inſtitutæ celebrataque fuerunt. Ego verò ſtatuo atque aſſirmo, eos omnes qui Deum verè metuunt, ac piè colunt, eo majore atque acerbiore odio debere & proſequi & deteſtari Miſſam, quo apertius violat & profanat ſanctam inſtitutionem Ieſu Chriſti, quam ſi non tam oppoſita contrariaque ei extitiſſet

Vnto *Calvin* I will adde the ſentences of ſome others, about the queſtion: becauſe Mr. Parkers marginall quotations are not ſo eaſily found. Beza, Epiſt. 1. *The Papiſts*

piſts have turned one Sacrament into that horrible Idolatry which is not heard of among the Gentiles, and of the table of the Lord have made it the Table of Devils. When I leave Bread-worſhip, there is no ſuch kinde of Magicall Idolatry under the Sunne as that of the Croſſe. Againe, there is no greater Idolatry in the World, then that which was, and is committed in the worſhip of the Croſſe. The Lords Supper is changed of the Papiſts into that abomination, the like whereto there never was, nor can ever be deviſed for execrableneſſe.

Alterum Sacramentum Pontificij in horrendam illam Idolomaniam, qua ne fando quidem inter Gentes auditur, transformarunt, & ex mensa Domini mensam Dæmonorum conflarunt. Idem Beza, adv. Baldwin. fol. 4 ante finem. Quum ab Arriolatria diceſſero, nulla eſt, ſub Cœlo, talis magia & Idolomaniæ ſpecies, qualis eſt illa Crucis ſignatio & adoratio. Idem Beza, de Notis Eccleſiæ, circa medium: Non eſt ulla execrabilior, in orbe terrarum, Idolomania, quam qua fuit, & eſt, in Crucis adoratione. Idem Beza, adv. Harchium: Cœna Domini mutata eſt (à Pontificijs) in Εἰδωλυμα, *quo nunquam ullum execrabilius, neque extitit, neque poterit poſtea excogitari. pag. 4 ante finem.*

Bleſſed Bradford, in his ep. to the Lady Vane, hath theſe words ſealed with his bloud: *There was never thing upon the earth, ſo great, and ſo much an adverſary to Gods true ſervice, to Chriſts Death, Paſſion, Prieſt-hood, Sacrifice, and Kingdome; to the Miniſtery of Gods Word and Sacraments; to the Church of God; to Repentance, Faith, and all true godlineſſe of life, as the Maſſe.* Doctor Whitakers, de Sacram. pag. 582. *Popiſh adoration built on the fiction of tranſubſtantiation, is the fouleſt of all Idolatry.* Theſe teſtimonies concerne the Maſſe, and the Croſſe. It were eaſie to adde others, concerning divers particulars: as Sadeel, ad. Mon. Bur. Ar. 58. *Pray for us moſt holy table-cloth or handkercheife of God What Idolatry is this? was there ever the like amõg the Gentiles?* But for particulars, I refer the ſtudious Reader, unto our Divines: and among them, in this pointe, I reckon *Doctor Iackſon*, in his *Originall of Vnbeliefe*, *Sect.* 4. Cap.

Adoratio Papiſtarum, nixa fundamento commentitia tranſubſtantiationis, eſt Idololatria omnium quæ unquam fuerunt craſſiſſima. Ora pro nobis ſanctiſſima Dei Mappa. Quales obſcœno, Idololatriæ ſunt iſtæ? Num quid ſimile apud Ethnicos exiſtit?

Cap. 22. &c. where the title is, *Of the Identity, or Equivalency of Superſtition, in Rome Heathen, and Rome Chriſtian.* and cap. 38. he bringeth pregnant Inſtances, as among other, of *Vrbanus*, the Patrone of *pleaſant Companions*; *Gutmanus, the Warden of pudding-makers*; and of *S. Chriſtopher, and S. George, men of the Painters or Heralds making*; *and yet adored as Gods.* Nay alloweth of *S. David Linſey*, denying *any difference to be betwixt Heatheniſh and Romiſh Idolatry.* I will onely adde the words of *Hoſpinian, de Orig. Templ. pag. 84. That ſome goe about to leſſen the Idols of Papiſts in compariſon of that which was among the Heathens, is (that I ſay no more) moſt childiſhly done. Is not their Idolatry plainely recalled, the names onely changed?*

Quod extenuant ſuperſtitiones Papiſticas, pra Gentium Idololatria, in eo pueriliter, ne quid gravius dicam, agunt. Annon eorum Idolomania, à Papiſtis mutatis nominibus eſt revocata?

Yet it ſhall not be a miſſe, to give ſome reaſon of that which our Divines ſay. And this (for the preſent) is at hand: The Heathen gods (take them at the worſt) were workes of cunning Artificers, made of ſilver, golde, or ſome precious thing curiouſly wrought, ſumptuouſly adorned, repreſenting a Majeſty. But the Papiſts Maſſe-god is made by every ſacrificing Ideot, of a bready ſubſtance, by uttering of a word, without forme or beauty. The Heathen knew, their Idols were not Gods: and the greateſt eſtimation they had of them, was, a certaine Divinity might lodge in them. The Papiſts beleeve their bread (or Hoſte of ſtarch) is very God, not by accidentall reſidence of ſome Divinity in it, but as Chriſt himſelfe is God. The Heathen ſeat their Idols in Temples, and conſecrated places, to be adored. The Papiſts having lifted up their god, and adored him, devoure him. Will any man ſpoyle (much leſſe eate, hearke ſaid one,

how

how his bones crackt, when he ſwallowed him downe) his god? ſayth the Prophet, Mal.3.8. Vpon ſuch conſiderations *Coſter*, a Ieſuite, (Enchirid.cap.8.) confeſſeth, that *if the ſubſtance of bread remaine in the Sacrament, then the Idolatry of Papiſts is more intolerable, then the Egyptians was in worſhipping of an Oxe, or a Crocodile.*

This may ſuffize for the 28. Section: but that the *Rej.* will needs have us take notice of ſome ſharpe phrazes, and ſentences he paſſeth upon us. To paſſe by therefore his preſcribing of *Hellebore*, for *Mr. Parker* (which in us he would call *skurrility*, if it were ſpoken of a Prelate, though in all intellectuals, and morals, much inferiour to M. Parker) to omit (I ſay) this, and ſuch like ſingle reproaches, he gathereth a bundle together, pag.628.

The firſt is, that *we have wrought the faithfull Servants of Chriſt, out of the love and eſtimation of many.* By *Faithfull ſervants of Chriſt*, he muſt needs meane *Conformiſts*, as they are Conformiſts; and that Generally: for if he except any kinde of them, they will caſt upon him that imputation, which he layeth upon us: *you ſay unto other men; ſtand a looſe off; we are more holy, or more faithfull then you, &c.* Now 1. let any man conſider, if it be any faithfulneſſe to Chriſt, to obſerve and urge thoſe religious Ceremonies, which he never commanded, but rather forbidden, as hath beene prooved? 2. Thoſe which are in other things faithfull, we goe not about to worke out of the love and eſtimation of others, but them out of the love and eſtimation of unfaithfull conformity. May not a man ſpeake againſt Non reſidency, if ſome honeſt man be come to it? But it becommeth not the Rej. to

ſpeake of bringing Chriſts ſervants out of love and eſtimation with many; while he writeth in defence of thoſe courſes, which have brought thouſands of them out of houſe and home, into ſo extreame miſery, as our Prelates could poſſibly bring any, and more then they bring the ſervants of Antichriſt into.

The ſecond is, that *we have brought the publike prayers into contempt.* Becauſe (forſooth) we would have publike prayers free from thoſe contemptible faſhions which are taken out of the Maſſe booke.

Thirdly, *wee have brought the preaching of the Goſpel, by any conformed Miniſters into diſgrace.* As if we did not rejoyce in the preaching of the Goſpel, even by Frier *Paul, or Fulgentius &c. at Venice!*

Fourthly, *we have brought the Sacrament to be of leſſe eſteeme then the geſture.* Which is the proper fault of our Prelates, and thoſe who deny the Sacrament to all that cannot bring their conſciences to kneeling, though Chriſt hath invited them to his Table.

Fiftly, *we queſtion, whether it be lawfull for one to marry with one that conformeth to the Lawes.* Now of this queſtion I never heard any newes, before the Rej. proclaimed it. It may be, that ſome, obſerving how divers godly women, having given themſelves in mariage to ſome Miniſters, upon a great æſtimation of that calling, without making juſt difference of the perſons, have warned others to uſe more diſcretion. But this I am ſure of, that all *Subſcribers*, doe teſtifie under their hands, that all whoe refuſe to conforme, may lawfully have their Baines and Mariages forbidden: becauſe it is provided

in

in the *Service-booke*, that none ſhall marry, except they communicate, wherto is annexed *kneeling*, and that none ſhall eyther communicate, or marry, except firſt they be *Biſhoped, or Confirmed.*

Sixtly, *We quæſtion whether it be lawfull to hear a conformable Miniſter, if another may be heard; or ſafe to relie upon their Miniſtery?* which quæſtions he ſeemeth to invent, and teach, rather then receive from vs; except, he meaneth by *relying*, taking all for good that they ſay, or doe.

Seventhly, *We have appropriated the ſurnames of Chriſtians, the title of Syncere, the very name of the Church, the Brethren, the Godly, unto our ſelves.*

From all which ſlanders we are ſo free, that I doubt not to ſay (according to my conſcience) that among thoſe which live under the tyranny of the Pope, and doe not utterly ſeperate from him, through ignorance, there be many *Chriſtians*, *Syncere* according to their knowledge, belonging to the true Catholike *Church*, and ſo to be accounted our *Godly Brethren.* But on the contrary part, Our Prelates, appropriating unto themſelves the name of *the Church of England*, really proclaime us (by their extreame *hoſtile courſes*) to be farre from the account of their *Chriſtian Brethren.* If ſome time ſome of us, call thoſe among the godly that conſent with us, *the Brethren, the Godly*, &c. the Rejoynder ſhould not have excepted againſt it, at leaſt in this roule of accuſations, in the firſt front whereof, he ſtyleth and ſurnameth Conformiſts, *the Faithfull Servants of Chriſt.*

SECT. 29. 30.

Concerning our Confeſſions, and Practiſes.

IN the 29. Section, onely *Calvin, Martyr, and Zeperus*, are brought in as witneſſing ſomething againſt us. But their judgements have beene ſo declared before, that it would be a tedious repetition, to inſiſt on them againe.

In the 30. or laſt Section, a *contradiction* being ſought for in vaine, *betwixt our concluſions, and our confeſſions and practiſes*, the Replier thought it ſufficient to diſpatch all briefely, in a few queſtions, to which the Rejoynder anſwers; but ſo, as he bringeth little or nothing that requireth a new confutation.

The firſt queſtion was about *Temples, Bells, Table-cloths* (objected by the Defendant) *whether they have ſuch Idolatry put upon them by Papiſts, as the Croſſe hath?* The Rejoynder anſwereth 1. *that if they have as much as the Surplice, that will ſerve the turne.* It would indeed, in part; though not in whole. But that cannot be prooved. His ſecond anſwer is, that ſuch a Croſſe as ours is, was never abuſed at all in Popery. Which is a Metaphiſicall conceit, ſufficiently before confuted. His third is, that *Temples and Bells, were as well abuſed.* But the queſtion was of *ſuch Idolatry.* His fourth is, that *the white linnen Altar cloth was as much abuſed as the Surplice.*

But

But the quæſtion was of the Croſſe. And 2. The Papiſts *Altar-cloath*, differeth much from the *Table-cloath* which we allow of.

2. The ſecond was, if the Defender his owne heart did not tell him, that ther is a civil uſe of the thinges fore-named; which cannot be imagined of the Croſſe? The Rejoynder *granteth a civil uſe of Bells; though not of Churches, or Communion table-cloathes: Adding, that ther may be a civil uſe of ſome Croſſes, though not of Tranſient Croſſes (ſuch as ours) and alſo of Wafers.* But he attended neyther to thoſe wordes of the Replier: *If his owne heart doe not tell him*; nor to thoſe: *ſuch thinges.* For his bringing-in firſt of termes, which involve the *uſe* together with the *thinges*, and that uſe alſo immediat, which is but mediat, in *Churches*, and Communion-table cloathes; with his contrarie changing of *ſuch Croſſes as ours*, into *ſome Croſſes*, and *Wafer-Gods* into *Wafer-ſeales* for letters, declare both. Concerning the difference, enough hath been ſayd in the firſt part of this *Freſh-ſuit*, in the head of Ceremonies.

3. The third was, what Superſtition was in the *meer ſignification*, given by Durandus unto Bells, and Bell-ropes, which is not to be found in our Croſſe and Surplice? The Rejoynder heer anſwereth nothing; but onely noteth *many more* ſuperſtitious ſignifications to have been then conceited, of diverſe thinges, and alſo of *Bells*, then we have in our Ceremonies. But the quæſtion was onely of the *weight*, not the *number* of ſuperſtitious ſignifications.

4. The 4. was, whether the Pagans uſe of Bay-leaves

(objected by the Defender) about 1000. yeares paſt, doeth caſt ſuch a reflexion upon our civil uſe of Bay-leaves, as Popiſh Superſtition doeth upon our Ceremonies? The Rejoynder his anſwer conſiſteth onely in *wordes*; ſave that he æqualleth the *Countries* (of Papiſts) to thoſe of ancient unknowen Heathens; the *time* (before or after Baptiſme) unto a 1000. yeares diſtance; the *place* (crowne of the head and fore-head) unto farre-removed and unknowen Landes. Heer againe he neglected that *item* of the Repliers: *If his owne heart doeth not tell him?*

5. The fift was, what ſenſe the Defender had, to finde fault with us, for not altering the ſituation of Churches? *Nay* (ſayth the Rejoynder) *what face have you, to ſay, that he did finde fault with you, for not doeing it?* Surely the plaine countrie face, of taking the Defend. his wordes, as they ſtand in your Rejoynder, pag. 645. *Nor doe you alter the Situation of your Churches, and Chaunvels toward the East.*

6. The 6. was, if it be all one, to call a Ship, by the name of Caſtor and Pollux (Act. 28. 11.) and to uſe a religious Ceremonie, in Gods worſhip, taken from thoſe Idolls? *No*, ſayth the Rejoynder. Which is enough to ſhew the vanitie of the Defender in comparing the *names of Wenſday, Thurſday, Friday*, unto Ceremonies taken from Poperie.

7. The 7. was, whether it be one thinge, to change Coapes into Cuſhions, and to uſe a Maſſe-veſtiment, in Gods worſhip? The Rejoynder ſayth nothing worth the repeating.

8. The

8. The laſt quæſtion was, if it be not a kinde of ſlander, to ſay, that the Church of Geneva impoſeth a round Wafer-cake, like the Papiſts, to be uſed in the Lords Supper. And if it be not a wide leap, to bring in the practiſe of Geneva, for an inſtance of the Non-conformiſts practiſe, in England? The Rejoynder anſwereth 1. *Yes*, it is a ſlander to impute unto Geneva a round Wafer-cake, *like the Papiſts*: but addeth, that *the Defender did not ſo.* If he doeth not, what mean thoſe wordes of his: *albeit the Church of Geneva is not ignorant, what the round Wafer among the Papiſts did ſignifie?* Or what conſequence made the Defender from Genevas Wafer-cake, to Ceremonies abuſed unto Idolatrie, if the Geneva Wafer-cake be not *like unto the Papiſts?*

In the ſecond place, the Rejoynder confeſſeth, that the bread uſed at Geneva, is *a large ſquare Cake, which is broken in ſondry parcels, unto the Communicants*: and yet he addeth, that it is *a Wafer-Cake, as thin, as thin may be.* Where it is ſomething, that he confeſſeth their bread not to be like the Papiſts, neyther in *extenſive quantitie*, nor yet *in Forme and Figure.* But yet I am perſwaded, he wrongeth that Church, in making their Cakes as *thin* as the Papiſts Hoſt. For the Papiſts Hoſt is a *ſtarchie* or *ſcummie cruſt*, diſtinct from *cibarius panis*, *bread fitting for food*, by our Divines cenſure of it: And it is not credible, that the Church of Geneva ſhould reteyne ſuch a groſſe corruption. *But* (ſayth the Rejoynder) *you allow their Ceremonie of Wafer-bread.* Nothing leſſe. We never read, nor heard from them, that they made any *Wafer* faſhion a Religious ſignificant *Ceremonie.* This

Wafer

Wafer was firſt *baked* in England. And if they did, they are olde enough, let them anſwer for themſelves.

But (addeth he) *even unleavened bread hath been abuſed.* Neyther allow we of any *Ceremonious leaving out of leaven*: nor can it be proved of the Geneva Church. As for that which was added by the Replier, of *cuſtome heerin prævayling againſt Farells, Calvins, and Virets adviſe*; it is confeſſed by the Rejoynder that theſe Divines had brought in a cuſtome of uſing common bread; but after ſome knaves working upon the reliques of the former cuſtome, brought in unleavened bread: which is enough for to confirme that which the Replier ſpake (as the Rejoynder ſayth) *at random.*

To the ſecond part of the quæſtion: whether it be not *a wide leape*, to bring in the Practiſe of Geneva, for an Inſtance of the Non-Conformiſts practiſe in England? The Rejoynder anſwereth, that it is an *abuſe, unruly lightneſſe, eagerneſſe after ſquibs, and ſcornes, which wrought the Replier out of his geares,*: All this it pleaſeth him to lay upon this one phraſe (*a wide leape*) a litle after he had commended *Hellebore* unto *M. Parker*, with many ſuch *Drugges* unto others. And what is the cauſe? Forſooth, becauſe this *Geneva Wafer-cake was given as an inſtance of our Confeſſions, and not of our Practiſe.* But this is as *wide*, as if it had been confeſſed to belonge to our *Practiſe.* For no ſuch Confeſſion of ours can be ſhewed. It had been fitting to object nothing unto us as *Confeſſed*, but that which we have eyther in practiſe, or in writing allowed. Neyther in deed was it the Defender his meaning to make all the reſt of his inſtances our *Practiſes.*

ſes, and this onely our *Confeſſion* : but he ſtumbled upon this in the ende , as a thing that muſt have ſome place among his objections ; becauſe it had been objected by others : and the Rejoynder having begunne his booke with the accuſation of *Scurrilitie* , finding him to be taken , had no other way , but with this ſhew of a diſtinction , to vente ſome ſalt phraſes , like unto that, *Vt ultima primis conſentirent.* 1. e. That both endes might agree.

A POSTSCRIPT.

SOme Reader may inquire whence came this new writing about Ceremonies ? And he may pleaſe to be informed , that after the *Abrigement* was printed , a great ſilence followed in England , about theſe matters (as if enough had been ſayd on both ſides) until *D. Morton* , then *B. of Cheſter*, not thinking it honeſt, to ſilence Miniſters, for Ceremonies, before ſome anſwer was given unto their reaſons they ſtood upon) undertooke with great confidence to give *a full Anſwer* to all which was objected.

This anſwer being printed , was divers years neglected , as conteyning litle or nothing that had not formerly been confuted.

But afterward (when ſilence was interpreted in ſuch ſence, as if it had been a yeelding conſent) it was by ſome thought fitting, that a breif *Replie* ſhould be oppoſed.

This the *Biſhop* thought not worthy of his owne Rejoynder; but was contented to put it off unto *D. Burges*, as a friend to him, ingaged in the cauſe, and wanting neyther will, nor witte, nor wordes, nor credit.

And he went about it, with all his might. But finding more rubbes in the way, then he had thought of, after he had ſpent about nine years, in Rejoyning to that which was written in ſome fowre weekes, by *Special Command* (procured he knoweth by whome) was compelled to thruſt forth his imperfect worke, full of ſuch paſſionate ſtuffe, as (it may be) upon more deliberation, he himſelf would have recalled.

Vpon theſe out-cries, it was neceſſarie to ſpeak againe for a good cauſe, leſt diffamation ſhould prævayl againſt it.

But what good (will ſome ſay) can be exſpected from this writing, when the cauſe appeareth deſperate? Surely litle or none for the publick: Becauſe in our Biſhops courſes, *Will*, *and Power*, have juſtled out *Reaſon*.

But yet Gods word is not bound. And if we muſt needes be oppreſſed by them, is it not worth a litle inke and paper, to demonſtrate, that it is in a good cauſe?

By this meanes, our conſciences are juſtified; our afflic-

afflictions made more tolerable; our oppreſſours though more angered, yet muſt of neceſſitie be leſſe inſulting; and our names ſhall ſuffer leſſe, though our bodies and outward eſtate endure more: and Poſteritie ſhall not ſay, that (for our owne eaſe) we betrayed the cauſe, by leaving it more præjudiced to them, then we receyved it from our Fore-fathers.

FINIS.

AN
ADDITION

Of the two laſt reaſons of the former reply, unto which, no anſwer hath, as yet, beene rejoyned.

THE
REPLYER

Being not onely willing, but deſirous, (for the manifeſtation of the truth) that the *Reioyner*, ſhould try his ſtrength to the utmoſt.

CHAP. V. Sect. I. ad X.

THe Authours of the Abridgment framed a ſtrong Argument againſt our Ceremonies from the rules of Ceremonies preſcribed in the Word, P.43. &c. with this Argument when the Defendant was not able to grappell, as it ſtood in the parts combined, he thought good to ſever ſome parcels of it, and try what he could ſay to them apart. Thus out of this one Argument he hath taken that which he calleth our firſt: and out of the ſame he hath made up this fift: and yet hee hath quite left out a great part of the ſinewes wherewith that one reaſon is knit together in the Abridgement.

The argument is taken from the ſcandall or offence which the impoſing and uſing of theſe ceremonies do bring unto divers ſorts of men.

The Defendant here maketh great flouriſhing in nine whole Sections, defining, deviding, and ſubdividing a ſcandall, as if he would make all cleare before him: but at the end of all this preparation, he maketh no application of theſe Rules unto the matter in hand at all: but onely, telleth his Reader, Pag.154. *That theſe diviſions and ſubdiviſions will expedite all difficulties, ſo that out of them he may collect the true and falſe ſenſe of Scriptures alledged.*

ledged. It were ſufficient therefore either to deny this power to be in his diviſions: or elſe to ſett downe as many other ſubdiviſions of ſcandall (which were eaſie to doe) and then tell him that theſe will expedite the controverſie, and that from them hee may collect the errours of his anſwer. But I will notwithſtanding briefly ſhew my opinion concerning ſome of theſe dictates.

The definition which he onely alloweth of as accurate is, that *a ſcandall is a wilfull offence againſt Chriſtians, in provoking of them unto any damnable errour or ſinne, by any ſenſible externall meanes:* Sect. 1. Wherein notwithſtanding many faults may be found. For 1. every ſcandall is not *wilfull*, except the word be taken more largely then uſe of ſpeech will allow. 2. Every ſcandall is not againſt Chriſtians. 3. A ſcandall is not onely by provoking to ſinne, but alſo in hindring from good. 4. What doth he meane to put in the word *dãnable?* the occaſioning of any ſin, ſufficeth to make up a ſcandall.

Among his ſubdiviſions, the firſt thing I except againſt, is, Section 5. where he diſtinguiſheth ſo betwixt *perſons and cauſes, either determined or undetermined, that in matters determined by the Church* (as he teacheth) *obedience is to be given without reſpect of ſcandall: and onely in matters undetermined there is a charitable conſideration to be had of other mens conſciences.* This is a new and a tickle point of Divinity, touching the tendereſt part of our ſpirits, even our conſciences, and other mens alſo. It ought therefore either not to have beene propounded, or elſe to be well confirmed either with teſtimonies, or with reaſons drawn out of Scripture. But alas the Def. thruſteth

thruſteth it upon us without any ſuch warrant. *The peace of the Church* (ſayth he) *is to be preferred before the grievance*, i. e. ſcandall *of any ſort of men.* As if the peace of the Church did not more conſiſt in avoyding of ſcandalls, then in obſerving of humaiue Ceremonies: it is not the peace of God which is broken by a charitable care of avoyding offences, but by ruſhing into them.

A ſcandall in the nature of it is ſpirituall murder. Now ſuppoſe a Superiour ſhould command a thing in itſelfe indifferent, whereupon murder were like to follow, as to runne a horſe, or a cart, in a certain way, at a certaine time, when it may be unwitting to the commander, little children were playing in the way, would any mans conſcience ſerve him to doe it?

Avoyding of ſcandall is a maine duty of charity. May Superiours at their pleaſure appoint how farre I ſhall ſhew my charity towards my brothers ſoule? Then ſurely an inferiour earthly court may croſſe the determinations of the high Court of Heaven.

The ſuperiours have no power given them for deſtruction, but onely for ædification. If therefore they command ſcandalls, they goe beyond their commiſſion: neither are we tyed therein to doe as they bid, but as they ſhould bid.

If determination by ſuperiours were ſufficient to take away the ſinn of a ſcandall. Then they doe very ill that they doe not (ſo farr as is poſſible) determine all things indifferent, that ſo no danger may be left in giving of offence by the uſe of them. Then the Church of Rome is to be praiſed in that ſhe hath determined of ſo many

indifferents; then *Paul* with the other Apoſtles might have ſpared a great deale of labour in admoniſhing the Churches how they ſhould avoyd offences about ſome indifferent things. A farre ſhorter way had beene either to determine the matter finally, or elſe to have given order that the Churches ſhould among themſelves determine it at home.

But ſay that the Archbiſhop of Corinth (for now I ſuppoſe ſuch a one) had called his Convocation, and with conſent of his Clergie had determined that men might, and for teſtifying of liberty ſhould, at a certaine time eat of ſuch and ſuch meats which men formerly doubted of: would not yet the Apoſtle have given the ſame directiō he did? would not good Chriſtiās ſtill have had care of their brothers conſciences? Can the determination of a ſuperiour be a ſufficient plea at the barre of Gods judgement ſeat, for a man that by vertue or force thereof alone, hath done any action that his conſcience telleth him will ſcandalize his brother?

Laſtly, I would faine know whether thoſe ſuperiours doe not give a great ſcandall, which take upon them determinately to impoſe unneceſſary rites which they know many good men will be ſcandalized by?

The ſecond notorious flaw which I finde in the Defendant his ſubdiviſions, is ſect. 9. where he granteth that *much indulgence indeed is to be uſed in things indifferent towards weake perſons, whoſe infirmity proceedeth onely from ſimple ignorance: but that onely till ſuch time as the doctrine concerning ſuch things have beene ſufficiently declared: becauſe a ſcandall doth alwaies preſuppoſe a meer* weake-

weakeneſſe for want of due meanes of knowledge. For 1. *Paul* had ſufficiently declared that it was lawfull for him to take wages, yet he would not, 1.Cor.9. he had given ſufficient reaſons for the lawfulneſſe of eating all kind of meats, yet he abſtained, and ſo counſelled others, for feare of ſcandall, Rom.14. 1.Cor.9. 2. There can be no certaine ſet time for all ſorts of men when they are ſufficiently taught. 3. Who is this Def. that he dare judge ſo many of his fellow ſervants, that in ſuch indifferencies as our ceremonies are held to be, they take offence not upon weakeneſſe, but upon preſumption? 4. What authority have our Prelats to obtrude unneceſſary Ceremonies upon the Church, which muſt be declared before they can be uſed? Is it fit that the people ſhould be troubled with the declaration of mens inventions, when they are hardly brought to heare willingly the maine things of the Goſpell? 5. Is it not more agreeable to the wiſedome of God, Exo.21.33. to fill up the pit, then to ſet one by for to warne the paſſengers they fall not into it? 6. There was never yet ſufficient declaration of this doctrine of Ceremonies throughout England. In many places there is no preaching at all. Many preach ſo, that they declare nothing almoſt to the people but their owne folly. Many are aſhamed, or at leaſt unwilling to declare unto the people mens devices. Many declare them ſo corruptly that the ſcandall thereby is not removed but increaſed. And among thoſe that goe about with ſome good mind to declare this kind of doctrine, there is almoſt as great variety of declarations as there is of declarers: while ſome will have them

ſignificant ſome not: ſome ſay they are good and profitable to edification, and others condemning them as altogether unfitt, declare them to be tollerable for avoiding of a greater miſchiefe: Some will have them onely civill, and others Eccleſiaſticall: ſome excuſe all but the croſſe, and ſome extoll the croſſe above all. Are not ſuch declarations (thinke you) likely to informe well the conſciences of poore men who doubt more whom they ſhould take for a good Declarer, then they did at the firſt of the things themſelves?

SECT. X.

AMong the inſtances of ſcandall ariſing from the Ceremonies, that which in the Abridgement hath the third place is ſett firſt by the Def. viz. that *the ſuperſtitious Papiſt will be hardened in the liking of his abominable Religion, from which he ſeeth wee borrow our ceremonies, and increaſe in his hope of the full reſtoring of it againe.* To this the Def. anſwereth, that *our rites are not the ceremonies of Papiſts, becauſe they are purged from ſuperſtition.* But 1. that they are not purged from all ſuperſtitiō hath ſufficiently beene declared before. 2. This plea of tranſubſtantiating of Ceremonies by the breath of our Convocation, is a meere ſhift, contrary not onely to the language of all our Divines, and to that which every mans ſenſes doe tell him, but alſo to the publicke profeſſion of the Church of England, in the preface to our ſervice-book, as it is cited by him, pag. 127. For there we are told, 1. that *an abatement is made of the exceſſe of*

Pop ſh

Popiſh Ceremonies: All therefore are not aboliſhed, but ſome remaine. And which be they, if theſe in quæſtion be not? 2. That *ſome of the old Ceremonies doe remaine.* What ſenſe can be given of theſe words, if our Ceremonies be not the ſame with thoſe which were of old among the Papiſts? if it were meant of old ceremonies not uſed among the Papiſts, then they doe not *remaine*, nor are *retained*, but reſtored. 3. That *none are deviſed anew:* therefore they muſt needs be taken from the Papiſts, or from the Fathers: but of the Fathers ſurplice or kneeling at the communion, no inſtance can be given: and as for the croſſe, the Def. himſelfe will not defend, I thinke, all that uſe which the Fathers putt it to. 3. The Papiſts owne words doe ſufficiently manifeſt how they are hardened by the impoſition and uſe of our ceremonies. For as it is ſhewed in the Abridgement p. 25. they ſeek to juſtifye their ſuperſtition by this, that *we have borrowed our ceremonies from them.* And ſome of them thence conclude (as there is ſhewed) that our Governours like well of their ſuperſtition Beſide *Gretſer*, a principall Ieſuit ſaith, that in theſe ceremonies our Miniſters are as *Apes of Popiſh Prieſts*, *Apol. pro Gregor. 7. pag.* 8. and in his defence, *tom. 2. lib. 4. cap. 16.* ſaith, that our Convocation houſe in impoſing theſe Ceremonies, doe *croſſe the judgement of our beſt Divines.* Laſtly, the reſpect of that Popiſh ſuperſtition wherewith our people were then generally infected, was the chiefe, if not the onely cauſe why theſe ceremonies were retained by our firſt Reformers. See more of this in M. Parker, *p. 2. c. 6. ſect. 10.*

SECT. XI.

THe ſecond inſtance is, that *the prophane will draw many argument hence to bleſſe himſelfe in his contempt of all Religion.* The Defen. aſketh, *from whence?* I anſwer, from hence: 1. that Religious rites are invented by men, and appointed to be uſed in Gods worſhip, even after the ſame manner that Gods Ordinances are, or at leaſt were of old: 2. That trifles are urged, to the increaſing of contention: 3. that many place ſuch holines in theſe things which they know to be mens deviſes: 4. that other ceremonies are cryed down, as if they were againſt Religion, which yet are every way as good as theſe: 5. that religious men are more moleſted for theſe toyes, then they are for their prophaneneſſe.

SECT. XII.

THe third inſtance of ſcandall is in weak brethren, *who will be drawne to yeeld unto the ceremonies againſt their conſciences, or elſe doubtingly: and ſome alſo will grow to diſlike ſome Miniſters for theſe things, and ſo be hindred from profiting by their miniſtery.* To this the Def. anſwereth in many words: but the ſumme of all he ſaith is, that *theſe are not weake brethren, becauſe they have beene diligently catechiſed by Non-conformiſts.* But 1. the Corinthians no doubt were diligently catechiſed: & yet there were many weak among them. 2. The Def. I hope taketh order (or elſe he may be aſhamed) that all his Dioceſſe be diligently catechiſed; yet I thinke he will

will not ſay but there are many weak ſoules in that circuit: 3. The Catechiſers he ſpeaketh of have had enough to doe, to teach the people the maine points of Religion, as for inſtructing them concerning the lawfulneſſe of humaine ceremonies, they left that to thoſe that impoſe them, or to their ſervants: 4. After long teaching & ſufficient knowledge, there may be ſtill a weakneſſe in regard of ſome things, through many circumſtances required unto ſtrength, beſide bare knowledge. Laſtly, we confeſſe, that (upon ſuppoſition that the Def. his doctrine be ſound in theſe points) we are yet weak in theſe points, as we are alſo in ſome other, wherein our adverſaries are ſo ſtrong, that they can beare many Churches and ſuch like things, upon their ſhoulders, without feeling any burthen of them, which we cannot. See M. Park. cap. 6. ſect. 18.

SECT. XIII.

THe fourth inſtance is thus ſett downe in the Abridgement, pag. 50. *As there is danger in the uſe of theſe ceremonies in all Congregations, ſo eſpecially if they ſhall be brought backe againe unto thoſe, where they have beene long out of uſe, In this caſe Calvin, Brentius, Bucer, Hemingius, Beza, Grinæus and other great Divines eſteeme them wicked and unlawfull.*

To all this the Def. giveth no anſwer: but onely taketh occaſion to make a frothy compariſon betwixt the lawes and power of particular Congregations, and the whole Convocation houſe. Which becauſe it neither

pertaineth to the preſent purpoſe, nor containeth any thing of moment, I leave as I found: though it may be eaſily proved, that many particular Congregations can tell better what is fitting for their edification in ſome things, then all our Nationall Convocation. Nay, I dare boldly ſay, there is no Towne of note in all England, but twelve men may be choſen out of, which would finde out Canons more to the edification of all the Congregations in England, then thoſe are, which B. *Bancroft* with his Clergie, concluded.

SECT. XIIII.

A Fifth inſtance, or rather an inlargement of the former is, *in reſpect of the Miniſters who have formerly refuſed the ceremonies, for whereas the Miniſter is bound to lead his people forward unto perfection, and to provide by all good meanes, that his miniſtery be not deſpiſed: by this meanes he ſhall draw them back againe unto the liking of ſuperſtition: or at leaſt not to diſlike it ſo much as they have done, and give them evident occaſion to blame his Miniſtery, and to call in quæſtion the truth of all his doctrine.*

Here the Defen. commeth upon them with open mouth, avouching peremptorily, that *this is a falſe, preſumptuous, irreligious, partiall, and pernicious pretenſe: and all this he will prove.* If he can, we ſhall the eaſilyer beare theſe great words. But why is it *falſe?* forſooth, *becauſe moſt of the Non-conformiſts have once ſubſcribed: the contradicting of which ſubſcription is no leſſe a matter of diſcredit then returning unto conformitie.* What kind of

proofe

proofe is this? becauſe they were ſubject to another diſ. credire, therefore this is no diſcredit. Beſide it doth not appeare, nor is likely that moſt of theſe Miniſters did ever abſolutely ſubſcribe: neither is it likely; becauſe it is well knowne how eaſie and how ordinary it was in Queene Elizabeths dayes, to enter into the Miniſtry without paſſing under that gallowes. If the moſt had, yet how would this prove it a falſe pretence in the reſt? If all had done ſo, yet this was no act of their Miniſterie, nor known it may be to their people, and therfore the croſſing of it did not ſo directly tend to the diſcrediting of their Miniſtery, as the croſſing of their publick doctrine. Laſtly, that which is done before a man be ſetled in the Miniſtery at one time, without any great deliberation, is not of ſuch note as that which a man hath long profeſſed and perſwaded by reaſons taken from the word of God. By all this it appeareth, that this firſt accuſation of *falſhood* was rather an *adventure* as the Def. himſelfe calleth it, then a grounded aſſertion.

He did but *adventure* neither to call the ſame plea *preſumptuous*. For he can finde no other reaſon to beare up this charge withall then, *that they ſeeme to arrogate to themſelves a prerogative proper to the Apoſtles*. How can this be I wonder, ſeeing they follow herein the direction of the Apoſtle himſelfe, Tit. 2. 15. *Let no man deſpiſe thee*. What this prerogative is, he doth not plainly tell us: but compriſeth it in two places of Scripture, 1. Cor. 15. Gal. 2. 18. the firſt whereof is nothing at all to the purpoſe. For the Apoſtle doth not ſay as the Def. maketh him, *If we be found falſe witneſſes, then is your faith in vaine:*

but *if Chriſt be not riſen; then are we falſe witneſſes, and your faith is vaine:* Which alſo any preacher of the Goſpell may ſay without falſhood or preſumption to his people. The ſecond place, *If I build againe that which I have deſtroyed, I make my ſelfe a prevaricator*, is applyable to any Miniſter that hath taught the truth againſt Popiſh ſuperſtition. This very doctrine M. Perkins gathereth out of the words. *Proculcavimus ſuperſtitionem Papiſticam &c.* I hope the Def. doth not thinke he may build up any ſuperſtition, and not be accounted therefore a *prevaricator:* if he doe; or though he doe not, let him conſider where the *preſumption* lyeth.

But why *irreligious?* becauſe *it is perſiſting in an errour, for the preſervation of their owne credit.* But 1. who taught the Def. to make that which is in quæſtion the ground of an accuſation in diſpute. Firſt, let him prove that it is an *errour*, before he take it ſo for granted, that upon that ground he will challenge mens reaſons as irreligious. 2. It is not their credit, but the credit of their Miniſtery which they ſpeake of. 3. Is it ſuch an irreligious thing, to deſire that certaine ceremonies may not bee impoſed upon them, leſt their Miniſtery be by that meanes prejudiced?

Why *partiall?* becauſe *men ſhould rather yeeld to conformitie for the credit of the Church:* i. e. for the credit of the Convocation houſe. Alas, the credit which a great part of that generation doth ſeeke for, is that they may rejoyce in our fleſh. But ſuppoſe they meant ſincerely: would the Def, have men diſcredit and prejudice their Miniſtery, to bring ſome credit unto other mens decrees?

Or

Or doth the forbearing of ſome ceremonies bring ſuch diſcredit to the Authorizers of them? ſurely then they are more for the honour of mortall men, then for the honour of God. For Gods honour and woiſhip is no wayes prejudiced by their abſence.

The laſt charge is *pernitious*. And here many words are uſed to give countenance unto that one. The maine ground is, *Woe to me if I preach not the Goſpell*; and *Simon loveſt thou mee? then feed my ſheep*. Whereupon he gathereth, that *it is a pernicious thing for a Miniſter to putt himſelfe unto ſilence*. But 1. what is this to the quæſtion of diſcrediting ones Miniſtry? 2. Although we were moſt worthy to have theſe remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfitt to doe it. Let any man conceive with himſelfe B. Bancroft, or any other in the end of the Convocation, after all the Canons were concluded, comming forth as Prolocutor, and ſpeaking thus to the Miniſters aſſembled together before him. *Men and brethren, the reverend fathers of this Convocation, as they alwayes meditate on the law of God, and every part of it, both day and night: ſo eſpecially doe they lay to heart thoſe paſſages of holy Writ which properly concerne their office: as woe unto me if I preach not the Goſpell: and Simon loveſt thou mee? feed my ſheep. Out of theſe conſiderations, being carryed with a fervent zeale both of preaching themſelves in their ſeverall places, & alſo of procuring more faithfull Preachers, & more fruitfull preaching throughout the land, they have over and above the inſtitutions of Chriſt, appointed certaine*

cere-

ceremonies ſtrictly to be obſerved of every Miniſter: ſo that whoſoever ſhall hereafter upon any pretenſe refuſe to obſerve the ſame, they ſhall be eſteemed factious, ſchiſmaticall, diſorderly, exorbitant men, and for that cauſe by their ordinary ſuſpended and deprived. Now for the preventing of ſuch a miſchief your tender mother would have you to underſtand by my mouth, that if any man bee thruſt out of the Miniſtery for not yeelding to theſe conſtitutions, howſoever they may ſeeme unto him ſuch as the Church cannot lawfully appoint, nor hee obſerve, yet is he author of his owne ſilencing: and therefore you muſt all be exhorted to conſider well of thoſe parcels of Scripture which have ſo much prevailed with your carefull mother. Woe is me if I preach not the Goſpell: Simon loveſt thou mee? feed my ſheepe.

Would not he that heard ſuch a ſpeech as this from a Prelate be forced to call for a baſon? and after he had recovered himſelfe he might well give anſwer in theſe words. *I heare the word of a deceitfull tongue. Behold thou art called a Biſhop, and glorieſt in that title: thou perſwadeſt thy ſelfe, thou art a chiefe guide and father of the Church, thou therefore that teacheſt another, teacheſt thou not thy ſelfe? Thou that ſayeſt it is a woefull thing not to preach the Goſpell, doeſt thou neither preach Chriſt faithfully, nor ſuffer thoſe that would? Dareſt thou by thine owne authority, and for thine owne pleaſure, hinder ſo many able men from preaching? thou that profeſſeſt the flocke muſt bee fed, doeſt thou thruſt out feeders, and keep in ſtarvers? Therefore thou art inexcuſable, O Prelat, whoſoever thou art, that condemneſt another for that whereof thou art both beginning and ending.*

Thirdly, the Apoſtles woe, 1.Cor. 9. belongeth to negli-

negligent, ſlothfull, and careleſſe miniſters properly, ſuch as our Prelats know where to find enough, who yet neither feele nor feare that woe from the Biſhops which many faithfull preachers are wrapped-in from time to time.

Fourthly, the Apoſtle doth not pronounce any woe for not preaching, where impriſonment doth hinder. Now hee whoſe conſcience is againſt the ceremonies, or doubteth of them, is ſpiritually impriſoned, ſo that he cannot by uſing of them, make his way to the pulpit.

Fiftly, it is a meere jeſt, though a bitter one, to ſay, that we leave our miniſteries: when we doe all that our conſciences will ſuffer us to doe, for the holding of our places: and when we have done all that, depart againſt our wills with ſorrow. *Non diſcedit a ſtatione, qui cedit invitus.* See M. Parker, p. 1. c. 4. ſ. 14.

But the Defendant undertaketh to prove, that the cauſe of ſilencing is not in the Biſhops that ſuſpend and deprive us, but in our ſelves. He is as it ſeemeth, a great adventurer: For he commeth forth upon this peece of ſervice with flying colours: *Know you well what you ſay* (ſayth hee) *when you lay the cauſe of your ſilencing upon the Biſhops?* Yes ſurely, very well. For a cauſe is that which bringeth force or vertue to the being of another thing.

Now the firſt vertue (or rather vice) which tendeth to ſilencing of Miniſters in this caſe, is in the Biſhops canons: they therefore are the firſt cauſe. The ſecond vertue is in the Biſhops and their officers, which are executioners of thoſe unconſcionable canons: they therefore are the ſecondarie cauſe. Non-conformity hath no

vertue in it of it owne nature, nor by Gods ordinance, to bring forth ſuch an effect as the ſilencing of Gods Miniſters is: though it be made an occaſion by the perverſeneſſe of our Prelats. I know well what I ſay: and will make it good againſt the Defendants vaine pretences. *The caſe ſtandeth thus* (ſayth he) *Titus* (it had been more proper to ſay Diotrephes) *the Biſhop doth deprive Titius a factious and ſchiſmaticall miniſter, that he may place Sempronius a peaceable and diſcreet man, in his ſtead. In this proceeding, the intendement of Titus is not abſolutely to deprive Titius, as he is a Miniſter, but as he was factious: yet ſo onely reſpectively, that Titius being deprived, he may conſtitute Sempronius: for the charge of a Biſhop is not determinate to appoynt preciſely this miniſter: but indefinite, to ordaine a miniſter, ſo that the courſe of Gods plow is ſtill preſerved and continued. But as for Titius, who will rather be ſilenced then conforme, it is evident, that the cauſe of his ſilencing being his owne refractarineſſe, which is onely perſonall & proper to himſelfe, and yet hath no faculty in himſelfe to appoynt or admit of a ſucceſſor: he may be ſayd to have properly cauſed his own ſuſpenſion and deprivation.*

This caſe needeth no long demurring on: for there is not one ſentence in all the length of it, which doth not ſmell, without any uncaſing, 1. are all thoſe factious and ſchiſmaticall men, that refuſe to conforme? was Hooper ſuch a kynd of man? was Peter Martyr, and M. Perkins ſuch, when one at Oxford, and the other at Cambridge, refuſed to weare the Surplice? was Mr. Goodman, Mr. Deering, Mr. More, Mr. Rogers, and ſuch like heavenly men, the lights & glory of our churches,

were

were all theſe factious and ſchiſmaticall? In the preſence of God it is well knowne they were not. But our Prelats have this prerogative, they may dubb whom they pleaſe factious and ſchiſmaticall, & after that, there is no redemption, they muſt be ſuch, be they otherwiſe never ſo full of all grace.

2. Are all peaceable diſcreet men, which are placed in the deprived miniſters ſtead? For the beſt of them, they are ſtill as great eye-ſores to our Biſhops almoſt as the other: becauſe they reprove a great deale of Epiſcopall darkneſſe, by their practiſes. For the reſt, the congregations over whom they are ſett, cannot finde it, the voyce of all the countrey is otherwiſe for many of them; yet according to the Prelats meaſure, who meat (as it ſeemeth) the vertues and vices of a miniſter by certaine ceremonies of their owne impoſing, it cannot be denied, but the moſt of them are very peaceable and diſcreet: Even ſo as many of the Biſhops themſelves were knowne to be afore they were Biſhops, and ſhew themſelves to be ſtill: for, *Epiſcopatus plures accepit, quam fecit bonos.*

3. What ſence can this have, *The Biſhop depriveth Titius reſpectively, that he may conſtitute Sempronius?* Doth he know before-hand whom he ſhall conſtitute? then there is groſſe legerdemaine, betwixt him, and that *Sempronius.* For with what conſcience can one ſeeke and the other aſſigne the place of him that is in poſſeſſion? This is but ſome time in thoſe benefices which are fatter, and whoſe patrons are more fooliſh. Ordinarily. the vileſt miniſter that is to be found, may ſucceed

in the place of him that is deprived, for ought the Biſhop knoweth, or for ought he can doe, except he will endure a *quare impedit*, which in caſe of morall unworthineſſe, hath ſcarce beene ever heard of.

4. The charge which he ſayth our Biſhops have of appointing Miniſters, I wonder from whence they have it, or by what conveyance. They ſay that they themſelves are the proper paſtors of all the pariſhes in their Dioceſſe. It is well, if they have an ubiquitary faculty, and will, to performe the office of paſtors to ſo great a people: but who made them ſuch? Chriſt & his Apoſtles never knew of ordinary paſtors, having charge of ſo many Churches. But ſuppoſe they did, by whom doth Chriſt call one of our Biſhops? By the Kings *congedelier*, the Chapiters nominall election, or by the Archbiſhops conſecration? There is none of theſe that can beare the triall of Scripture, nor of the Primitive Churches example?

5. Is the Biſhops power of appointing a miniſter no wayes determinate to this or that miniſter? then it ſeemeth his meere will determineth of the particular perſon, without any juſt reaſon. For if there be certaine cauſes or reaſons which the Biſhop is bound to follow in deſigning of this or that miniſter, rather then another, then is the Biſhop determinate. The Councell of Nice it ſelfe determined the authority even of Patriarches in this caſe: viz. that the Elders ſhould firſt nominate fitt men ἐπιλέγεσθαι ὀνόματα τῶν ἀξίων: ſecondly, that the people ſhould elect or chooſe out of that number, *per* χειροτονίαν: & thirdly, that the Biſhop ſhould confirme

firme the elected προχειρίζεσθαι, συνεπιψηφίζειν, ἐπιστρεφαγίζειν. Socrat. l.x. p.177. What exorbitant power is this then which our Biſhops doe now-a-dayes chalenge unto themſelves? All Claſſicall Divines do conſent to that which Iunius ſetteth downe, Conc.5. l.2. c.6. n.73. that no Biſhop can ſend or appoint a Miniſter, *ſine certa ac juſta eccleſiæ poſtulatione*, without the certaine forechoyce of the Church: *Id enim eſſet obtrudere, non mittere*, for that were to obtrude him, not to ſend him.

6. How is the courſe of Gods plow preſerved, when for the moſt part the ſucceeding Miniſter is thruſt upon the people againſt their wills, and ſo pernitious contentions ariſe, of which the Biſhop is cauſe procreant and conſervant, by depriving the people of their miniſter, and obtruding his owne miniſter upon them, and upholding him in all thoſe courſes whereby he grieveth the poore people.

7. As the Miniſter hath no faculty in himſelfe to appoint a ſucceſſor, ſo hath not the Biſhop neither of himſelfe, and by himſelfe.

Thus much for the Defendant his caſe. Whereas he addeth, that *Beza* and Mr. *Cartwright* determined with him in caſe of the Surplice. I anſwer 1. they did not ſo for the croſſe. 2. they did not ſo for ſubſcription to either. 3. they did not ſo but by way of toleration, requiring alſo that men did ſpeake againſt the impoſing of the Surplice. 4. *Beza* was not throughly acquainted with the ſtate of our Church. Mr. *Cartwright* (as I have beene

beene certainly informed by his owne ſonne) recalled that paſſage of his booke, and deſired that his revoking of it might be made knowne.

I thought good, overſeeing the Preſſe, to confirme the Authors report, by a more particular relation which I have received from a perſon of good credit, ſet downe in writt as followeth.

MR. *Cartwright being beyond the ſeas, in printing the reſt of his* 2. *Reply, wherein that indulgence is, ſent to the Miniſters of England who ſought reformation with him, for their opinion of the uſe of the Surplice in caſe of deprivation:* 22. *of whom met therabout: of whom* 19 *joyntly agreed that it was ſimply unlawfull in any caſe, but the other three ſayd otherwiſe; wherefore it was agreed by all, that each part ſhould write their opinion, and their reaſons to him, which they did: but the letter of the nineteene miſcarried, and that of the other three was delivered, which he taking as the letter of the whole, ſuppoſed their joynt conſent had beene, that the loſſe of the miniſtery altered the caſe of the unlawfulneſſe, & ſo that they were all againſt him; whereupon he miſtruſting his owne judgement, and being much perplexed thereabout, ſuffered himſelfe to be*

ſwayed

ſwayed unto what is there written: but afterward underſtanding the right, hee was much more perplexed; yea (as he ſayd) more then ever he was, in that to the great prejudice of the truth, he had ſuffered his conſcience to be ſo defiled, which was forbidden, 1. Cor. 8.7. which hee hartily ſorrowed to many, profeſſing that if he againe put penn to paper about that ſubject, he would cleare the cauſe, and blame himſelfe, praying them to ſignify the ſame freely in the meane tyme, the which they did, ſo that it ever ſince hath been currant among all his friends, and conſtantly affirmed by them to all on due occaſions, and particularly affirmed to M. Sprint by a Gentleman in the preſence of one Nobleman, two Gentlemen, 27. Miniſters, and many profeſſors, in his courſe, in the ſcanning his booke then about to be printed divers yeares before it was printed, ſundry alſo of thoſe miniſters avouched the ſame, ſome on their owne knowledge, others upon undoubted teſtimony, which yet is ready to be avouched in due caſe of need, and ſhould now be expreſſed, were not the naming of the avouchers dangerous unto them, and ſo not to be done without their knowledge, which now cannot be.

For the point it ſelfe, when a man doth but ſtand in doubt

doubt betwixt uſing the ceremonies, and ſuffering of deprivation, it muſt needs be more ſafe, patiently to ſuffer himſelfe to bee thruſt from his miniſtery, then to reteine it and offend his conſcience by uſing the Ceremonies. For to bee reſtrained by authority from his lawfull function, becauſe hee will not yeeld to the doing of that which to him is ſinne, is no more ſinne in the ſufferer, then to ſurceaſe his publicke preaching whileſt he is held in priſon, where he wanteth occaſion. Thus the uſe of that is avoyded, which he diſalloweth, and the blame of leaving his ſtanding, is theirs who caſt him from thence, and not his. So no ſinn is committed either in the uſe of that hee diſalloweth, or in ſuſteining deprivation. But to hold his place, and to practiſe againſt conſcience, is to commit one great ſinn at the leaſt.

Thus having examined the Defend. his adventurous charges of *falſe, preſumptuous, irreligious, partiall, and pernitious*, I finde them all to bee but raſh words of diſtemper.

SECT. XV.

IN the laſt place, the Defendant bringeth forth to anſwere the words of the Apoſtle, 1. Theſſ. 5.22. *Abſtaine from all appearance of evill.* But as this argument is not found at all in that page of the Abridgment which he citeth, ſo in the words or ſence which he ſetteth downe, I dare ſay it is not uſed either of them, or any other againſt the ceremonies. Yet let us heare his anſwer. *The Apoſtle ſpeaketh* (ſayth he) *of the opinions of private*

private men. But 1. what warrant hath he to reſtraine a generall precept, when the univerſalitie of it agreeth with the law? *Abſtaine from all appearance*, ſayth the Apoſtle: i. e. ſayth the Def. *from ſome private opinions.* 2. Why muſt appearance of evill be needs underſtood of *opinions onely*? two or three interpreters indeed do underſtand it of doctrine moſt properly: but the moſt otherwiſe; and the word tranſlated *appearance*, ſignifying rather an object of ſeeing then of hearing, leads us rather to the eye, as in actions, geſturs, garments, then to the ear in doctrines. 3. For that which he addeth of *private* mens opinions, there is no circumſtance of the text, nor any reaſon or authority that doth warrant ſuch a gloſſe.

SECT. XVII.

AMong his accuſations wherein he chargeth us with manifold ſcandalls, the firſt is, that *ſome weak ones by occaſion of theſe differences, ſtand amazed, and ſo become more remiſſe in profeſſion or religion.* Where 1. it is to bee obſerved, that when wee ſpake of weake-ones ſect. 12. it was putt off with this pretence, that they were ſuch as we had catechiſed. Now then, who are theſe weak-ones? I hope the Biſhops provide that people of their Dioceſſes are well catechiſed: whence then is this weakneſſe. 2. Differēces in matters of circumſtance are not wont to breed ſcandall, untill ſome authority injoyne uniformity, as we may ſee in the primitive Churches. 3. If differences be the occa-

ſion of this ſcandall, ſurely thoſe that differ from us, may as well be accuſed therefore, as we that differ from them, eſpecially when we urge nothing of ours upon them, but they impoſe their owne devices upon us, and ſo are cauſes of the differences. 4. The amazement which ſome have, wondring what will be the event of differences, is no *damnable error*, which by the Def. is required to a ſcandall, ſect. 1. And if they grow remiſſe in religion upon it, that is their ſinne. I am ſure zeale againſt ſuperſtition, and for pure and undefiled worſhip, hath no fitneſſe in it to work remiſſeneſſe in religion: but urging of humaine devices in Gods worſhip, tendeth directly thither.

SECT. XVIII.

THe ſecond charge of ſcandall, is in reſpect of the *Separatiſts*. Where 1. I aſke, if *Gaius* had made a ſeparation from the Church, wherein *Diotrephes* lived, whether the Apoſtle Iohn had beene cauſe of that ſcandall, becauſe he condemned his abuſe of excommunication, Ioh. 3. 9. 10. 2. If any ſeparate from churches where Images are retained, who is the cauſe, they that diſlike of Images, or they that retaine them? 3. The diſlike of Ceremonies is not the cheife cauſe for which ſeparation is made: but the intollerable abuſes which are in Eccleſiaſticall Courts, by which it commeth to paſſe, that many poore men being troubled at the firſt for a ſmall thing, afterward are driven to flye the countrey: and flying with a hatred of ſuch courſes, are ready to re-

to receive that impreſſion which is moſt oppoſit unto them. The thing it ſelfe is plaine enough to all indifferent men, that Eccleſiaſticall corruptions urged and obtruded, are the proper occaſion of ſeparation.

SECT. XIX. XX.

IN the next place the Papiſts are alledged as perſons offended by Non-conformity, becauſe *they are utterly unperſwadeable to ent r into a Church where all ancient rites are profeſſedly rejected.* But 1. the refuſing of conformity by the Miniſters, doe not, I hope, make theſe ancient rites (much leſſe all) to be profeſſedly rejected by our Church, For then we may plead the profeſſion of our mother as well as the Defendant: which he I am ſure will not grant. 2. This aſſertion which is given as a reaſon, is evidently falſe. For in Scotland, France, the Low countries, and ſuch like Churches, where none of theſe ceremonies are retained, the power of Gods word (which doth not depend on humaine Ceremonies (is as effectuall to the converſion of Papiſts, as in England. 3. How doth this agree with that which the Defendant hath ſo often told us, that *our ceremonies are not the ſame with the Papiſts Ceremonies*: and that *the Papiſts have no great conceit of our ceremonies*, cap. 2. ſect. 11. 4. If our contentions about theſe things bee a ſcandall to the Papiſt, let them looke to it that caſt theſe apples of contention into the Church, under the pretenſe of peace and uniformity. 5. One miniſter without conformity, as old M. *Midſy* of Ratſdell, who was after ſilenced for his labour, hath converted more Papiſts

then any (I might ſay then all) of the Biſhops in England, with all his Ceremoniall obſervations. 6. It is well knowne that there are farre more Papiſts and Popiſhly affected in thoſe places where ceremonies are moſt obſerved, then where they have beene diſuſed. 7. It is anſwered in the Abridgement, pag. 47. 48. that ceremonies are not for the ædification of the Papiſts, but for the hardening of them. And that Papiſts are not ſo much to be reſpected as brethrē. To the latter of which words, the Defendant replyeth with a deſcant upon the tearme brethren, ſect. 20. but ſayth nothing at all to the purpoſe. 8. What manner of converts they are uſually who are addicted to humaine ceremonies, we may ſee in the Archbiſhop of Spalato, aud ſuch others.

SECT. XXJ.

THe greateſt ſcandall of all (ſayth the Defend.) is againſt the Church. Now this Non-conformiſts are made guilty of two wayes: 1. comparatively in this ſection, & then abſolutely in the next. The comparative accuſation is, *that wee for avoyding of offence towards our brethren, grievouſly offend our mother, in that wherein wee owe obedience unto her.* Where 1. the quæſtion is taken for granted, for we deny that we owe obedience in the ceremonies to any man or ſociety of men. 2. If our mother be ſomewhat angry, that is not preſently a ſcandall by his definition, ſect. 1. but when ſhee is provoked to a mortall errour. Now what *mortall errour* doe we provoke the Church to? Our deſire and ſcope

ſcope is, that the Ceremonies ſhould be either wholly removed, or elſe left free to uſe or diſuſe: this is no mortall errour, I hope. The event by accident is the ſilencing, depriving, excluding, and moleſting of us for Nonconformity: This indeed is a great errour and ſinne of the Prelates: but as was formerly ſhewed, the beginning of it is in their irregular Canons, and the ending of it, in the cruell executions. 3. By applying our ſelves to the will of the Prelats in theſe Ceremonies, wee ſhould, though not anger, yet greatly ſcandalize them, by confirming them in a ſinne of making their owne will a rule to the Churches, even in myſticall ceremonies of ſuperſtitious worſhip, contrary to their and our daily prayer, *Thy will be done.* 4. The convocation doth not carry herſelfe like a mother toward us: neither doe we acknowledge any ſuch honour to belong unto it. As for the faithfull congregations of England, the greateſt part of them would willingly be rid of theſe burthens.

The reſt of this Section is nothing pertinent: yet two things may bee noted in it. 1. *An errour that the number of Iewiſh Proſelites was great, and the converted Gentiles few, Act. 15.* 2. *A groſſe aſſertion, that after the doctrine of Indifferency in eating of meats, was made publicke by the Church, then to have ſought by abſtaining to avoyd the offence of ſome, had beene to the prejudice of Chriſtian liberty, and to the ſcandall of the Church.*

The other accuſation of *contempt*, is onely objected Sect. 22. and varniſhed over with a few gloſing words Sect. 23. and therefore may well bee anſwered with contempt. But hee that will ſee a full refutation of this, let

him read Mr. Parker chap. 5. ſect. 11. 12. I am wearie of wraſtling with the winde: yet one unworthy and unchriſtian taunt I cannot paſſe by, that hee upbraideth the Miniſters with, living upon voluntary contribution, and feare of offending their maintainers. For 1. when as he confeſſeth, he hath no windowes to look into mens conſciences by, what rule of religion will permit him to caſt upon his brethren ſuch a ſuſpition contrary to their profeſſion, of practiſing and ſpeaking againſt their conſciences for gaining of a poore contribution? Is there not farre more cauſe to thinke, that great livings, and worldly honors (one of the choiceſt darts that Satan hath in his quiver, and therefore tried againſt our Saviour himſelfe when all other failed, Mat. 4. 8, 9.) is it not more likely I ſay that theſe promotions beare more ſway in the mindes of our great Prelates, then a poore ſupply of neceſſaries with others? 2. Neither all, nor the moſt part of them againſt whom he writeth did live upon contributions. Though they need not have beene aſhamed thereof if they had: ſeeing not onely the primitive Paſtors did ſo, but even in our time, Mr. Perkins and other ſuch lights of our Church, have with that kynde of life done more good then all our Cathedrall men with their great revenues. 3. Who are the cauſe that many are forced to live upon contribution? have not the Loiterers of Cathedrall Churches ingroſſed a great part of that maintenance whereby labouring Preachers ſhould be maintained? Doe not our Pluraliſts and Non-reſidents cary away the fat of the greateſt livings, & leave ſcarce a Serving-mans wages to their Curats; ſo

that

that either they muſt be ſupplied by contributiõ, or elſe by begging? Nay, doe not the people in divers places take it for a great courteſie at the Non-reſidents hands, if he will take his Tithes and ſuffer them to procure and maintaine to themſelves an honeſt miniſter in his place? have not our honourable Parliament offered to provide ſome competent maintenance for the Miniſters, if the Clergie would forbeare their ſinfull exceſſes? 4. Why ſhould the Miniſters depend ſo much upon contribution, if they had ſuch accommodative conſciences, as this Def. ſurmiſeth of them? Some of them with ſerving the time, and the addition of Simony, might come to be Biſhops: and the reſt might be preferred by their meanes to ſome certaine incomings.

CHAP. VI. Sect. JJJ.

NOw we are come to the ſixt and laſt generall Argument, viz. that *the impoſition of theſe ceremonies is oppoſite unto Chriſtian liberty.* Here the Def. obſerveth firſt, that *the ſtate of this quæſtion is about liberty from the neceſſary obſervation of ſuch things as are in their owne nature indifferent. This* (ſaith he) *the Objector implyeth.* But I anſwer, the Objector doth not imply it: he ſpeaketh of ceremonies lawfully appointed by man, that theſe are to be uſed as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be ſett downe as the received ſtate of the quæſtion, ſeeing the Abridgment, which in the defence is chiefly oppoſed, doth every where deny the cerem. to be in their owne

owne nature indifferent. But let that paſſe and examine his reſolution. *There be two kinds of neceſſities incident unto humaine precepts and ordinances, in the caſe of indifferencie: one is neceſſity of obedience to the commandement, which cannot properly prejudice Chriſtian liberty: the other is doctrinall neceſſity: when any of thoſe properties which are eſſentiall unto divine ordinances are attributed unto a humaine conſtitution: as 1. immediately to binde the conſcience: 2. to be a neceſſary meanes to ſalvation: 3. to hold it altogether unalterable by the authority of man: this is a preſumption and prevarication, not onely againſt Chriſtian liberty, but alſo againſt the ſoveraigntie of God himſelfe.* But 1. what meaneth this new diſtinction betwixt *neceſſity doctrinall and obedientiall? doctrinall* before pag. 3. was oppoſed unto *ceremoniall:* now unto *obedientiall*: both without logick, or ſound reaſon. 2. He ſhould have told us what kynd of *neceſſitie obedientiall* he meaneth: for *Bellar. de pont. rom. l. 4. c. 17.* uſeth the ſame pretence of *obedience*, and alledgeth the ſame places of Scripture for it: and yet is confuted by *Iunius*, *Whitakers*, and our Divines. 3. If there be doctrinall neceſſity, in all thoſe humaine conſtitutions, which have properties attributed unto them eſſentiall unto divine ordinances, then our ceremonies in controverſie not onely have ſuch a myſticall ſignification attributed unto them as is proper unto Divine Ordinances; but alſo that they are impoſed as parts of Gods worſhip. 4. For the three properties, which the Def. mentioneth, they are ſuch as Papiſts in impoſing of their ceremonies (which yet by the judgement of all our Divines deprive men of Chriſtian liberty) doe

diſ-

diſclaime. As for *immediate binding of mens conſciences*; no learned Papiſt uſeth ſuch a phraſe. *Azorius* a Ieſuit *inſtit. mor. parte 1. lib. 5. cap. 6.* ſayth expreſly, that humaine lawes doe not bind, *directe, proxime, & per ſe: directly, immediately, & of themſelves.* *Bellarmine* alſo, *de Rom. pont. l. 4. cap. 20. ad arg. 9.* ſayth as much: *Leges humanæ non obligant ſub pœna mortis, niſi quatenus violatione legis humanæ offenditur Deus*, i. e. *they doe not immediately binde mens conſciences.* For *neceſſity to ſalvation*, the ſame *Bellarmine de verb. non ſcript. c. 11.* ſayth plainly, *That thoſe things which are ſimply neceſſary unto ſalvation are ſett downe in Scripture; and that the reſt are not ſimply neceſſary.* And it is plaine enough that they doe not hold them *altogether unalterable* by that authority which brought them in: for beſide, that no reaſonable man can deny ſo manifeſt a truth, they have altered many ancient Rites, as all the learned know. So that the Defendant his diſtinction is proved nothing elſe but a confuſion, common to him with the Papiſts, to our ceremonies and theirs.

SECT. IV. V.

IN the 4. Section, the Def. objecteth to himſelfe under the name of the Abridgement, the words of the Apoſtle, 1. Cor. 7. 35. *This I ſpeake to your profite, not that I might caſt a ſnare upon you, ſhewing that the impoſition of neceſſity upon things indifferent, is a very ſnare of mens conſciences.* Now though theſe words are not in the Abridgement, yet becauſe as D. Whitakers ſayth, *de pont. cap. 4. qu. 7. aureus hic locus eſt, noſtræ libertatis vindex:*

This is a golden charter of liberty: therefore it is worthy of due conſideration. The ſumme of the Def. his anſwer is, *that to impoſe a neceſſity where God hath left a liberty, is indeed a ſnare: but this neceſſity is not taught in our Church.* I anſwer it is taught in our church (now a dayes) that ecclefiaſtical canons do binde mens cõſciences. It is taught in our church that mãs will is a ſufficiẽt reaſon for theſe Canons about Cer. It is taught in our church, that Sacraments may not be adminiſtred, or God publickly ſerved without theſe cerem: that Miniſters called and allowed of God, for theſe ceremonies muſt be ſilenced; that they are to be excommunicated *ipſo facto*, and accurſed which oppoſe themſelves unto them. It is taught alſo, that though a man doubteth in his conſcience of the lawfulneſſe of them, though evident ſcandall will follow upon the uſing of them, yet they may not be omitted. If this be not neceſſity enough to inſnare a mans conſcience, I know not what then is.

In the fift Section two places are objected out of the Abridgement, *viz. Gal.* 5.1. *Col.* 2.20. and one of them after a faſhion anſwered. The firſt anſwere is, that the Apoſtle there ſpeaketh *onely of Iewiſh rites*, which is *Bellarmines* anſwer juſt, *de eff. ſacr. c.* 32. *loquitur Paulus de ſervitute Iudaica, qua ſervierant illi ſub antiqua lege.* The ſecond anſwer is, that the Apoſtles meaning was of ſuch an obſervation of theſe ceremonies as had *an opinion of neceſſity, overthrowing the new Teſtament, and eſtabliſhing the old.* So *Bellarmin. ibid. Illi cum circumcidi vellent, excidebant à gratia Chriſti, & ſimul obligabant ſe ad omnem legem ſervandam: quod prorſus erat redire ad ſtatum veteris teſta-*

teſtamenti. We on the other ſide with *Danæus* againſt that place of *Bell.* ſay, *generale eſt Pauli dictum & præceptum:* the words are generall, belonging to all parts of Chriſtiã liberty, though principally ther applyed to one.

Now the ſervitude from which Chriſt hath made us free is not onely in thoſe things which the Def. ſpeaketh of, but alſo as *Iun. cont. 3. l. 4. c. 17. n. 19. & 21.* ſheweth in ſubjection of our conſciences unto elements of mans appointing, Gal. 4. 10. and unto the will of men, 1. Cor. 7. 23. which place Beza well noteth, *is to be underſtood of ſuperſtitions which ſome doe fooliſhly call indifferent things.* It is not onely therfore a freedome from Iewiſh Ceremonies, but alſo and even therfore as D. Whitakers gathereth from all humaine ceremonies that binde or preſſe our conſciences, *Whit. de rom. pont. q. 7. c. 8. ad 5.* But it is in vaine for me to alledge our Divines in this queſtion: the Abridgement alledgeth diverſe, whom the Def. would not vouchſafe an anſwer.

One thing heere the Def. noteth, that in the Abridgment *myſticall* and *carnall* are unſoundly confounded. But I ſay, this is unſoundly collected: for theſe two are joyned together there onely in reſpect of Iewiſh worſhip, and that which imitateth it: And therefore it is to no end to inſtance in the Sacraments inſtituted by Chriſt, of cleere ſignification, and accompanied with the promiſe and lively working of the Spirit. The ſame poore inſtance hath *Bellarmine de cult. l. 3. c. 7.* for ſignificant ceremonies.

But *it ſavoureth of the fleſh* (ſayth the Def.) *to call our ceremonies carnall.* Why ſo I pray? *the Iewiſh ceremonies*

deſerved that name, you your ſelfe ſay, even when they were in force: and ſurely ours deviſed by man, abuſed by idolaters, without neceſſary uſe, deſtitute of all promiſe and ſpirit, are farre more worthy to be called carnall, then Gods owne Ordinances. Thoſe were onely carnall becauſe in compariſon they were externall, heavie, dull things: but ours are more heavie and dull, and beſide they are ſinfully carnall, as hath beene proved.

But what ſoũdneſſe doth this ſavour of, that the Def. ſayth generally of the Iewiſh Ceremonies, *they ſignifyed firſt and primarily outward and carnall promiſes, ſhadowing heavenly things onely under a ſecond veile?* I will not exagitat this aſſertion, becauſe it is in the by.

SECT. VI.

HEre an objection is fained out of the Abridgment pag. 34. I ſay fained, becauſe there is none ſuch found in the place quoted. That which is there ſpoken concerning other Popiſh ceremonies, is a ſixt proofe of the ſecond Argument, diſtinct from the fiſt, wherto that of Chriſtian liberty doth belong. That alſo is handled by the Def. c. 3. l. 7. and there maintained againſt him. So that this might well be omitted. Yet becauſe there is ſome force in the conſequence, let us heare his Defence. The objection which he frameth is this: *If theſe Ceremonies do not take away our Chriſtian liberty, and inſnare the conſciences of men, by their impoſition: how ſhall not the Popiſh Ceremonies be excuſable, and free from accuſation in this behalfe?* His anſwer is, that *Popiſh Ceremonies doe infringe Chriſtian liberty, both in regard of their nature,*

nature, and alſo in regard of their number. And of both theſe M. Calvin giveth witneſſe. I anſwer 1. for the *nature*, it hath beene ſhewed before, that a multitute of Popiſh Ceremonies have no other nature & neceſſity allowed unto them by the learned Papiſts, then ours have by the Defendant himſelfe. See for this *Bellarmine de effect. ſacr. c.*30. That which Mr. Calvin ſaith of this point is true, notwithſtanding in regard of the conceit which is commonly among the ſimple Papiſts, foſtered by unlearned Monkes, Friers, and other Prieſts, for filthy lucre ſake. 2. The compariſons which Mr. Calvin uſe, viz. *That it is held among the Papiſts a greater wickedneſſe to omitt auricular Confeſſion, then to live impiouſly: eat fleſh on faſting dayes, then to live in fornication; to worke on Saints holy dayes, then to act miſchiefe, &c.* Theſe he gathereth principally frō that practiſe of the Papiſts, whereby they puniſh more ſeverely the breach of their Ceremonies then of Gods Law. Now this is not onely practiſed by our Prelates, but alſo maintained by this Defendant, chap. 2. ſect. 12. with ſuch faire pretence, as the Papiſts may well uſe for the Defenſe of their practiſe. 3. As for the multitude of Ceremonies among the Papiſts, that maketh their bondage greater then ours; but doth it make ours none at all? Beſides, when a few myſticall humaine Ceremonies are admitted, the gate is ſet open for a multitude: even untill the Convocation will ſay there be too many. For Bellarmine himſelfe will grant that Ceremonies are not to be multiplyed over much. *Fatemur Ceremonias non eſſe nimis multiplicandas. de eff. Sacr. l.*30. but what is too much, that muſt be left to

to the judgement of the Church or Convocation, ſaith he, and the Defendant both.

SECT. VII. VIII. IX. X.

IN all theſe Sections, the Def. goeth about to teach us the doctrine which concerneth *binding of mens conſciences.* In the firſt his concluſion is good and ſound, *God therfore and not man doth properly and directly binde the conſcience of man.* It is ſufficient therefore to note that it is an improper phraſe to ſay that mens lawes doe binde mens conſciences, in reſpect that God commandeth to obey the juſt lawes of men: for ſo, as *Gerſon* obſerveth, the Phiſitions præſcripts ſhould alſo binde a ſick mans conſcience, in reſpect of Gods will, whereby a ſick man is tied to follow the good and wholeſome counſell of his Phiſition.

In the 8. Section two of our Divines are brought-in to prove that men are bound in conſcience to obſerve the juſt lawes of Magiſtrates, which none of us ever doubted of.

The 9. Section is ſpent in proving, that *Eccleſiaſticall lawes have as great force in reſpect of conſcience as politicke.* Which if it bee granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully impoſed. But 1. it is diligently to be obſerved, that the Church hath no commiſſion for to make any lawes properly ſo called: as I have formerly ſhewed in cap. 1. ſect. 16. 2. The common received opinion of all our Divines is contrary to that which the Defendant heere ſayth:

ſaith: as may be ſeene in *Bellarmine de Pont. Rom. l. 4. c. 15.* and *Iunius*, *Whitakers*, with the reſt, who writing againſt *Bellarmine* doe not deny but defend that which he ſaith, *Lutherani & Calviniſtæ omnes docent.* 3. The interrogatories which the Defendant miniſtreth unto us in this caſe doth not prove his Aſſertion. For the Church is a *Society* but not compleat, if it be conſidered as not comprehending Chriſt the Head and onely Law maker of it. *Breach of peace* is not a ſinne againſt an Eccleſiaſticall, but a divine law. Obedience is to be yeelded unto lawfull Eccleſiaſticall Governours, when they bring the charge of Chriſt whoſe Miniſters they are. See Dr. *Whitakers de Pont. Rom. cont. 4. q. 7. c. 2. ad 12. The Kings ſtamp*, but with an act of Parliament maketh a law in England. As for Apoſtolicall conſtitution (to which our canons are as like as Apples are to Oiſters) the ſame anſwere which Doctor *Whithakers*, *cont. 4. q. 7. c. 2. ad 5.* with other of our Divines giveth to *Bellarmine*, may ſerve for our Defendant.

In the 10. Sect. he ſetteth downe nothing but that which he knoweth we all grant.

SECT. XI.

AGainſt the Accuſation of contempt, there was (as it ſeemeth) alledged by M. *Nic.* that by the ſame reaſon that Non-conformity is contempt; bowling, diſuſing of capps, & ſuch habites preſcribed ſhould be contempt. Heere the Defendant firſt bringeth divers interpretations out of the Caſualiſts: and then taketh one

one for granted without rendring of any reaſon, that he may by it excuſe bowling and diſuſe of cappes. But what if wee take hold of another interpretation, eſteeming the obligation by the intent of the Law-makers, which was againſt Popiſh Recuſancie of our Communion-booke, and not againſt refuſall of ſome few ceremonies contained therein? I ſpeake now of the Statute Law, not of lawleſſe canõs. Or what if wee ſhould ſtand upon that interpretation, which fetcheth the obligation from the weight of the matter impoſed, which in our ceremonies is very little? Some of theſe I am ſure the Biſhops muſt flye, if they will defend their diſuſe of the *Croſiers ſtaffe*, which they are bound by our lawes as well to uſe, as the Miniſters are ſurpluſſes.

But all this is needleſſe, becauſe there can be no contempt in a conſcionable forbearance of unlawfull impoſitions; ſuch as the ceremonies are ſufficiently proved to be.

SECT. XII.

HEre certaine Divines are brought in witneſſing, 1. *that ſuperſtitions doe deprive men of Chriſtian liberty:* which we deny not, but take their teſtimonies as making againſt our ceremonies: becauſe as I haue formerly ſhewed ſome of theſe ſuperſtitious opinions are inſeparable from the impoſing and uſing of them. 2. *That Chriſtian liberty doth not conſiſt in the uſe or diſuſe of things indifferent*: which we alſo willingly grant. But I would haue the Defendant remember,

ber, that all freedome is not in the minde & conſcience. For where the minde is free, the body may be bound, elſe Chriſtians ſhould not taſte ſo much of this worlds miſery as they doe. Now Chriſt hath left unto us not onely an inward liberty of minde and conſcience, but alſo an outward freedom of our bodies and outward man, from ſuch bodily rites in his worſhip as have not his ſtampe upon them, and his Spirit and bleſſing promiſed unto them. Of this the Defendant ſaith nothing at all.

Sect. XIII. XIIII.

CONcerning the profeſſion of our Church ſo often brought in, enough hath beene ſaid before, now it ſufficeth to anſwer, that no profeſſion whatſoever can make humaine ſignificant Ceremonies in Gods worſhip agree with Chriſtian liberty.

As for ſuperſtition, which the Defendant doth now the ſecond time moſt ridiculouſly object, I have anſwered in the beginning of this Confutation. Now onely I note: 1. how looſely he deſcribeth that ſuperſtition which he calleth *affirmative:* as if no man could uſe any thing ſuperſtitiouſly, except he did hold, that *without it the faith of Chriſtianity, or the true worſhip of God could not poſsible conſiſt.* Never was there ſuch a deſcription given by any man that conſidered what he ſaid.

2. How manfully he concludeth our negative ſuperſtition, upon this ground, that Chriſt hath left theſe ceremonies free, which is the maine quæſtion betwixt him and us.

3. How he mis-reporteth our opinion, in saying absolutely that wee hold a Surplice to have unholinesse and pollution in it: whereas we hold that it is onely made more unfit for Gods service then it was before through idolatrous abuse: but yet unto other uses it may be applyed.

4. That in stead of Scripture, he bringeth forth the universall practise of men in the Church: which yet hath beene formerly also refuted.

5. That he can finde no Divine that calleth opposing of Ceremonies *superstition*, but onely M. Calvin in one place speaking rhetorically, as he useth to doe, and not intending any definition or distributiō of that vice.

6. How he corrupteth *P. Martyrs* words, to have some colour for a new accusation. *P. Martyr* taking there upon him the person of an adversarie unto *Hoopers* opinion (with whom notwithstanding afterward he consented, and recalled the counsell which then he gave, as appeareth pag. 1125.) saith that if we should refuse all things that the Papists used, we should bring the church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christs own Ordinances, the observing of which is liberty. Now the Def. would have that precisely understood, and that in the rigour of every word concerning the Surplice.

I have here subjoyned apart an Epistle of Zanchius, *who otherwaies was somewhat favourable to Bishops: wherein the Reader may see his judgement concerning superstitious garments.*

To the

To the moſt renowmed Queene ELYZABETH, *Defendreſſe of the Chriſtian Religion, and moſt mighty Queene of Englaud, France and Ireland,* H. Zanchius *ſendeth greeting.*

MOST gracious & moſt Chriſtian Queene, we have not without great griefe underſtood, that the fire of contention about certaine garments, which we thought had beene quenched long agone, is now againe to the incredible offence of the godly, as it were raiſed from hell, and kindled a freſh in your Majeſties Kingdome, and that the occaſion of this fire is, becauſe your moſt gracious Majeſty being perſwaded by ſome, otherwiſe great men, and carried with a zeal (but certainly not according to knowledge) to retaine unity in religion, hath now more then ever before reſolved and decreed, yea doth will and command that all † Biſhops and Miniſters of the Churches ſhall in divine ſervice putt on the white and linnen garments which the Popiſh Prieſts uſe now in Poperie; yea that it is to be feared, leaſt this fire be ſo kindled, and caſt its flame ſo farre and wide, that all the Churches of that moſt large and mighty kingdome, to the perpetuall diſgrace of your moſt renowned Majeſty, be ſett on a flaming fire:

† Zanchius *it is like was miſinformed, for Biſhops have bin the chief deviſers and adviſers.*

ſeeing the moſt part of the Biſhops, men greatly renowmed for all kinde of learning and godlines, had rather leave their office and place in the Church, then againſt their owne conſcience, admit of ſuch garments, or at the leaſt ſignes of Idolatry and Popiſh ſuperſtition, and ſo defile themſelves with them, and give offence to the weak by their example. Now what other thing will this be, then by retaining of theſe garments, to deſtroy the whole body of the Church? For without doubt that is Sarans intent, by caſting a ſeed of diſſentions amongſt the Biſhops. And that hee aimed at the infancie of the Church, by ſtirring up diſcord betweene the Eaſt and Weſt Churches, about the Paſſover and other Ceremonies of that kind. Therfore Irenæus Biſhop of Lions, had juſt cauſe in his Epiſtle ſent out of France to Rome, ſharply to reprove Victor the Pope of Rome, becauſe he out of a kind of zeale, but not according to knowledge, was minded to excommunicate all the Churches of Aſia, becauſe they celebrated not the Paſſeover juſt at the ſame time, as they at Rome did. For this was nothing, but by an unſeaſonable deſire to retaine the ſame Ceremonies in all Churches to rent and teare a peeces the unity of the Churches. I therefore ſo ſoone as I heard that ſo great a ruine hanged over the Church of Chriſt in that kingdome, preſently, in reſpect of that dutie which I owe to the Church of Chriſt, to your gracious Majeſty, and to that whole kingdom, intended to write thither, and to try by my uttermoſt endeyor whether ſo great a miſchiefe might poſſibly be withſtood: ſome that feare Chriſt, and wiſh

well

well to your Majesty, exhorting me to the performance of this duty. But when I had scarcely begun to thinke of this course, behold our most illustrious Prince commanded me to doe it, which command of his did not onely spurre me on, who of mine owne accord was already running, but laid a necessity of writing upon me. Wherefore this my boldnesse will seeme the lesse strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine owne will and counsell of friends, as from the commandement of my most Noble Prince, who is one of your gracious Majesties speciall friends. Now I thought I should doe a matter very worth the paines taking, if first I should humbly admonish your most famous Majestie what your dutie is in this cause: and secondly, if as your humble suppliant I should beseech you for our Lord Iesus Christs sake, to performe the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedeth from a Christian love toward the Church, and from an especiall reverend respect that I beare to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothie, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that wee may lead a peaceable and quiet life in all (that is, perfect) godlinesse and honestie, he teacheth plainly enough what is the dutie of Godly Kings and Princes, namely, that they

take care, and bring to paſſe, that firſt & above all things, true religion, and the true worſhip of God, where it is baniſhed, bee reſtored, and being reſtored, bee kept pure: all things which ſmell of impiety being farre removed. Secondly, that men may live honeſtly and holily, all kinds of uncleanneſſes beeing abandoned. Laſtly, that publicke peace & holy friendſhip be maintained among the ſubjects, all occaſions of contentions being, as much as poſſible may be, taken out of the way.

As the Apoſtle teacheth manifeſtly, as we have ſeene, ſo all learned men who bee of ſound judgement concerning the Magiſtrats office, doe with one conſent affirme, that theſe be the three chiefe parts of the office of the Prince, and of every godly Magiſtrate. Which thing being ſo, I ſee not how your gracious Majeſtie can with good conſcience, propound againe the garments in queſtion, and other things of that kinde, ſmelling as yet of Popiſh ſuperſtition, and once baniſhed out of the Churches, to the conſciences of the Biſhops * to be taken on againe, and ſo propound them that you ſhould compell them by your commandement to receive them againe. For firſt, this is quite contrary to the firſt and chiefe part of the Princes office. For if the Magiſtrate ought to have a chiefe care, that the worſhip of God be kept pure and without mixture; and if for this cauſe all things are to be abandoned which may any way either by themſelves, or by accident defile this worſhip: and therefore all things are to be called backe as much as may be, to the rule of God, and to the former and Apoſtolicall, and ſo the more pure and ſimple forme of religion: Finally, if as

* *Pauls Biſhops hee meaneth, or elſe as I ſayd before, he is miſinformed.*

if as the Apostle commandeth, we bee to abstaine, not onely from all evill, but also from all appearance of evill; to what end, I beseech you most renowned and most godly Queene, should those things be brought againe into the Church of God, by the Princes commandement, which be contrary to the purity of the Apostolicall worship, which smell of Popish superstition, which bee neither availeable to the ædification of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no profit, but on the contrary, many evills to the Church? It is out of all doubt, that by this law concerning apparrell, all godly men will bee offended, but the wicked will laugh in their sleeve, and hereby be putt in hope to get many moe things: as for those of the middle sort, that is, such as be newly converted and turned from ungodlines to godlines, and be not as yet well grounded, they will be in great danger, and if we speake according to mans judgement, they will rather looke back to the old superstition, to which by nature wee are inclined, then fixe and fasten their eyes upon true religion. And therfore this is a decree which will bring no avancement at all to godlines, but may much further ungodlinesse. For though these garments be not evill and uncleane of and by themselves, that is, of their owne nature, yet because of the former and late abuse, they are not altogether free from uncleanness. Certainly it cannot be denied, but that they will at the least, give occasions of many evills and very grievous superstitions. Now the very occasions also of evills are to be shunned. To what

end

end then ſhould theſe be thruſt upon the Church, from whom no profit can be hoped, very much evill may come? for this is to tempt God. Your famous Majeſty may well remember, that not without cauſe it was written; *Hee that toucheth pitch, ſhall be defiled with it*: that the Apoſtle had reaſon to command, that we ſhould purge out the old leaven, that a little leaven leaveneth the whole lumpe. And that Hoſea did not fooliſhly reprove the Iewes, becauſe they tranſlated and brought a yong graffe (of ſuperſtitions) out of Iſrael into their owne garden, that is, the true Church. We ought, moſt religious Queene, to have nothing at all to doe with the Papiſts in matter of religion, ſave in thoſe things which they have common with the Apoſtles. Why, I beſeech you, were ſome kings, otherwiſe godly, reproved and blamed in the Scriptures, that they had not taken away Churches or Temples for divine ſervice in the mountaines, which were built by holy Fathers ere the building of the Temple, in which the Lord was wont to be worſhipped? Surely, becauſe the Temple being now builded and ordained for divine ſervice, God would not have any footſteps of any other chappell at all to be extant. Therfore alſo when once the kingdome of Chriſt was manifeſted, the Ceremonies and garments of Aaron ought not any more to take place. For this cauſe the Apoſtles were upon good ground carefull that after Chriſts aſcention, they ſhould ſo be taken away, that no relickes of them remained. And if they tooke them away holily, unholily have the Papiſts called them back againe. Now whether is the better to follow the

godly

godly ſimplicity of the Apoſtles, or the ungodly pompe of the Papiſts, who is ignorant? This recalling of ſuch Popiſh garments, your gracious Majeſty may beleeve me, will be a greater evill, then peradventure it may be ſeene, even to very wiſe men at the firſt bluſh: For me thinkes I ſee and heare the Monks crying out with very loud voyces in the Pulpits, both confirming their followers in their ungodly religion, by the example of your gracious Majeſty, and alſo ſaying, What? doth not even the Queene of England alſo, a moſt learned and a moſt prudent Princeſſe, beginne by little and little to come back to the religion of the holy church of Rome, the moſt holy and ſacred veſtments of the Clergie men being taken on againe? we are to be in good hope that the day will come, wherein ſhe will at length, though now they be thought to be dead, recall alſo all the other Rites and Sacraments of the holy Church of Rome. Theſe and ſuch like words, no doubt, moſt prudent Queen, the Monkes and Ieſuites will uſe in the Pulpits. For they take all occaſions to confirme their ſuperſtitions. Therefore to recall theſe ſtinking garments, and other rubbiſh of the Popiſh Church into the Church of Chriſt at this time, what is it but to give the Papiſts an occaſion, and the beſt that may be, to confirme and harden themſelves and theirs in their ſuperſtitions, and alſo to helpe them in this buſineſſe? But let us heare what the Prophet ſaid to Iehoſaphat King of Iuda, when he helped Ahab; *Dareſt thou helpe the wicked, and love thoſe who hate the Lord? For this thing the wrath of the Lord is upon thee.* And what other thing will this be, then even

to call backe the weake from the ſtudie of pure Religion, and to give them a privy warning to looke backe, and returne into Ægipt? It is an eaſy matter for us weak men, who of our owne nature are prone to ſuperſtition, to ſlide backe to impiety. Therefore occaſions of ſliding backe to ungodlineſſe, ought to be taken away, and at no hand to be given. And what elſe, I pray you, meant God in forbidding to plow with an Oxe, and an Aſſe, to ſow the ſame field with diverſe kinds of ſeeds, and to weare a garment woven of linnen and wollen together? It is an odious & deteſtable thing with God, that the ſame field of the Lord ſhould be tilled by ungodly & godly Biſhops together; If in the ſame Church Popiſh Doctrine be taught with the Doctrine of the Goſpell: Finally, if Sacraments, Ceremonies, and Rites, partly Apoſtolicke, and partly Popiſh, be uſed, and the Church be cloathed with them as with a garment of linſey-wolſey. For what agreement hath light with darkneſſe? And therfore thoſe things which be not of God, but from them who have defiled Gods worſhip, are utterly to be caſt away, which the Lord himſelfe commanded to be done, when hee charged utterly to deſtroy all things which appertained to thoſe who ſhould give us counſell to follow ſtrange Gods, and to burne their garments, and all their ſtuffe with fire in the middeſt of the ſtreet, to ſhew our deteſtatiō of ſuch Seducers, & that they might be an execrable thing to the Lord. And who knoweth not that theſe garments are a part of the houſhould ſtuffe of that Romiſh Seducer? *There ſhall cleave nothing of the execrable thing, ſayth hee,*

to thy

to thy hand, that the Lord may turne from the fiercenesse of his wrath, and multiplie thee, as he hath sworne to thy Fathers, &c. Wherefore to bring these garments, seeing they be houshold stuffe of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certaine it is, that he who is a true friend of Christ, will never seeke to have the ornaments of Antichrist in his owne house, and much lesse will he suffer them in the Temple of Christ. For who can indure the armes of his enemy in his owne house, and specially in the chiefest roome of the same? And if God will haue a thing destroyed and abolished, who are we that we dare build it up againe. But it is Gods will that after the death of Christ all garments of Aaron and Levi should be abolished: and he hath plainly enough manifested every where, that in these our dayes he would have all ungodly and vaine cerem., pompes, deceits, and paintings of the Papists driven away by the shining brightnesse of the Gospell: because these things have no power in them to kindle and increase godlines, but greatly availe to the quenching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the faire face; nay, the whole body of the Church of England reformed according to the † Gospell; as if the chaste and honest daughter of a King should be attired with those very garments wherewith some famous and notable whoore used to be adorned, and when she were so clothed, were commanded to goe abroad in the streets.

† *Untrue, or misinformed.*

Now who can allow or judge this to be tolerable. Wherfore though for no other, yet for this very cauſe, ſuch garments ought not to be thruſt upon the Church of Chriſt, becauſe that harlot of Rome hath abuſed, and doth ſtill at this day abuſe them (though in their owne nature they be not evill) to evill, and to cover her fornications, or rather to entice men to commit fornication. For all theſe pompes, and Popiſh ceremonies are nothing elſe but whooriſh paintings invented and deviſed for this end, that men might thereby be allured to ſpirituall fornication. Is it not therefore a filthy and diſhoneſt thing, to have theſe in the Church of Chriſt? If the braſen ſerpent, which had beene ordained of God, and that for the wholeſome uſe of the Iſraelites, was taken away by godly King Ezekias, becauſe the Iſraelites had abuſed it contrary to the word of God: and if Ezekias be highly commended for this ſo doing, becauſe hee had turned that Serpent into aſhes, and commanded them to be caſt into the running water, that there might never be any print or ſigne of it extant any more; how much more then are theſe uncleane garments to be baniſhed out of the Church of God, ſeeing the Apoſtles never uſed them, but the whoore of Rome hath uſed them in her Idolatrous worſhip, and to ſeduce men? For it is a very diſhoneſt thing, that ſuch things as are of themſelves indifferent, and have beene long uſed to the diſpight and diſhonour of God, ſhould be retained in the Church of God, to the hazard of the ſalvation of godly men. And much leſſe that kinde of garments, which is nothing but an invention of men,

or ra-

or rather of the Divell himſelfe, deviſed to ſeduce the ſimple ones: Wee all know what praiſe thoſe common-wealthes deſerve, which make good lawes that the ſubjects ſhall not weare out-landiſh and ſtrange apparrell, nor bring it into the Common-wealthes, becauſe it is a corruption of good and honeſt manners, and of the Common-wealthes themſelves.

How then can that counſell which is given to your Majeſty, be commended, to witt, that garments unknowne to the Chriſtian world in that time of the Apoſtles, and Apoſtolicall men, ſhould be brought into the Church of Chriſt. And if an out-landiſh kinde of attire be not tolerated in well-governed Common-wealthes, how much leſſe are Idolatrous, and heatheniſh garments to be borne with in the Church, where God is to be worſhipped in ſpirit and truth, and where he would have few and very ſimple Ceremonies? Alſo if God eſtabliſhed by his Law, that a woman may not putt on a mans apparrell, nor a man a womans, the one beeing ſo well of it ſelfe diſhoneſt, and contrary to nature as the other: Why then ſhould godly Biſhops, † and the ſervants of Chriſt be clothed, or rather ſhamed and deformed with the garments of godleſſe Prieſts, and ſlaves of Antichriſt? Why ſhould wee not rather, as wee be of a divers religion from them, ſo alſo be diſcerned from them, at leaſt in the performance of ſuch duties as belong unto Gods worſhip, by outward ſignes, ſuch as garments be? Verily this was Gods will, and he required of his people,

† *Still miſ-informed.*

that it ſhould be diſcerned from the prophane Gentiles, as by other things, ſo alſo by a divers ſort of apparell, and ſo ſhould profeſſe by this publicke ſigne, that it would have nothing to doe with the Gentiles.

And why ſhould not wee doe the ſame? Are wee not the people of God? abides not the equity of the ſame commandement? And if the word honeſt be derived of honour, what honour will it be for the church of Chriſt to have Biſhops attired and diſguiſed with Popiſh viſors in the adminiſtration of the Goſpell and Sacraments, ſo as they ſhall rather be derided then be reverenced any whit by the people? And what commendation ſhall it be for your gracious Majeſty in true Churches, and among true beleevers, that you permit ſuch trifles to be called back into your Church? Therfore it ſtandeth not with honeſty, that holy † Biſhops be compelled to receive ſuch viſors, neither is it indeed a matter worthy of honour and praiſe, neither deſerveth it the name of vertue. For if your Majeſty ſhould command that all Engliſh men, leaving that ancient and very grave and comely attire, ſhould weare Turkie coats, or a ſouldiers weed, as it is called: who would ever approve this decree as honeſt? And it is much leſſe praiſe-worthy, if godly Biſhops be enjoyned, laying aſide, or at leaſt changing the honeſt and ancient apparell, which the Apoſtles wore, to wit, that common and grave habit, to put on the ridiculous & execrable or accurſed garment of godleſſe Maſſ-prieſts.

† *Still misinformed.*

Now concerning the third part of the Princes dutie, there is nothing fitter to trouble the publicke peace of the

the Church then this counſell. For every novelty, eſpecially in religion, either by it ſelfe, if it be evill, diſturbs and troubles a good peace, or if it be good, gives occaſion of trouble by accident, by cauſing contention betweene evill and good men. But as in things which be good of themſelves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Chriſt came not by his Goſpell to keep ſuch a peace, but rather to take it away, & to ſend a ſword) ſo aſſuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cauſe ſtrife betweene good men and bad, yea betweene godly men themſelves, is ſo wicked, that it can by no meanes be defended, ſo that Ireneus had juſt cauſe to reprove Victor Biſhop of Rome, for this cauſe, as hath beene ſaid afore. For it muſt needs be, that at ſuch times the Churches be rent in peeces, then which thing, what is more hurtfull? Many exemples in the hiſtories of the Church prove this which I ſay. How many and how great troubles aroſe in the Primitive Church, betweene thoſe who beſide the Goſpell urged alſo circumciſion and the law, and betweene thoſe who upon good ground rejected them? And how great evills would this diſſention have brought to the Church of Chriſt, had not the Apoſtles betime withſtood them by that councell gathered together at Ieruſalem, by a lawfull examination and diſcuſſing of the cauſe by manifeſt teſtimonies of the Scriptures, and by ſound reaſons? If your gracious Majeſty (as you ought) deſire both to be and to ſeeme

to ſeeme Apoſtolicke, then imitate the Apoſtles in this matter. Neither lay and impoſe this yoke upon the neckes of Chriſts Diſciples your ſelfe, nor ſuffer it to be impoſed by others. But if you ſee that the Biſhops diſagree about this matter among themſelves, aſſemble a Synod, and cauſe this controverſie to be examined by the Scriptures. And then looke what ſhall be proved by plaine teſtimonies, and ſtrong reaſons, propound that to be obſerved by all., and command by your decree, that that be obſerved, and ſo take diſagreement out of the Church. For your gracious Majeſty ought to be very carefull, that there be no innovation in religion, but according to the word of God. By this means ſhall a true peace, concord & unity of the Churches be preſerved. But if the proceeding be otherwiſe, what other thing will it be, then to take away unity, and to trouble the Chriſtian peace? And this I may not paſſe over with ſilence, that by this novelty of the buſines, not onely the publick peace ſhall be troubled in that kingdome, but alſo many elſe-where out of that kingdome will have occaſion given them to raiſe new contentions in Churches, and that to the great hinderance of godlines, and the more ſlow proceeding of the Goſpell. For all men know, that the moſt part of all the Churches, who have fallen from the Biſhop of Rome, for the Goſpels ſake, doe not only want, but alſo abhorre thoſe garmēts, and that there be ſome Churches, though few in compariſon of the former, which doe as yet retaine thoſe garments invented in Poperie, as they very ſtifly retaine ſome other things alſo, becauſe the reformers of thoſe

Churches,

Churches, otherwiſe worthy men, and very faithfull ſervants of Chriſt, durſt not at the firſt (neither judged they it expedient) utterly abolish all Popiſh things. But as the common manner is, every man likes his owne beſt. Now I call thoſe things a mans owne, not ſo much which every man hath invented, as thoſe beſide, which every man chooſeth to himſelfe, receiveth, retaineth, and purſueth, though they be invented to his hand by others. But if there be alſo annexed the examples of other men, they be more and more hardened in them, and are not onely hardened, but alſo doe their uttermoſt endeavour by word and writing, to draw all the reſt to be of their minde? Therfore wee eaſily ſee what the iſſue will be, if your gracious Majeſty admit of that counſell which ſome doe give you, to take on apparell, and other more Popiſh things beſides. For ſome men, who be not well occupied, being ſtirred up by the example of your Majeſty, will write bookes and diſperſe them throughout all Germany, of theſe things which they call indifferent, to witt, that it is lawfull to admit of them, nay that they be altogether to be retained, that Papiſts may be the leſſe eſtranged and alienated from us, and ſo we may come the neerer to concord and agreement. As if forſooth the Papiſts, though we for peace ſake admitted of all thoſe things, would ever amend their Doctrine, and baniſh out of their churches, or at any hand lay down their falſe and godleſſe decrees, manifeſt and abhominable ſuperſtitions and idolatries: and there will be ſome who will anſwer ſuch bookes once diſperſed. So of this Engliſh fire there will riſe a

a new burning flame in Germanie and France, on which hot coles the Papiſts as ſo many Smiths a forging, will ſprinkle cold water to make the flame the more vehement. And is not this a goodly benefite? Who therefore doth not ſee that this counſell tends to the troubling of all Churches.

To conclude, that golden ſaying of a certaine learned man is very true and certaine, and approved by long experience, that indifferent things, that is, the queſtion about indifferent things, is that golden apple of contention. So much ſhall ſuffice to have ſpokē of the troubling of publick peace; what ſhould I ſay of the conſciences of private beleevers? It is manifeſt, that they are greatly troubled with this commandement, to put on theſe linnen garments. For they doe ſo greatly complain, that their lamenting voyces and grones doe reach unto, and are heard in Germany. Now how grievous and diſtaſtfull an offence it is to trouble the conſciences of the godly, the holy Scripture ſheweth: partly when it commandeth that we make not the holy Spirit ſad, neither offend the weak ones; partly when it threatneth griveous puniſhments againſt thoſe who feare not to do theſe things: partly alſo when it propoundeth the examples of the Saints, and ſpecially of Paul, who ſpeakes thus: *If meat offend my brother, Ile eat no fleſh while the world ſtandeth, that I may not offend my brother.* For in thoſe words he giveth a generall rule, by his example, taken out of the doctrine of Chriſt, to wit, that no indifferent thing is to be admitted and yeelded unto, much leſſe to be urged upon others, and leaſt of all to be com-

commended by decree: if in the admitting, urging, and commanding of it, the minds of good men, and conſciences of the faithfull be offended; for a tender conſcience, which feareth God, is a thing moſt pretious and acceptable to God. How therefore can that counſell be approved, which would have a law eſtabliſhed and proclaimed by the Princes command for the uſe of garments to be uſed by Miniſters in the miniſtery. For (to ſpeak many things in few words) if ſuch garments be to be propounded to the faithfull, they are to be propounded either as indifferent, or as neceſſary: if the later, wee doe ungodlily, becauſe we make thoſe things neceſſary, which Chriſt would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be neceſſary, and ſo fall into the ſame treſpaſſe. Moreover, either they be ordained of God by Moſes, or they be delivered by Chriſt God manifeſted in the fleſh, or they be ordained by the holy Ghoſt working and ſpeaking in the Apoſtles, or they are of men, either godly or wicked. Thoſe Ceremonies & Leviticall garments, which were ordained of God by Moſes, ought all of them to have an end after the death of Chriſt, as the Scriptures ſhew plainly, eſpecially the Epiſtles of Paul to the Coloſſ. and Hebr. therfore they cannot be revoked and called back without the tranſgreſſion of Gods will. It cannot be ſayd that Chriſt taught them, becauſe there is no word extant to that end, but rather he taught plainly oftentimes, that all Moſes his Ceremonies were ended. And the ſame

I affirme concerning the Apoſtles. It remaines therefore that they be ſayd to be of men. If they be from godly men, then were they ordained of them, either to edification, or for order and comelines. But they availe not to edification, that is, to further comelines, but rather tend to the overthrow of it, as we ſaw before; neither for any good order, but rather they tend to diſorder, for there is a confuſion of godly & wicked Biſhops, wheras it is meet and equall, that one of them be diſcerned from another, even by their garments alſo. Neither doe they make Chriſts ſpouſe comely, as we ſhewed a little before. Therfore we ought not to yeeld unto them. And ſuch things as have beene invented by men, voyd of Gods Spirit, doe nothing appertaine to us. Laſtly, the Apoſtles uſed not theſe garments. For we have no authenticke teſtimony. Now the church is to be faſhioned after the rule of that Apoſtolicall Church in Ceremonies and garments, as well as in Doctrine. What doe wee then with theſe garments in the Church? By whoſe authority can they be approved? What profit or wholſome uſe can the Chriſtian people have by them? But on the contrary we have ſhewed that godlineſſe is weakened by them, the pure worſhip of God is violated, Popiſh ſuperſtition is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlineſſes; the weak in faith are brought into hazard of their ſalvation; there are occaſions of many evills given; Monkes and other Popiſh preachers are hereby helped to confirme their followers in their ſuperſtition; the wrath of God is provoked againſt us;

thoſe things which God would have to be deſtroyed, are hereby builded againe by us; the whole face of the Church is defiled and diſgraced: there is a foule ſinne committed againſt honeſt and good lawes forbidding the putting on of ſtrange & outlandiſh garments: and ſo the whole Church is diſhonoured, Beſides the publicke peace of the Church, yea of many churches is troubled: one Biſhop is ſet againſt another, the conſciences of the godly are troubled, and the minds of good men are offended, Gods ſpirit is made ſad in them, and this apple of contention is caſt, as it were, upon the table of the Gods.

Now ſeeing the matter ſtands thus, moſt gracious Queene, not onely I, but all my fellow-miniſters, and all the godly proſtrate before you, intreat your Majeſty, and for Ieſus Chriſts ſake, whom we are perſwaded you love from your heart, we humbly beſeech your Majeſty not to embrace that counſell aforeſayd, neither to give eare to ſuch counſellors. For theſe counſells (moſt godly Queene) are not for the good of that your church and kingdome, nor for the honor of your Majeſty, ſeing they neither ſerve to the increaſe of godlineſſe, nor to the retaining of the honeſty of the Church, neither to the preſervation of publick peace, but rather very greatly weaken all theſe good things, which your Princely Majeſty ought chiefly to ſtand for. Let your Majeſty rather bend all your thoughts, authority and power hereunto, that firſt and above all you may have Biſhops, who be truly godly, and well exerciſed in the holy Scriptures, as by the bleſſing of God you have very many, and that

In making ſorts of officers afterwards Biſhops, Seniors, or Elders and Deacons, hee muſt take the word Biſhop *in the ſcripture language, as common to all Paſtors.*

you make much of, and give eare to them. Secondly, that you be carefull that with all diligence they may diſcarge their office, watching over the flock, teach ſound doctrine, confute hereſies, drive away Wolves, keepe every man in his owne calling, and exhort and ſtirre up every man to lead a life beſeeming a Chriſtian. The Elders alſo and Deacons, are to be admoniſhed, that every one be diligent in his owne office, and if need be, they are to be compelled by your gracious Majeſties authority, that neither the former by their ſleeping and winking at the miſdemeanors of the flock, ſuffer the reines to be looſed to all licentiouſnes, and to the luſts of the fleſh; neither that the later, by reaſon of their immoderate care for their owne private buſineſſes, neglect the poore people of the Church, and omit ſuch other things as belong to their office. For theſe three ſorts of men be the very ſinewes of the Church, upon whom the ſalvation or deſtruction of the Church doth chiefly depend. Furthermore, your gracious Majeſty ought to uſe great care and diligence, that the Vniverſities, and in them good and godly teachers, be well looked to, cheriſhed, liberally maintained and preſerved, for theſe are as the mothers, and nurſes of the Churches, in which and by which thoſe are to be faſhioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and governe the Churches. Laſt of all, ſuch things as cannot be corrected and amended by the word and diſcipline of the Church, as it is neceſſary, that according to Gods word they be cut off and taken away by the ſword of the Magiſtrate;

giſtrate, ſo your gracious Majeſty is to take care of them: as adulteries, blaſphemies, and other capitall crimes of that ſort. For God hath given the Magiſtrate the ſword for this end, that ungodly ſeducers, filthy knaves, and unquiet men being reſtained, the reſt may lead a quiet and peaceable life in all godlines and honeſty. This is the matter (moſt gracious Queene) whereon you are to ſpend your thoughts, hereabout are your counſells to be occupied, here is all your ſtrength to be ſhewed, namely, that (to end in a word) we all denying ungodlines and worldly luſts, may live ſoberly, juſtly, and godlily in this preſent world. For this is the true and faireſt garment of all other. For which every man ought to take care, to wit, that having put off the old man with his workes, we put on the new man, that is, our Lord Ieſus Chriſt, neither are there any other true ornaments which become Chriſtian Biſhops, beſides thoſe which the Apoſtle hath laid downe in his writings to Tim. and Tit. *A Biſhop muſt be unreproveable, the huſband of one wife, watching, ſober, modeſt, harborous, apt to teach, not given to wine, no ſtryker, nor given to filthy lucre, but gentle, no fighter, not covetous, one that can rule his houſe honeſtly, having children under obedience in all honeſty, not froward, not angry, righteous, holy, &c.* For garments and ornaments of Aarons high Prieſt, were types of theſe true ornaments; thoſe were the ſhadowes, theſe be the body. Wherefore let thoſe be gone, and let theſe abide ſtill. And then at lenght ſhall we have the whole Church, and ſo the Biſhops rightly and truely apparrelled.

Once

Once again I humbly beſeech your gracious Majeſty, that thinking no more of thoſe outward garments, you will mind and conſider how theſe true and ſpirituall ornaments may be retained, put upon, and kept in the Churches. And as I ſaid in the beginning, that according to your gracious Majeſties clemency, you will be pleaſed to pardon my boldneſſe in writing. Our Lord Ieſus Chriſt long preſerve your gracious Majeſty ſafe and ſound to us, and to the whole Church. From Heydelberg. 10. Septemb. 1571.

22. 9. 49

FINIS.